

The

Lutheran.

"God's word and Luther's teaching now and never perish."

Twelfth year 1855-56

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Printing office of the Evangelical Lutheran Synod of Missouri, Ohio and other states.

Register

for the
Twelfth year of the "Lutheran."

A.

Communion, the words of endowment interpreted, 76. Admission to it, 92.
Advent hymn, 71.
General Conference, 108; rejection of same, 181.
Arndt on Calvin, 21. explanation of the purpose of his books, 32.
August, Elector of Saxony, 150.
Augsburg Confession Confession of the same with reservation, 180. The same essay is entitled 198.

B.

Baden, Pastor Ludwig, 21.
Ban, the lawful one, 86.
Baptists, want to be a pure church, 1t. Want to make Luther an Anabaptist again, 129.
Behme, died, 15.
Bellarmin and his will, a poem, 206.
Bethanlen in Michigan, near land for sale, 79.
Beyer, pastor, ordained for Memphis, 39.
Bibelwerk, Weimarsches, 160.
Bible Society, London, 46th St. Louiser, 111.
Biewend, introduced as director, 135.
Bohemia, Borzinsk, 23. luthethum there, 166, 190.

[C.]

California, call to mission this same, 123.
Calvin on the Reverence of the Name of Jesus, 21. Desben Bekenntniß zur Augsburg. Confession, 184.
Cantica Sacra, its contents, 32, 64. recosirt, 86.
Christians are saints, 54, 167. persecuted, 168.
Concilium, a "sacred," 206.
Concordat in Oestreich, 166.
Concordia College, report thereon, 110. main building, 145. introduction of director and conrector, 164.
Concordia formula, joy about it, 51.
Conference at Neuendettelsau, 6. at Leipzig, 61, 78.

D.

Daib, Rev. introduced in Fairfield Co, O" 167.
Dietz, pastor, gives to Löhische Separatverband, 189. Dormann becomes assistant preacher, 95.

E.

Divorce, marriage of divorced persons against God's **word**, 198.
Eichhorn, what happened to him in Würtemberg, 189. A letter from him, 191.

F.

Frager der, an epigram, 206.
Peace among God's warriors, a poem, 206.
Fick, Wilhelm, his death, 7. 22.
Fört Wayner Seminar, report, 105th groundbreaking for main building, 197th.
Freedom, Christian, 178.

G.

Avarice, sermon against, 201.
Faith and Love, 51.
Gog and Magog, 138.
Service after public calamity, 53. Gräkel, pastor, will press? Auxiliary preacher, 79.
Gross, Rev., Introduction, 199.

H.

Habet, 172.
Hans , letter to him, 115.
Hanser, Pastor, introduced, 192.
Harms, pastor, introduced, 175.
Sanctification, complete, 159, "Herald," the Lutheran, and the Heidelberg Landinge,
Holls, Rev. Introduction to Columbia, Ills, 39.
Hoppe, pastor, is introduced. 183.
Horst Pastor, becomes Gräbner's assistant preacher. 114.
Huegli, Rev. Introduction Jonesboro, Ills, 199.

I./J.

Jesus, bowing at the mention of that name, 21. Song 85.
John, pastor, introduced, 175.
Julian the Apostate, 168.
Young men's clubs, appeal to them, 1.58.

K.

Catechism Interpretation from Luther, 2nd part, Subscription on it, 47. 54.

Keyl, Catechism Interpretation, Children's Gospel, Sermon, 89.
Church dedication, on Mequon River, Wis, 15. to Grove City, O" 55. to Maple Grove, 63. in Frankenhill, 95. to Neu Melle, 95. in Cape Gerardeau, 119. to Frohna, 175. in Allen Co, Ja, 175. in Allen Township, Noble Co, Ja, 191. to Elk - Grove, Cook Co, Ills, 206.
Kolb , pastor, comes to Sheboygan, 7.
Church as Luther teaches of it, 79. its visibility, 100. church library, 111.
Church discipline, 125. 153. 161. 169.

L.

Lehmann, pastor, introduced at New Wells, 613.
"Reader" in levitation, 23.
Love, a poem, 53.
Link, pastor, introduced at Pleasant Ridge, 160.
Löhe, how do we relate to Father Löhe? 39.
Lotto in "holy" Rome, 190.
Luther, of the poor lantern of God, 20. revival through his writings, 127. whether an Anabaptist, 129. his charity, 167. his name, 168. against false teaching and unionism, 195.
Luther Book , Remarks Concerning the Same, 24th Second Edition, 104. .
Lutheran Church. its plight at the time of the Interim, 2. 17. whether it is "the church," 61. a story from the Lutheran Church of Prussia, 79. its doctrine is that of the old .church, 159.

M.

Martyr, Pet. whose confession of the Augsburg Confession, 181.
Methodists, stirrings for the better among them, 141. Their emotional Christianity, 190. Begin to pray the Lord's Prayer again. 191.
Mission, laying of foundation stone of mission house in Leipzig, 14. the feast of the Gentiles, 62. a mission frier in Edwardsville, 72. in Leipzig, 73. mission travelogue, 133. 173.
Muller, Rev. Introduction to Chicago, 199.
Müller, Heinrich, Dr., a Passion book by him, 200.

N.

Nassau, Kirchenlust und Kirchensammer daselbst, 183.
Nature, her voice, a poem, 85. Netherlands, church lament there. 185.
Norwegian Lutheran Church in Wisconsin and Illinois, 41.

O.

Whether to recognize as brethren those who differ from us in articles of faith, 201.
Oestreich, Lutherische Kirche daselbst, 182.
Revelation of John, glosses on the 13th chapter, 10; on the 14th chapter, 18; 25; on the 15th and 16th chapters, 33; 49; on the 17th chapter, 57; on the 18th chapter, 64; on the 19th chapter, 81; 97; 113; 121; on the 20th chapter, 137; on the author of it, 139; on its canonical reputation, 177.
Onsnabrück Consistory and the Catechism, 46.
Easter songs, history of the same. 118.

P.

Papist atrocities, 127. a pope on papal auctority, 159. papists call a dog a saint, 160. pope and Turk, 168.
Paul a heretic for calling Mary a woman, 206.
Pericope interpretation, 64.
Philip, Duke of Pomerania, exhortation to his sons, 167.
Platsorm, the new one, adoption of it by the Wittenberg Synod, 36. Declaration about it on the part of the Eastern Pennsylvanian and Virginian Synods, 46.
Sermon, by which one is converted, 141. preacher, the best, 206/

R.

Rauschert, pastor, in Mount Element, Mich. rec. 55.
Reichh.ardt, Rev. introduced in Hamilton Co, O., 167.
Religious peace, Augsb., Jubilee prayers, 9. Celebrate the Ohio Svnod, 13. Jubilee song, 22.
Relics of the Papists, 87.
Ren nicke, pastor, comes to Staunten, Ills, xx. Richmann, pastor, introduced, 17.5.
Ri em c lisch neider, pastor, introduced, 175. Romanowski, 172.
Roman Church, its heresies, 28.

S.

Schaftberger, biography, 142, 150, 155. song by him, 157.
Schick, introduced as Conrector, 135.
School attendance, regular necessary, 93. Sunday and weekly schools, 111.
Schumann, pastor, introduced in de Kalb Co" Ind, 15th Switzerland, beginnings of Lutheran church there, 187.
Soldier, the spiritual, a song, 85.
Mocker's soul, an epigram, 159.
Statesman and Christian, 206.
Streckfuß, pastor, introduced in Allen Co" Ind. 191 symbols, our opponents profess them with reservation, 1. Are the believers' affirmative to God's word, 2. Iowa Synod's position on them, 5, 6.
Synod, Eastern District of the Synod of Ohio, 70th of Tennessee, 135th.

T.

Baptismal formula, meaning of the same, from Joh. Gerhard, 52, Texas, Lutherthum daselbst, 13, 37.
Thalberg, pastor, ordained, 71.
"Drink ye all of it," 206.
Tract, a Lutheran, 207.

U.

Unirte Kirche. warum sick kein Lutheraner bei seiner Seelenseligkeit an eine solche anschließen darf, 193.
Immortal is the poet's fame, a poem, 205. Maintenance of preachers. Duty, shown to Gal.
6, 7. 8. 41, 159.

V.

United Brethren in Christ, how they judge the ecclesiastical conditions of Germany, 11. Dispute with the Methodists, '31.

V ermission , a Gedicht, 110.
"People's Gazette," St. Louiser, 147.
"Vorfleck," harvest celebration, 85.

W.

Wambsgans, pastor, introduced at Allen Co, Ia, 8th. Ways, pastor, introduced at Jefferson City, 143.
Anabaptists, whether Luther was one, 129.
W inter, the spiritual, 87.
Wisconsin, "good land for settlers, 14, 3.
Wolff, pastor, introduced to Sand Creek congregation, 63.

[Z.] Zigel, Pastor, introduced in Clifts, 111.
Zauchi, whose Confession of the Augsburg Confession, 181.
"At Arms," a poem, 71. Ambiguous, a poem to her, 127.
Two-legged priest, 54.

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Editor's foreword

to the twelfth volume of the "Lutheran."

If we have ever had cause to joyfully praise God at the beginning of a new year of the dear "Lutheran," it is certainly the case this time, as we now let the first number of the twelfth year go out. God has done great things for us; we are glad of it! For a long time, those in whose name the "Lutheran" goes out have had the grave suspicion thrown out of them, as if they pursued a new special "direction", which one preferred to call the "Missourian", in order to label us a sect. But behold! God, who knew very well that we do not want to establish anything new and unique, but only want to hold on to the old, preserved things, has graciously made it so that it has become clearer and clearer before all the world: we want nothing but to remain faithful to the faith, to the teachings and to the confession of our great Evangelical Lutheran Church. God has made it more and more obvious that our opponents can no longer, or rather do not want to, profess the symbols of our church without reservation; they have come to the conclusion that, if the symbols have presented everything they contain correctly, they, our opponents, have been wrong in not a few important points; they are therefore beginning, some more timidly, some more freely and angrily, to assert that the symbolic books are also not without many errors and ambiguities; they need here and there

The Lutherans, on the other hand, have been mistakenly placed by God in a position of great responsibility, but one that is favorable to the Lutheran of heartfelt conviction, that we should explain them according to Scripture if we still want to sign them and should do so. God, on the other hand, has erroneously placed us in a position that is certainly highly responsible, but above all favorable for a Lutheran in haste, who is so out of heartfelt conviction, that we must represent the purity and perfect conformity of our ecclesiastical confessions with the Holy Scriptures and must take up and fight the battle that has now broken out within our church.

God could not have assigned us and our dear "Lutheran" a more hopeful position. We look to the future with joy and strengthened confidence. Advancing the palladium of our church, its precious confession, we enter the new year of our leaflet cheerfully and call out to all our opponents with Isaiah: "Arm yourselves and yet give flight; dear one, arm yourselves and yet give flight. Decide on a council, and nothing will come of it. Convince yourselves, and it passeth not: for here is Immanuel!" Is. 8, 9, 10. Without trepidation we join the great train, which has already arrived in heaven in many thousands of members, in which, a Martin Luther at the head, once a Johannes Brenz, a Martin Chemnitz, a Jacob Andreaä, a Johann and Paul Gerhard, a Johann Arndt, a Heinrich Miller and a thousand and thousand other faithful teachers, partly

The first and foremost teachers of all Christianity, faithfully following the banner of the pure confession of our Church.

This courage of ours does not come from carnal security, not from trust in our wisdom, science or faithfulness. We recognize in deepest humility that we are nothing, that we cannot do anything and that we are absolutely unworthy of all the divine grace and benefits we have experienced. But we also know that it is God's way, so that He alone may have all the glory, not to look at worthiness when bestowing His graces, so that our own unworthiness should not move us and lead us to deny the gifts of which the Lord in His free mercy has made us worthy. When we look at ourselves, we are indeed concerned that we will spoil everything with one another; but we look away from ourselves and, humbly asking for help, enlightenment and guidance, look to Him who "gives strength to the weary, and strength enough to the unable." For "boys grow weary and faint, and young men fall. But they that wait upon the LORD shall renew their strength, that they may mount up with wings as eagles, that they may run, and not faint; that they may walk, and not be weary." Isa. 40, 29-31. We look away from our own wisdom, because we have none, and look to the eternal truth of God, which we do not want to preserve, but to which we profess, so that it may preserve us in this last sorrowful, tempting time; for we know and believe in God-worked superstition.

2

We are convinced that our confessions are not something beside the Bible, which is supposed to force the content of the Bible into human formulas, to lead away from the Bible as the unified source of truth and the pure fountain of Israel, and to lead to wells made by men, which are empty and give no water; Rather, we know and believe in God's conviction that our confessions are nothing but the affirmation of believing men and also our affirmation of all that God has revealed in His holy Word. God's word says: "In the beginning God created heaven and earth" - our confession answers: Yes, "I believe in God the Father, Almighty Creator of heaven and earth." God's Word says: "This is the true God and the eternal life" - our confession answers: Yes, "I believe that JEsus Christ, true God, born of the Father in eternity, and also true man, born of the Virgin Mary, is my Lord." God's word says: "The Lord Jesus took the bread and said: This is my body; he also took the cup and said: This is my blood"- our confession answers: Yes, I believe the Sacrament of the Altar "is the true body and blood of our Lord JEsu Christ under the bread and wine instituted for us Christians to eat and drink by Christ Himself." God's word says: "God makes us blessed through the bath of regeneration and renewal of the Holy Spirit" - our confession answers: Yes, I believe, "without God's word the water is bad water, and no baptism, but with the word of God it is a baptism, that is, a water of life rich in grace, and a bath of new birth in the Holy Spirit." God's Word says, "The kingdom of God does not come with outward gifts. Neither shall it be said, Behold here, or there it is. For behold, the kingdom of God is within you" - our confession answers: Yes, "I believe (not: I see) A holy Christian church." The Word of God says to the believing! Christians, to all true members of the Church: "All things are yours: whether Paul or Apollo, whether Cephas or the world, whether life or death, whether things present or things to come; all things are yours" (1 Cor. 3, 21. 22.) - our confession answers: Yes, I believe: "that the church is more than the servants"; *) yes, I believe it: one must ever confess that" (also) "the keys do not belong and are given to one man alone, but to the whole churches; for just as the promise of the gospel certainly and without means belongs to the whole churches, so the keys without means **) belong to the whole churches, because the

*) Just from the passage 1 Cor. 3, 21. the Schmalkaldic Articles prove the appendix of the authority and supremacy of the pope.

Without means", or, as it is even more clearly stated in the Latin text: *principalitor et immediate*, i.e. originally and immediately. Our confession therefore confesses, following the holy scripture, that the church, that is, the true believers, have everything, even the lusts of laughter! originally (first), immediately (unmediated by other persons; B. the public officials and administrators. See *ibid.* in the appendix of the Schmalk. Article.

The keys are nothing else but the ministry, by which such promise is communicated to everyone who desires it. Item Christ gives the highest and last judgment of the churches, saying, "Tell it to the churches.

Well then, you dear brothers, in whose name the "Lutheran" once again issues, let us recognize what a beautiful and delicious task this little leaflet of ours has become, namely, to stand faithfully by the banner of our proven confession in the time of almost general apostasy and change. Let us despair of ourselves, but not of the truth, which only now we must testify to many, many people to whom we would so gladly reach out our hand for peaceful joint action. Error rises and falls in the whole world and goes out like a deceptively luminous meteor; truth, if it goes down stubbornly, rises there, but like the sun it never goes out, it can only be clouded over. Victory is certain for it. Our hearts swell with joy as often as we read of the unshakable fidelity with which our fathers held fast and defended the Confession, first the spoils of their fiercest battles, so that they declared toward the end of the preface to our Book of Concord: they were determined and meant "not to make anything new by this work of Concord, nor to depart from the divine truth once recognized and known by our godly forefathers and us, as it is founded in prophetic and apostolic Scripture and understood in the three Symbolis, also in the Augsburg Confession, delivered to Emperor Carolo the Fifth in 1530, in the Apologia that followed it, in the Schmalkaldic Articles, and in the large and small Catechismo of the stool-lighted man, Dr. Luther, is further understood not to deviate at all, neither in *rebus* nor *phrasibus* (neither in sacken nor in idioms), but rather, by the grace of the Holy Spirit, to unanimously persist and remain with it, also to regulate all religious disputes and their explanation according to it." Yes, our hearts swell with joy when we read this language of a certain and constant faith. What do we now want to do ourselves? The time has come for us to join in the fight for the supplement of the pure and truthful teaching of the Word of God, which was brought to light by the Reformation and which is familiar to our church. Let us not then prove to be a swaying reed, which the wind of the changing thoughts of men weaves to and fro. Let us not shrink back from the multitude and the high reputation of those who oppose us in this; let us not shrink back from the disturbances of temporal peace which have always followed and now follow the relentless insistence on the pure truth; let us not shrink back from the disgrace which will and must then befall us. Nor, thank God, are we alone. Not only do we have behind us a great army already triumphant in heaven, which has fought and suffered for the same treasure; also beside us on this side and on the other side of the ocean do not fight.

few in the armor of God under the same slogan as we. The castle we defend is not a rotten human fortress built on sand, but a firm castle. If we were to be driven out of it, only we would fall; the castle itself does not fall; it is built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, on a rock so solid that even the gates of hell cannot overpower it. The weapons of our knighthood are not fragile, but mighty in the sight of God, to destroy the fortifications; that we may destroy the assaults and all the hells that rise up against the knowledge of God. The victorious outcome of our cause has already been prophesied to us by the mouth of the Lord Himself, and the crown of the conquerors is already ready.

In the name of the Lord be it dared: we go forth anew with the cry: God's word and Luther's teaching forgive now and nevermore!
Kyrie, eleison! Christ, eleison! Kyrie, eleison? Amen.

(Sent in by Past. Brewer.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jubilee** on: next September 25.

Continued.

How the church nevertheless stands firm.

The power of darkness had thrown itself upon the church with great violence and dangerous cunning. That old atrocious union of the hypocritical Jewish synagogue, zealous for God, with the pagan Roman world power, in order to bring death to the Lord, now presented itself again in the union of the papal devil synagogue at Rome with the political world power of the emperor, in order to overthrow the church. And as at that time the young people desponded, fled, denied, so also here the human pillars of the church gave way and sank, so that all power and strength, all honor and glory might be of the Lord alone. - Before the church came to the enjoyment of full peace and the dangers of it, it was to be purified of all self-conceit in an hour of deep humiliation and to be steeled in the recognition of the futility of all human aids and supports. - Now it had to be shown whether the Lutheran church was the house built on sand or the one built on the rock, and truly it passed the test, for "when a downpour fell and a flood came and the winds resisted and struck the reverberations, it did not fall!

The people rallied around the banner of the Protestant faith with nice zeal; here the churches in the cities, where the sermon still resounded, had been more crowded. In Augsburg, Strasbourg, Regensburg, the Catholic clergy desperately tried to persuade the people without violence.

3

to keep them in check. Three bishops with papal authority, who brought the repentant "heretics" back into the fold of the church, and for this purpose absolved them from banishment and other church punishments, also allowed them to eat certain foods during Lent, and if necessary also communion under both forms, and for this reason were attracted from Italy to Germany; they complained that things in Germany were quite different from what was imagined in Rome. They did not care at all about the papal offers. Piophini, one of the nuncios, wrote to Cardinal Farnese: the Lutherans were already obdurate, and few would demand to return to the Roman Church if Charles did not show more seriousness, punish these rebels and unworthy ones properly, and forbid them to preach.

The imprisoned Elector John Frederick was like ore plated through. All of the emperor's violence, cunning and threats served only to reveal the insurmountable freedom of the prince, who was outwardly imprisoned but inwardly made free by Jesus Christ. For when the prisoner was presented by Granvella with the Emperor's "most gracious promise" that the acceptance of the Interim would result in his release, he replied in writing: "Since Your Imperial Majesty is now again earnestly seeking from us to consent to the Interim, we must in the most humble manner declare that we have been instructed in this way from our youth, have also learned it through diligent research of the Prophetic and Apostolic Writings, and in our conscience (as we testify before God) hold to it without any wavering, that the articles of the Augsburg Confession, and what is attached to it, are the true, Christian, pure doctrine, so founded in the Holy Scriptures that nothing substantial can be raised against them, hence our dear Lord and Father, together with us and others, made himself attached to the same Confession until a general, free, Christian Council was recognized. Since only then we are constantly convinced of the immortal truth of God in our conscience, we are also obliged to be obedient and grateful to God for such unspeakable grace, and not to fall away from it, so dear to us to acquire eternal blessedness, and to avoid eternal hellish damnation. If we should now accept the Interim as godly and Christian," then we must accept the Augsburg Confession, and . If we should accept the Interim as godly," then we must deliberately condemn the Augsburg Confession, and what we have hitherto stolen from the Gospel of Jesus Christ, in many excellent articles, in which salvation lies, against our certainty, and approve with our mouths what we believed in our hearts to be completely contrary to the holy Scriptures; and consequently miserably misuse and gravely blaspheme the name of God, also betraying both the high majesty of God in heaven and our temporal authorities on earth with colored words, which is the right sin against the holy Spirit.

Spirit, which Christ threatened would not be forgiven either in this world or in the next. Since we are thus imprisoned in our conscience, we ask in all humility that Your Imperial Majesty will not accept it with disgrace, that we cannot consent to the intransigence, but that we finally adhere to the Augsburg Confession, and see only how we may be made partakers of eternal joy after this miserable life. - In doing so, we testify before the face of God that we seek nothing but divine honor and how we may be accepted as heirs of eternal life. On the other hand, as far as external matters are concerned, we have always been eager to render Imperial Majesty the most humble obeisance with all fidelity, as God knows, and also want to keep unbroken what we have promised, promised and promised to Imperial Majesty. Majesty, pledged and sworn."

The imperial ministers again had many objections to this declaration: the emperor would take it unkindly, the hardship of imprisonment would become more oppressive, and what were the more miserable threats. When all his books, even the Bible, were taken away from the imprisoned prince, he calmly said: "Even if they take away my books, let them not tear out of my heart what I have learned from them!" Even his sons, who refused to impose this dangerous, hypocritical religious system on their subjects, were to be urged by the father to obey the imperial command. The winds and the waves kept beating against the unhappy prince, but his heart was firmly established; he answered in writing: "Since Your Majesty is aware of how I declared myself before against the two gentlemen of Granvella, because of the Interim, and why I did not accept the same in conscience; Your Majesty will most graciously judge that I cannot call upon my sons to accept what I myself, with God and a good conscience, was not able to accept." - —

The letters he wrote to his wife around this time show us the source from which he drew his strength and constancy. I have," he once wrote to her, "committed my will to God my Lord; for whether I am captive or not, whether I am alive or dead, I am his. For his Son, our dear Lord Christ, has redeemed us by his blood, and to him I commit myself; for the very hairs of my head are all numbered, and none of them shall fall without his will." What could the emperor, the pope or the devil do against such a heart? Nothing! All their power was impotence, all their conquering a defeat! - —

In the Upper Country, there were about 400 preachers who had not been brought down by the storm, who had not departed from Christ and his pure Word, even though they had had to leave their homes and farms, wives and children, and were now being chased away and wandering about.

Others were still unbroken in the struggle. The superintendents and pastors of the principality of Brandenburg assembled at Culmbach, although they were willing to accept a new church order with the greatest possible respect for traditional ceremonies, nevertheless forbade the interim in the most decisive manner, without all consideration and without all fear. Their explanation is excellent; the genuine courage of the world-conquering church, of the true children of God, is woven into it:

"First of all, that we cannot or will not accept the Interim, we are not moved to do so by any good or special passion, but by the

mighty sayings alone

"Christ says Matt. 10: "Whoever confesses me before men, him will I confess before my heavenly Father." Paul to the Galatians 1: "If an angel come down from heaven, and preach any other gospel than that which I have preached unto you, let him be accursed." John in his second epistle at the last: "Whosoever cometh unto you, and bringeth not this doctrine with him, receive him not at home, neither salute him, lest ye be made partakers of his evil works 2c."

"If then we have to clear the land above the confession, we have this consolation, as the 21st Psalm says: the earth is the Lord's and all that is in it, the ground and what dwells in it."

"But if we must leave the world, and lose our lives, we have this consolation, that Christ the Lord saith, John 14, In my Father's house are many mansions."

"Now if we remain steadfast, we have both men and devils for enemies. But men die, and devils are eternally damned."

"But if we fall away and deny the gospel, we have God and all the angels and saints for enemies, from which God will graciously guard Your Royal Graces and us all."

Margrave Albrecht now tried all possible mediatory ways, but received the answer: one cannot arbitrarily change and turn in divine things. They had been sworn by the margrave himself to teach God's word and to keep it, and so they wanted to stick to their oath. The answer upset the margrave, and he tried to intimidate the priests by vehement threats; but he had miscalculated the men; they were not disheartened by the approaching dangers, but only more joyful and certain of their faith and deeds, they freely confessed the truth and confidently asked for their dismissal, in case the prince persisted in his religious command. The margrave had not expected this, he wanted them to give in, but not to leave; so he tried again, with a new formula, a little union, he thought, they would not refuse. His advisors at Culmbach were supposed to conduct the negotiations, but the response of the priests remained negative,

4

brave and coarse, this brought the clever gentlemen, diplomatic between truth and lies, into a very irritated mood: "It was impossible, they wrote to the prince in Neustadt, to compare with the coarse boys; even stricter orders had to be issued by the emperor. - —

Even Elector Joachim of Brandenburg, who thought he was more certain of his clergy, since Agricola, one of their leaders, had taken part in the drafting of the Interim, found the greatest opposition. Summoned to Berlin, Agricola negotiated with them in the name of His Serene Highness, but the theologians did not understand anything, but opposed the reintroduction of the papacy in this way, declaring that they would fear eternal damnation if they deviated from the recognized truth: the emperor was powerful, but God was even more powerful. Nevertheless, Agricola tried to persuade the assembled priesthood to accept the Interim's book and wanted to persuade them to do so with the prince's imagined grace and all kinds of promises. But Nicolaus Lentingnus, preacher of Alten-Landes-Berg, answered him very emphatically that the matter was of utmost importance, which could disturb the consciences of many souls. He would also love Islebium (Agricolam) dearly before himself, and his prince even more, but God must be the dearest to him, whom he would owe more than all men. The prince could take away his goods and life, but he wanted to keep his soul unharmed to the Lord Christ. Whereupon Agricola showed himself quite kindly towards him, and after he had left the others somewhat unwillingly aside, he took this Leutingerus as his good friend alone, and thought to pacify him with all kinds of promises that he would only accept this book and allow it to be read. When he could not refuse the last one, but immediately realized where it was aimed, he took it, but threw it into the fire without delay, with the express idea that it would happen so that he would not be harmful to others by his example or annoy them. This start not only made Agricola very suspicious, but also prevented and stopped all further undertakings.

The few, outwardly poor Coburg preachers stood up to the whole, mighty, imperial-papal power, this boasting and snorting Goliath of the sixteenth century, with the God-trusting courage of a David and the genuine earnestness and emphasis, the relentless determination of the true warriors of Christ, who do not give a hair's breadth to the devil, in the incontrovertible certainty of victory, that the prince of this world is already

and our faith is the victory that overcame the world". - In its presentation against the Interim it says: "If someone knew or could devise such Christian, inviolable means for us - which would or could serve for peace, without some injury to the simple Christian conscience - we would willingly follow and obediently accept such good advice, as far as it is good and Christian. But with us, such advice is not to be found at all. For this reason, we must sincerely lament, complain and command the supreme, faithful Redeemer of our souls, Jesus Christ, who lives and reigns at our right hand in divine power until his time.

"But we do not want to know the interim of saints' calls with its satisfactionibus, masses, smears and decoctions in our church, as of a fire and foam of the antichristic arch-agrimony, in which belly secretly all the stench, filth and dung of the whole pabstry is stuck, so that it then goes pregnant beyond measure."

"But because we are grieved (betroeft) with the godless Interim and its abominations; we cannot and must not, nor do we in the least want to give way to some man, be he called and be he what dignity or who he always wants to be, even if it were St. Paul or an angel from heaven. Paul or an angel from heaven, nor give way in the least, regardless of the fact that we are scolded by many, who want to be considered good-hearted, peaceful, sorrowful Christians and scholars, for hard, unyielding stubbornness.

"For what we must do about this is urged and compelled upon us by the bright, clear Word of God, and the same serious judgment, the earnest, sworn commitment of both our initial Christianity in holy baptism, confirmed by the present eternal Trinity of divine majesty, and assured and sealed in the blood of Jesus Christ by the outpouring of the Holy Spirit, and the other vows of our obligatory preaching ministry, wherein we lead not our cause, but Christ Jesus'."

"Well, it can happen to pious Christians (to hold it with the pope, cardinals with their painted cards, shorn monks, priests, plates, casels and to receive and listen to sermon and sacrament from them), if the false brothers enter under such beautiful, glittering, holy sheep's clothing, and try to help the devil into the church, and to lead the brothers away from the truth and freedom of the Gospel. Christ considers it a frightening sign of the last day, and says that such an abomination will not only force its way into the church by a little scratch, but will even take its place in the holy place. But to us, who have his gospel according to its mission, he adds a strong *videto, cavete, nolite credere, multo minus ceere* (beware, beware, believe it not, soften much less). We have to be aware of this. For that is once certain, we may also well thoroughly rely on the fact that with the Interim

and all the adversaries' advocacy, nothing else is meant than only the complete eradication of the pure doctrine of the true, simple gospel and the complete renewal and incitement of the devilish antichristian pabstry, as it can be clearly heard in the imperial paternal preface. This is also proved by their present war, urging, stopping, and diligent work, also by their defiance and strong threats. However, we do not have to fear for them to death, sissies, or wimps, because the gospel has a wrath from heaven, not from Rome or Hispania, upon all who hold up truth in unrighteousness Rom. 1. Thus, the ministry and work, as often reported, is the unsworn word of the Father, Son, and Holy Spirit. The powerful God will well watch over his work!"

"We are comforted in this, besides our eternal Archpastor of Christ and his dear apostles' examples, especially by the excellent, fine man of God Basil Casariä Cappadociä Episcopus, who answered the Emperor Valenti's ambassador (envoy), who wanted to persuade him to consent to Eudorii heresy, to please the Emperor, with great reverence for the Emperor's friendship, favor and gift, with a steady heart quite scornfully: Such you should be to children and fools, they are to be persuaded with it; but he who is encouraged in God's word, does not let him change one syllable or little title in it. Yes, I would suffer all kinds of death before, if it could not be otherwise. Nevertheless, I consider the Emperor's grace and favor, if it could be with a good conscience, to be high, great and worthy; but with the injury of conscience, I consider it to be the highest and greatest harm."

"But that one thinks that for the sake of peace one should do it for a while, and in the meantime, the teaching of evangelical freedom in the pulpit should be practiced all the more diligently, because another opportunity might come recently; also Christians had to give way to the opposite, as the weak, and do something to please, according to Paul's example: *Factus, sum omnia omnibus,*

Judaeis Judaeus etc. (I am everything to all, a Jew to the Jews). On it is easy to ant words. The first, that it should be done for a time for the sake of peace, we say as before, for the sake of the belly we do not think of it and do not want to do it, and it should never be peace, because with it we will not satisfy the will of Cain and the devil, until we concede the churches to them, which they want to have all by themselves. We would never satisfy the world if we conceded the church to it. But that is what the devil does in our place and whoever else wants to. We do not want to open even the smallest crack for them, and should they pour out thunder and lightning and hellish fire against us in anger. If we have to suffer this together with the simple, pious little group, we know very well that it will not be for the sake of caps or plates, lights or chasubles, but for the sake of the devil.

5

First, that they are angry that we do not want to please them by rejecting the pure doctrine as heresy and blaspheming with them, falling away from the faith, trampling it underfoot, and feeding and appointing the devil's apostles and the pope's monks and priests in Christ's place and mission. - On the other hand, that they are annoyed and enraged by our stubbornness and hardness does not please us any more than it pleases us beyond measure in our hearts, nor do we desire it any other way; indeed, who would desire anything else in Christianity? Should the world praise us? love us? praise us and listen to us, let peace and give it? Has it then also praised Christ warmly, honored him, heard him gladly, let him preach peacefully and left him unchallenged? John 15: This text with the gloss we may well let be said to us and not be surprised at all, if the world is like us, makes war and all heartache, and heresies and blasphemes us; it cannot do better than its master rules and rides it, the wretched devil. But she must hear this again and finally learn with eternal damnation that she is not against us, but against Christ. Matt. 15.

"If then they go very high, pawing and defying the mighty flock - Cain; so let us laugh with St. Athanasio of them, when they .inflate and blow like toads at the angriest, ruoonlu est, cūto äissolvstur (it is a flock that passes quickly); there is no thunderbolt in it, if it flashes at once, rather, it does not strike therefore from hour, and if it strikes at once, who knows when it hits. We say with the three Danielis heroes: Behold our God, whom only we honor, is able to save us; and if he will not do it, yet know that we do not honor your gods. - Furthermore, with all good-hearted, righteous Christians, we would and do wish with all our hearts to become Jewish with the apostle, even with the Jews, if it could be so good for us. But, dear Lord and brethren, there was a far different opinion with our papists and Pauline Jews. There is a Pharisaic pride and malicious anger, out of which courage and pride these saints do not want to accept any doctrine, sacrament or anything else; they want to be Christ's doctrine and sacrament alone, even and above God's mission. Should we then eternally, not with the weak, but with the wilfully disruptive, also wilfully become weak, i.e. disruptive? And so that we speak in good Hoseic, how will we answer for it before God and his one and only Son, how will we defend the doctrine and work of the Holy Spirit, if we take beautiful clothes and ornaments from a virtuous, honest, pious wife and adorn an arch-imperious boy's sack and brat with them, and again take the filth, brat's garments and adorn an honest, pious wife with them? Such whore dresses are the devilish pope's carnival larvae; with them we should adorn the wives, the tender dear bride of Christ, the church, to please the boys and boors!

Whoever wants Hosea's angry head, judgment and punishment, let him do it." - —

"There is another trouble behind, not unlike the first, and it has the same terrible judgment; it is this. How many more pious, holy Christians are in the papacy among the tyrannical wolf bishops, who all at the same time look to us, hope and take comfort in our constancy? Who would anger them, that they should see, hear and learn: Behold, who for so long pretended to be strong Hollensturmern and true evangelical teachers, while their head, worldly power and protection of the belly is gone, their courage, glory, gospel, freedom and everything is gone at the same time. How could we do a ghastly Petrine fall?"

(To be continued.)

(Submitted.)

The position of the Iowa Synod to the

symbolic books of the Lutheran Church.

(Conclusion.)

The position of the Iowa Synod on the confessional writings of our church can be seen from the declaration given in the Kirchliche Mittheilungen by Pastor Löhe. It says of the preachers of the aforementioned synod: "They have united on the basis of all the Lutheran symbols, but in the sentences they have provisionally adopted they have not denied their direction, namely that they do not take the symbols as the final point in all matters, but only in those of which they speak, but incidentally believe that on the basis and ground of the Lutheran symbols there is still much to learn and to be learned. Not by them (they are so modest that they do not hope for great things from themselves), but by whom God wills at the time and hour he pleases.

Would to God that the lowans had made an open, round confession of the symbols; how much pain and sorrow would that save our church, which is already bleeding from so many wounds. But this has not happened. No sooner is it said: They have united on the basis of all the Lutheran symbols - then everything is again so encapsulated that one really cannot see what and whether anything of the basis of the symbols remains. In any case, this much is clear, the lowans have accepted the symbols only with a reservation, since it is expressly stated, "they have not denied their direction in the propositions they have provisionally accepted. So they are obviously in a contradiction to our symbols, do not want to bind their consciences to them in every respect, and do not accept them as a guideline for their doctrine in one or more points. They have a special direction that differs from our symbols, which they do not deny. They do not consider our confessional writings to be true and scriptural in all respects, but rather

If they consider some things in them to be wrong and erroneous, this can of course only be the real reason why they have made their reservation about the symbols. For if they considered our symbols to be truth, they would freely and cheerfully profess them without any conditional formula as their own confessions.

With this reservation the lowans deny the symbols as such their ecclesiastical validity, they declare that they do not want to regard them as a guideline of their doctrine. For whoever does not want to submit to the symbols in an article, thereby withdraws from them their validity as a doctrinal norm according to Scripture. Accordingly, the lowans give us no guarantee at all that they have and want to maintain the pure Lutheran doctrine. Pure Lutheranism stands and falls with the symbols. Whoever openly testifies that he accepts the symbols only with all kinds of conditions, does not want to be regarded as holding to the pure Lutheran doctrine. As painful as it is for us, we must say this openly. As long as the lowans do not decisively and unconditionally profess our symbols, we cannot in good conscience advise our congregation members to join their synod, for we must fear that they will thereby lose the jewel of pure doctrine.

Furthermore, it is said of the lowans that they do not take the symbols as a final point in all things, but only in those of which they speak. This becomes understandable through the following statement by Pastor Löhe in the church bulletins: "Even in the symbols, it is not taught so decisively (about the doctrine of church and ministry) that differences of opinion in the church would have become impossible. Where else would the difference come from?"- However, our symbols have taught decisively about church and ministry, i.e. they have confessed the clear truth of Scripture about it. A glance at the Augsburg Confession shows this. There it is clearly taught: Of the church, what the church is, of the office of preaching, of the church regime, of church order, of the bishops' authority, see Art. 7. p. 5. 14. 15. and 28, about which further explanations can be found in the other symbolic books, especially also in the appendix to the Schmalkaldic Articles. Luther says of the church in the Schmalkaldic Articles 12: "We do not confess to them that they are the church, nor are they, nor do we want to hear what they command or forbid under the name of the church; **for, praise God, a child of seven years knows what the church is**, namely, the holy believers and the little sheep who hear their shepherd's voice, for thus the children pray: I believe in a holy Christian church." Luther and the church renewed by him knew with such divine certainty what the church was, that he disdains any extensive discussion about it at this point, and simply refers to the children's faith.

If Luther did not know what church and

6

The Reformation is indeed an incomprehensible mystery to us. The peculiarity of his work consists precisely in the fact that he did not, like the humanists, Erasmus n. A., merely attack the godless life and individual errors of the papists. Rather, only through God's grace did he recognize the truth of the divine word, only did he gain the solid foundation of pure doctrine, only did he testify to it, and only then did he refute the errors. This was also the case with the doctrine of the church and the ministry. He could not possibly have carried out the Reformation if he had not had complete clarity about it. For from the beginning the papists opposed him with the assertion: We are the true church, the right bishops, cursed be he who does not believe and obey us. How could Luther fight the papacy if he did not know what the church actually was, if he could not distinguish the true church from the false one, if he had not recognized in what, according to God's word, the essence of the holy preaching office lies, and in what the true church is? He would not have recognized the essence of the holy preaching ministry according to God's word and the abuse of it. The question, therefore, cannot be whether the symbols speak of church and ministry, but only whether they have decided about it correctly or incorrectly.

If we do not teach decisively in our symbols about church and ministry how to forgive, we will finally come to the bleak conclusion that the church of Jesus Christ has not known what church and ministry are for these eighteen hundred years. Who can make this assertion without offending the honor of the Holy Spirit, of whom the Lord promised His disciples John 16:12: "He will guide you in all wisdom." No, thanks be to God, the scriptural and symbolic teaching of the church and ministry is clear and distinct, but for God's sake let us not hang a veil over our eyes, for then of course we ourselves are to blame if we do not see the bright light of the gospel of the clarity of Christ.

Finally, it is said of the lowans that they "believe, by the way, that on the basis and ground of the Lutheran symbols there are still many things to be learned and completed, but not by them (they are so modest that they hope for nothing great of themselves) but by whom God wills at the time and hour he pleases. For a better understanding of these words, we cite the following statement by Pastor Löhle from his church bulletins: "But even the symbols and the teaching of the dogmatists of the 16th century are not so perfect that faithful research could not make up for many deficiencies and lead to a richer, more complete, more harmonious presentation of the symbolic teachings that is more worthy of Scripture. Yes, we think it possible that now and then a consideration may occur, whereby the symbolic decisions can only become more glorious and beneficial."

We also readily admit that we still have much to learn on the basis of the symbols, indeed we long for the God of our Lord Jesus Christ, the Father of glory, to give us more and more the spirit of wisdom and revelation for His own knowledge and enlightened eyes of our understanding, so that we may recognize which is the hope of our calling and which is the riches of His glorious inheritance in His saints. We humbly and gratefully accept every increase in knowledge that the Lord offers us through His witnesses, even in this time. Furthermore, we gladly admit that the form of representation of the symbolic books is human and therefore imperfect. But the

Holy Scripture. We do not, however, want to deny how great the Lord is also in this respect for his church. We only want to remind you that the authors of our symbolic books, an Athanasius, have the heavenly advantage over all other writings, that they are inspired by God down to every tittle and that therefore also their form of representation is a divinely completed one. However, we do not want to misjudge how great the Lord has done for his church in this respect, we only want to remind you that the authors of our symbolic books, Athanasius, Luther, Melanchthon, Selnecker were masters of the sayings. Therefore, we may confidently assert that as far as men, without apostolic spirituality, are able to give a worthy expression to the divine thought, so far they have done it with God's help. To us, at least, it seems very doubtful whether a richer, more complete, more harmonious and more Scripturally worthy representation of the symbolic teachings could ever be achieved. In any case, however, we are firmly convinced that our symbols - all possible imperfections in the presentation admitted - excellently fulfill their purpose of being confession and guideline of the pure doctrine, because they present the articles of our Christian faith so clearly and scripturally. It is a powerful testimony to the form and content of our symbols that they have had such general validity for three hundred years, that they have had such a beneficial effect, and that they have earned the favor of the church to such an extent that it has always loved them like the apple of its eye and has constantly defended them against all adversaries. And in our time, too, the symbols have again proved their worth splendidly. As proof of this, we point to the number of those who have already gathered under this banner. No sooner had the Holy Spirit kindled a new life after the long reign of rationalism than the hearts of the children turned back to the fathers, and the fathers' confession became theirs again. And how many have owed it to our symbols that they have been saved from the most tormenting doubts and distresses of conscience and brought to the knowledge of the truth!

A just appreciation must also duly acknowledge the high merits of their mode of presentation. In general, we find in the church the rule that the Holy Spirit also gives an extraordinary gift of language when he communicates extraordinary gifts of grace to the faithful. This can be seen in the apostles, in Athanasius and in the Reformation. Who does not feel pierced by holy shivers before the face of the Triune God when the Athanasian Creed, with its silent, great majesty of the adoring! soul the sanctuary of the greatest mystery? That Luther's little Catechism is a masterpiece, perfected according to all the rules of art, is a fact recognized by the whole Church, which has chosen it as its favorite book. And what gives our symbolic books such a heavenly charm is precisely their Reformation character. It is the Bride of the Lord, finally redeemed by God from the Babylonian prison of the Antichrist, who in it is dressed in the holy ornamentation of divine beauty: in the holy adornment of divine truth, "clothed with the sun, and the moon (world and Antichrist) at her feet, and on her head a crown of twelve stars," who therein opens her long-closed mouth and now publicly confesses the eternal gospel before emperor and empire, before heaven and earth, so that we rapturously ask- "Who is she that cometh forth like the dawn, beautiful as the sun?"

the moon, chosen like the sun, terrible like the tops of armies?" With chaste, calm dignity, but also with unshakable faith, she testifies to the eternal truths of our salvation, and on the other hand pronounces God's condemnation judgment on the papacy with holy wrath. At the same time, the rejoicing jubilation with which the liberated cuckoo celebrated the reappearance of the Gospel and

the redemption from the yoke of the Antichrist resounds again. And to whom is it not a real joy to see in our confessions how the fidelity rides on the triumphal chariot of the divine word and thus victoriously overthrows all the bulwarks that the pope and the sects had erected against it?

It therefore deeply offends us when Father Löhe makes such speeches about correcting our symbols and making up for their shortcomings. Why does one remain silent about the unspeakable blessings they have brought? Why does one remain silent about their undeniably high merits, even in a formal sense? Why does one put so much weight on their alleged, uie proven infirmities in the representation? Why is one at all so eager to weaken the confidence of the church in her symbols in every way? Why does one deprive them of their prestige as an ecclesiastical doctrinal norm by all kinds of clauses? We fear that the war plan is this. One wants to introduce into the Lutheran church the new Romanizing doctrine of church and ministry, which at present is not yet ready. This is not possible, however, as long as the symbols still stand as protective walls around the church; for these are inexorable, and they do not let through a handful of any Romanist direction. Therefore, mau now seeks to abolish the symbols.

Accordingly, we have every reason to heed the following warning, which the blessed Dr. Nikolaus Selnecker, one of the collaborators on our Concordia formula, in the biography of the Elector August also left us: "We can be sure that, as long as in these and other countries, churches and schools will be held over this confession and declaration, so written in the Christian Concordia book, so long will also **nullity in God's word, or in the** doctrine without gravity be and remain next to other blessings of God with us. But as soon as from the same right confession will be set aside in the least, that also GOD, who has shown us this **great good deed** still last, will set aside from us and will let all **kinds of vice** and **schwermerey** tear down among us." See Jo. Benedieti Carpzovii Isagoge, pag. 1130.

Herman Fick. .

(From Bauer's and Stirmer's Correspondenzblatt.)

**Report on the Pastoral - Conference
to Neuendettelsau
April 17 and 18.**

Favored by the most beautiful spring weather, numerous guests arrived in the quiet village on the evening of April 17, rejoicing to see so many dear friends and brothers once again camping face to face and enjoying with stubbornness the blessing of a truly fraternal community. The festively decorated deaconess house welcomed the valuable guests into its friendly rooms.

and granted them space for meetings in its spacious prayer hall and simple catering at moderate prices. As many as could be accommodated found lodging in the village.

The evening hours were appropriately filled with a mission service. This was followed by two lectures with songs interspersed. The first, by Father Löhe, gave a concise overview of the missions of the Orient in our day and showed their significance for the history of the Kingdom of God. The history of the Kingdom of God runs from East to West, that is a feasible idea. The history of the latest times shows, however, that this does not always have to be the case, that the opposite of the West gives rise to a revival of the East, partly in the dead Oriental Christianity, partly among the Jews and the Mohamedans, and in the Gentile world. Reference was made to the highly gratifying and hopeful successes of Protestant missions in Armenia, Syria, Asia Minor and Palestine, and in the latter country especially to the establishment of a Protestant bishopric in Jerusalem with all its attendant blessings, to the Christianization and evangelization of the East Indies, which had begun centuries ago, and to the great movements in China, which have not yet been clarified. It was shown how the Orient had again become the scene of great world events, also from a political point of view, and how the prophecies of Scripture placed the final decision of the destinies of nations and the flowering of the Church, which is to be hoped for before the end, in the Orient.) Hence the great interest in the mission to the Orient and the joy that even resolute Lutherans must have had in the blessed successes of other confessions and sects and would have had at any time, because the victorious clarity of the testimony of Christ and his grace outshine the existing errors. - The second lecture of Inspector Bauer had as its subject a comparison of East and West and a refutation of the Oriental mission from our assigned mission field in North America. He tried to show that it was not a mistake to seek our field of work in North America, well in this enterprise God's unmistakable guidance was, and God the Lord answered with a success that was far beyond asking and understanding. In spite of the shortcomings and shady sides that could not be ignored, he nevertheless believed that he had to give great praise to the Lutheran Synod of Missouri, Ohio &c., which had quickly blossomed, and to present it, with its unity, its strong organization, its zeal for purity of doctrine and life through the practice of discipline, and its congregational life striving for maturity, as one and an ornament, as a hope and, in many respects, as a model for the entire Lutheran Church on earth. He also tried to show how, as much as the opposite seems to be happening, and in some respects really is happening, our task in North America has by no means been solved. The ecclesiastical neglect of Lutheran emigrants in the Far West is still as great as elsewhere; the large field of work in the distinct area of the heathen mission also invites further activity. The main task of our workers on the newly built field in Iowa, however, is: through their position in the midst of the contending brothers of two Lutheran synods, which are a

We are sorry to read that Father Löhe also carries himself with this hope, although I would like to have the same in deep sad times as well as Spener. Just do not let it cloud your view of the present and its needs, as every hope of this kind that stands on shaky ground does. D. "Lutheran."

We are grateful to God for what he has done without us and through us, but also for prayer and intercession and strong help, especially for your young seminary struggling with the hardships of the beginning. We should thank God for what He has done without us and through us, but we should also offer prayer and intercession and strong help, especially to the young seminary in Dubuque, which is struggling with the hardships of the initial conditions, and we should keep all available means together. Although our mind and will, our hand and the feet of our messengers are directed to the West, the goal and the hope of the Church is to be sought in the Orient and nothing prevents us from uniting with earnestness and zeal in common prayer for the Orient.

April 18 opened early at 7 a.m. with a morning devotion, in which Brother Wucherer, for the general edification of the congregation, explained the parables about the kingdom of heaven, Matth. 13, about the fourfold field, about the weeds under the wheat, about the mustard seed and about the leaven, with application to the main themes of the conference about the discipline and the relationship of the national church to the free Lutheran congregations, in a way that cannot be reproduced in a brief summary.

After breakfast, which was taken in the hall on the seats with singing, the lectures and discussions began.

1) Gave Inspector Bauer a report on the missionary institution since the fall of 1854.

The number of students was the same as in the previous semester, 10. The ban by the authorities on the emigration of those liable to military service even before the time of their entry prevented them from being sent out. At his and his patron's express wish, Schiller transferred to the missionary institute in Leipzig to devote himself to the mission to the East.

This was followed by 2) the report of Father Löhe on the American situation. He proceeded to show that both Lutheran synods, that of Missouri and that of Buffalo, were still as opposed to each other as they had been in the past, and that there was little hope for the near future of bringing about an agreement between the two. Even the idea, which had been suggested several times, of sending men from us to North America after the deputations of the two synods, who were to mediate an agreement between the two separate synods, proved to be inexpedient to those who knew the circumstances more precisely, because each part would only accept such mediators who were on its side in the doctrinal question. The Missouri Synod would not recognize the Buffalo Synod until the doctrine had been settled, and the Buffalo Synod would not rest until the Red preachers had left.

Our relationship with Missouri is at present none at all. Those brethren who are at the top did not come from us, the others are in such a close and united fellowship as is not the case in any synod. The most decided contrast in the doctrine of the ministry is found in the areas of Michigan, which should be, and in part are, our friends. The essay in the "Lutheraner" testifies to the strange mixture of love and recognition and passionate attack against his, Löhe's, person and direction: "Wie stehen

*) We can be sorry to see a man, like Bauer, lose his straight German language by his own favorite thoughts. For what is an "adherence to historical Lutheranism," which calls doctrines laid down in the symbols and developed by our Lutheran dogmatists "false dogmatism"? The same. We go to Löhe?" He believed it would take some time for this wound to heal, but there was still hope that unity could be restored.

The opposition from our side did not remain without consequences over there. In the Missouri Synod some of them were challenged themselves. *) A member of the congregation wrote to him that it was a big difference to say like Löhe: Christ appoints

the offices through the congregation, or like the Missourians: The congregation appoints the offices in the name of Christ. Even if there is a difference, there is still so much in the matter that love could be satisfied with this information for the time being.

The relationship with Buffalo was all the friendlier, as the letters from their leaders showed, of course because we were more on their side in the doctrinal question. They had asked us for a professor for their Martin College, and we were sorry that we had not been able to get one for them. Some of our former students had converted to the Buffalo Synod as a result of too great demands on the part of the Missouri Synod, others out of free conviction without any other cause. .

Nevertheless, we did not believe that we could agree with either part, but that we should take a mediating position in America. Proof of this was our position in Iowa. This activity was a sour and hard one. ***)

Death notice.

It is with the deepest sadness that we hereby relieve ourselves of the heavy duty of informing the brethren within our synod of the sad news that the Lord of life and death has once again called a dear member of our synod from our midst and transferred him to the upper congregation. On the 15th of this month, early at 20 minutes to 1 o'clock, the venerable Mr. Wilhelm Fick Jr. died in his Lord and Savior, Jesus Christ, pastor of the Lutheran Zion Parish in New Orleans, La. as a result of yellow fever after a short illness. The blessed man leaves behind a wife who became a mother a few weeks ago, and who is also suffering from the terrible epidemic that has claimed so many victims in that city. She, as well as the communities there with our divided Metz, are urgently recommended to the fervent intercession of all brothers. We hope to be able to provide more details in the next issue.

Church News.

Mr. W. Kolb, formerly pastor of a Lutheran congregation in Allen and Adams Co., Ia., has been duly called by the Lutheran congregation in Town Abbott, Sheboygan Co., Wisc., which was a branch of the undersigned after the death of the blessed Pastor Eißfeldt of Sheboygan, Wisc. The same was now ordained on the 7th Sunday after Trinity, July 22, by the Reverend President of the Northern Synodal District, Rev. Fürbringer, with the assistance of the undersigned, in the midst of his congregation, solemnly led him into his new office.

God bless shepherd and flock, keep both in

*) Where might these whimsical messages come from tD . "Lutherans."

If God wanted, that would be the difference! then **there** would be desolate none. The same.

***) Indeed, a sour and hard work, to want to mediate between truth and error! The same.

8

Grace and in peace on One Mind and let the joy of the dear church be a constant one.

And whosoever shall desire that Zion be built, let him rejoice and pray.

The address of the dear brother is: kev. IV. Lold, D. O., Lüodovp^n 60., IV18O.

Grafton, July 23, 1855.

Martin Günther.

Since Mr. Pastor P h. Wambsgans has accepted a calling of the Lutheran St. Johannis congregation in Aller: and Adams County, Ja., under attunement of his former congregation in de Kalb Eo., Ja., he has been installed in his office by the undersigned Doni. 8. post d?rin. by order of our honorable President, Dr. Sihler's. May the Lord, the Archbishop Jesus Christ, bless the shepherd and the flock from Zion. Amen.

I. A. Fritze, Past. Hov. Dir.
lboast 1?. O., ^Uen Oo.,lu.

Announcement.

All members of the electoral college who have not yet sent in their votes to the Secretariat for the definitive election of a director for the high school of the Lutheran Synod of Missouri, Ohio and other states in St. Louis are hereby urgently requested to do so as soon as possible, since no objection has been made to the known candidates and no further candidate has been added.

At the same time, in order to simplify business, it is requested that each member of the electoral college, in addition to his or her definitive vote for the directorate, also nominate candidates for the office of a third teacher at the Gymnasium in St. Louis.

Frankenlust, August 13, 1855.

Ferdinand Sievers, Secr. pro tempore.

According to the report of a postal invoice of July 23rd of this year, 10 letters, destined for Frankenlust, must have been lost; therefore I note that I have only received the ballots of Pastors Brohm, Hoyer and Professor Walther.

D. O.

The Eastern District
the
German evang. - Lutheran synod
Of Missouri, Ohio a. St.
Holds its meetings this year at the Lutheran Church of the Rev. E. W. G. Keyl congregation in Baltimore, Maryland, from September 12 to 19.
K. Diehlmann, Secr.
Buffalo, N. A., July 26, 1855.

The middle district
of the German evang. luther. Synod of
Missouri, Ohio and other states will, God willing, bale its next sessions at Indianapolis, Ja. from Wed. to Dom. 18. p. Prin, the-10th of Oct. until the 16th of Oct. incl.
The honored Synodicals traveling here on railroads will be met by the Union Depot
be picked up. The rest may contact the undersigned, whose home is located at the corner of Washington and Alabama Streets.
Carl Fricke, Secr.
Indianapolis, August 23, 1855.

Announcement.

These days, God willing, the press will leave
a pamphlet for children- which the cv. Lutheran Synod of Missouri, Obio n. a. St. western district, at its meetings (April 25 to May 1) at Cbicago, Ill, voted to publish. It appears under the following title:

- to the

Reminder
third centenary jubilee
of the

A gift for Christian youth, presented by G. Schaller, from the **religious peace concluded at** Augsburg on Sept. 25, 1555,
Pastor at ev. luh. triimgkeit church at st. vouis, mo.
Because of the shortness of time, which no longer allows us to wait for any orders, we take the liberty of sending each pastor of the Synod, especially of our district, a corresponding number of copies (the copy at 5 cents), with the request that the amount of the same be sent as soon as possible to Mr.

E. Roschke,

Cassirer of the ev. luth. ---ouode of Mist., O. n. a. St. of the Western DrstriktS^u 1. Louis, Ma.

St. L O uis, August 28, 1855.

For your kind attention.

In order to satisfy the wish of this congregation to be able to give our children a lasting souvenir of the forthcoming tercentenary of the Augsburg Religious Peace, the undersigned are having pewter commemorative coins made for this purpose, and hereby offer them for sale to all readers of the "Lutheran," the piece at 10 cents and the dozen for 1 dollar.

M. Estel and W. Metz.

Orders are to be made at the address: Ilsti/ttm Mü-, 0/K . Lvmr", Mo.
or:

M. ccrre o/ZleEc/ee H- Lstek. K. Donr", Mo.

To the message.

Copies of the "First Report of the Northern District of the German Evangel. Luther. Synod of Missouri" 2c. are available from Mr. Past. Lochner in Milwaukee.

====>> In response to several inquiries, I note that the postage for "Lutherans sent to Germany" by *steamer via Bremen free to destination* is 3 cents for each number, and by prussinn *closed mail 6 cents*. Postage for the monthly journal "Lehre und Wehre" is 6 cents for both routes. Prepayment is provision.

F. W. Barthel.

Sustainer:

To the Synodical - Casse of the Northern District: from the congregation of the Rev. Fick in Detroit 43.50 W. Hattstädt.

Get

	to the Synodal Fund of the Middle District: from Mr. Past. Stricker42	,00
.. "	Heinr. Löhnung 2,	l>0
	"Hermann Heinr. wages	2,00-
""	Heinrich Licker	1,00
""	Jricdr. Tvnsing	1.00

Christian Piepcnbrin k.

Received

for the school teacher Heid: from Mr. Past. Streckfuß 50Cents .

" " Slürthmann50

Get

a. to the General Synodal Casse: by Mr. Past. Geyer atWatertown, Wisc. cinges. \$22.00, to wit:

Mr. Friedr. and Traug. Sulphur\$3 ,00

" Fr. Lrendemühl, Köpscll, Müller, Geuerke, Lolkmann, Mrs. Schwefel, Mrs. Past. Geyer ä 41,00 -7,00'

"Lud. Braunschweig, Frömming, D. Utteeb, Carl Maaß, Zafrow, Freischmidt, Hase- meister, Joh. Ultech, Fr. Neitzel ä 50 Cts. 1,50

" Turniphagen and lolgerin0 ,60

" Fr. Braunschweig, Will). Schulz, Christian, Chr. Nestel, Wegner, Gotth. Schulz, Fr. Urtech, Carl Utkech, Detrbörncr, G. LteiHel, Mrs. Nübrnhagcn, Goltl. n rüg er, Matches, * Heinr. Zeimer, Fr. Schulz, Aug. Ncißcl, Klvhe, Schwantes ü 25 CentS2 ,50
(Nope. The actual amount is 84.50.)

from n'ncm Unnamed-1 ,00
several others3 ,30

for the general president:

by Mr. Past. Schuster and his congregation in Bremen, Yes. 2,00

" of the Ureuzgkin parish in St. Clair Co, Ists. 5,IX) " " parish of Mr. Past. Liltz in Cumber-

country, Md.

5,00

b. to the Synodal - Missions - Casse: from the congregation in St. Louis\$12 ,00

" Mr. Casper Korkhof, to travel money for a gotyelign boy who wants to go to Leihäüeu and learn the Indian language there, so that later, Gelt willing, he can become a missionary10 ,15

o. for the maintenance of Concordia - College: * from the St. Louis community422 ,0)

to Mr. A. McIcher in Cleveland 1.00 mdem in No. 25. Jahrg. 11. erroneously only 41.00 instead of 42.00 receipted.

ä. for poor pupils and students in Concordia- Collcge ulld Seminar:

l.

.00 F. W. Larthei, Cassirer.

For the Lutheran have paid: The 1 1st year:

Messrs. Conrad Laals, Jacob Lienz, Johann Brenner, Fr. Brück, Carl Germann, Christ. Görs, A. Hillebrand, Georg Adanr nolb, Jacob I. Kunz, Mich. Meinschmitt, Marggrandner, Georg Schamm, Friedr. Schumm, Ludw. ^chumm, Friedrich Schimmers, Past. Schaller, Past: Streckfuß, Wctzcl.

The 12th year:

Messrs. Ludwig Braunschweig, Lolgerin, Frömmst Past. Geyer, Louis Held, Friedr. Jagow, Jul. nor, Gokti. Krüger, Kopsel, Lndw. Korth, 9t. Laumstein, Will., Mconr, Past. Meyer (2 Er.), Müller, Past. Ottmann, Heinrich Ohlmdorf, Friedr. Schwescl, Past. Stephan, Marie Stephan, F. Urtech, Voikniann, Wcsicl. ___

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Letters and funds received

> se

i t d cm 1 A u gu st.

Bön den Herren Pastoren: Streckfuß with 42.00; Wuntn SI3.00; F. G. Jaeger 41.00; C. Fricke 43.50;

41^>0; Eppling 813.00; Knapp 42.05; Löl'ling 410JG F. W. John 5<^Cts. (All in HiNmug); Iscver 41.65. Prntevank; Herd; Kühle; Tb. Wichmänn; Äolh; I. G. Tisza; Lrvhm; I. N. Beyer; and.
Of the gentlemen: Chr. Lücke me 448.30; I. EaaerSu, Wilde(2); H. W. Kuoche; Schäfer u. .Nvrad; I. M. Ouast; H. Behme; C. Otl.
St. Louis, September 28, 1855.

Otto Ernst.

> Print shop of the ev. Inth. Synod of Missouri, Ohio a.-St.

St. Louis, Mo.,

Volume 12, St. Louis, Mon. 11 September 1855, No. 2.

Some news

from the

The way in which in 1655 and 1755 the commemoration of the contract concluded in 1555, September 25.

Augsburg Religious Peace has been celebrated festively and solemnly.

(Conclusion.)

V. Jubilee Prayers.

In his continuation of the "Innocent News", Kapp shares a whole cycle of such prayers, which without exception would be well worth printing here. For lack of space, however, we select only two of them, and first of all the one that was not only most generally used in 1655, but was also read out again in several places on our jubilee day in the churches several years ago. It is the one that was prescribed for the Electorate of Saxony. We do not doubt that some of the dear! We do not doubt that some of our dear brothers in office will be induced to use this glorious, anointed, genuinely ecclesiastical prayer at the third jubilee celebration here; we have therefore dared to omit those passages that refer to Saxony and its Regeutenhans in particular, and to include a few words adapted to the local government conditions, in the hope that this will facilitate its use. - The other prayer is a shorter one that was prescribed for the archdiocese of Magdeburg in 1655.

I. Jubilee - Prayer.

O Almighty God and Father of our Savior and Redeemer JEsu Christ, we come before your holy face on this day, when three hundred years ago today you showed your servants your works and our children your honor, crowned us with grace and mercy, were kind to us and let the highly frowned-upon religious peace be concluded in the land of our fathers, and confess with remorse and sorrow that we justly for such unspeakable good deed should have praised you in true faith, We should have praised you in true faith by a holy Christian life, but we sinned, did wrong and were ungodly, departed from your commandments and rights, did not put our trust in you, who raises the dead, alone, did not love you above all things, with all our heart, soul, strength and mind, did not honor your holy name, did not receive your holy divine word with joy in the holy spirit, and much more. We have not received your holy divine word with joy in the holy spirit, brought forth much less fruit in patience, denied the ungodly nature, and lived godly toward you, chastely toward ourselves, and so righteously toward our neighbor that we, as God's chosen ones, saints and beloved ones, would have attracted heartfelt compassion, kindness, humility, gentleness, patience: but all such and many other of our sins repent us from the bottom of our souls. We must be ashamed that we have sinned so much against you, O most gracious God, and have not been obedient to your commandment.

you are merciful, and gracious, and patient,

and of great mercy and faithfulness, forgiving iniquity, transgression, and sin: so thou hast not imputed our sin unto us, neither hast thou entered into judgment with thy servants. But since we deserved temporal and eternal condemnation, and that you had sent your hunger into the land, not for bread, or thirst for water, but for your holy word, which alone is the consolation and joy of our hearts, that we might know and know, What sorrow and heartache it brings to forsake the Lord his God, and not to fear him, yet thou hast governed us with much sparing, hast given thy holy word with a great company of evangelists, hast let it run, and hast kept the covenant of peace. Oh how the enemies have vowed so mightily against it, and the people have spoken so in vain! They have joined themselves together and made a covenant with one another against thy people and against thy hidden ones. But thou, O Lord our God, hast helped and saved us by the right hand of thy righteousness. Thou hast sent help, that we might teach with confidence. For this we thank thee, O great God, and offer the farthings of our lips. Our soul praiseth thee, and that which is in us, thy holy name. Our soul praises you, and does not forget what you have done for it. Thou hast forgiven all our sins, and healed all our infirmities; thou hast raised up the tabernacle of David, which was in ruins; thou hast restored thy holy word and the wholesome religion.

Peace against all the raging and raging of the infernal gates and the cruel floods of water.

10

for which our mouth shall praise thee, and our heart shall magnify thee; nevermore shall thy goodness be forgotten; but all that ask after thee shall rejoice and be glad, and they that love thy salvation shall say always, Blessed be God.

We also humbly pray, O most gracious God, that you will let us and our descendants walk in the light of your countenance, dwell in houses of peace, keep your precious Word, which restores our souls and is a bright light in our paths, so that the morning star of the grace and mercy of Jesus Christ may rise in our hearts; and that you will powerfully control all mobs and outrages and protect your highly afflicted and afflicted church against the devil's power and evil.

Fatherly protect and comfort the raging of the world. O Lord, stand by all who are challenged and persecuted for the sake of your holy name, and graciously help them and us. Let our dear new fatherland also, O pious God, be in your command in all graces; and as you have hitherto helped us to be able to serve here undisturbed according to your word under the protection of its freedom, so grant, O merciful God, peace and good government here also; drive away from us war, rebellion, pestilence and other hardships; bless the work of our hands; graciously preserve the noble jewel of religious freedom granted in this bower; dispel all thoughts that set themselves against stirring up unrest, and help that we may lead a peaceful and quiet life under the protection and umbrella of our dear authorities, in all godliness and respectability; so let us praise, praise and praise you for these and all other benefits. honor and praise, here temporarily and there eternally, Amen! Lord Jesus, say amen to this!

II Jubilee - Prayer.

Lord God, our refuge for ever and ever, we remember today what you did in the days of our fathers of old; how you were their confidence and strength, a help in the great troubles that had befallen them; how the city of God nevertheless remained fine and merry with its fountains, where the holy dwellings of the Most High are, because you, O God, were with her in them and helped her early; how you controlled the wars in our dear old fatherland; how you, O LORD of hosts, were with us, you, God of Jacob, our protection; therefore, in spite of all adverse attacks, three hundred years ago now, you have been with us, you, God of Jacob, our protection.

For years you have had thoughts of peace over your people and have awakened your gracious word over us, directing the hearts of the high leaders who were in your almighty hand, so that the evangelical truth, which is the only beatific truth, was left alone and from year to year, by means of the noble peace of religion, has led now and then to the salvation of many thousands of people.

has been spread out before us. Therefore, praise be to you, O God of peace, who have not rejected our prayer nor turned away your goodness from us. We thank thee, O Lord, and preach thy name. We proclaim your deeds among the

Peoples, we sing of you, and praise you, and speak of your wonders. The heart of them that fear the LORD rejoiceth: all the earth shout unto thee, O God, and sing praises unto thy name, and glorify thee: all the earth worship thee, and sing praises unto thee, and sing praises unto thy name, saying, The LORD hath done great things for us, and we rejoice. But we beseech thee, O faithful God and Father, confirm by grace all the good things which thou hast shewed us. Further, create holy courage, good counsel and right works; grant lasting peace in your land, and happiness and salvation to all. Let thy holy and only saving word be joyfully spread and powerfully preserved for our descendants until the end of the world, against all enemies of thy most holy name. Grant peace and good government to our and all authorities, that we may lead a quiet and peaceful life among them in all godliness and respectability. Regulate our hearts with your holy spirit, so that we may never forget these benefits, with

Let our sinful lives not provoke thee to anger, but serve thee henceforth all our lives, in holiness and righteousness that is pleasing to thee. Let honor also continue to dwell in our land; let goodness

and faithfulness meet together, righteousness and peace kiss each other. Let faithfulness grow on the earth, and righteousness look down from heaven; that thou, O LORD, mayest continue to do us good, that our land may give her increase, that righteousness may nevertheless abide before thee and flourish. So we, your people and sheep of your pasture, will give thanks to you, God the Father, Son and Holy Spirit.

We will rejoice forever, and proclaim your glory forever and ever. Amen!

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The thirteenth chapter.

(Release of No. 21. of the previous year.) (Verse 11 to 18.)

The Roman papacy, a deceptive work of hell.

It is exposed as such right at the beginning, when it says in b. 11: "And I saw another beast ascending from the earth. The Holy Spirit calls that which bristles with holiness a beast and lets it rise from the earth, whose pedigree is so unshakably rooted in heaven that not even "the gates of hell" are able to uproot it, even without the "gates of hell. which no one may dare to carry a letter of nobility that has been sealed where God

rules alone. Should the Holy Spirit really be as impudent as Luther, who speaks of a pope? According to this, indeed. So he is also condemned? As much as I would like to protect him, he must share Luther's fate. His ears will ring every Maundy Thursday, and where will he stay when the Lord Christ comes again to judge the living and the dead? It is of no help to him, whether even the

Mountains fell on them; they cannot cover him, he is a spirit. And it must go after the saying: "I will give you the keys of the kingdom of heaven: Whatsoever thou shalt bind on earth shall be bound in heaven," etc. For Christ does not revoke his word. He once bound his own hands. Peter has taken away the keys. The Lord Christ was too good. Another would have thought before it would have occurred to him to turn away from his violence. Now he has done it. I can no longer help him. Luther says that Christ gave the keys to faith alone, because he only hangs on Him and does everything he does in Him and His name, in which case he would not have forgiven himself anything. His own children must confess with shame that he spat like a drunkard and did not know what he was talking about. He may, however, be even more likely to

The vapor of the nineteenth century had not yet transfigured the sun of truth for him; but where would I be going if I repeated this to him? In short: precisely because Luther says so, it is not so. We need no further proof here. If I am to give the Holy Spirit a counsel, let him only soon come to terms with the pope, and let the godly-

He is to change the blasphemous speech in Revelation, which will bring him into Luther's company and make him a cursed heretic. Let him but yes

not dream that the pope has forever ceased to use his power. He lets him "ascend" himself, that is, catch him in his infancy. One never knows how far it can still come with him. In the end, a simple-minded person thinks that heaven cannot exist without the Holy Spirit, and he can be persuaded to accept the

Papacy will not last on earth either if the third person in the One, True Godhead is not there; but this is how I think.

just a simple-minded man, to whom white is just white and black is just black: in such things, dual, double senses belong to it, if one doesn't want to remain a fool, such senses, before: white is both, white and black. Who thinks a little further, that rhymes all this very well. Should the whole holy trinity have to leave heaven, what does that matter? The pope can manage without God: he makes the people blessed.

And on earth he is not a pilgrim, as the Lord Christ and the apostolic congregation of the saints were; but the Holy Spirit says it himself: he has ascended "**from the earth**", so he can exist quite well on earth, even if God does not help him. He is "of the earth" and therefore earthly minded. That is why he easily gets along with all kinds of people who are under heaven. He is only "another beast," the beast is his equal; therefore he does not clash with him. But the beast is worshipped by all who dwell on earth: if the pope can fall out with him, he has nothing to worry about in the world. The holy spirit can rather come to a hiding place in

11

The two of them must be careful of the rocky crevice; you can feel which of them is the strongest.

He who is wise should take care of this "other animal" at the right time. Otherwise he would get into great trouble. The Holy Spirit would hardly protect him, for he cannot stay away from it even in heaven and on earth. And the children of men? The Holy Spirit has corrupted them too much; just read Genesis 6:3. Already out of enmity against him, they will eat the "beast" like a sensible householder keeps a chained dog. So let no one ignore the "beast" and so that we can be in its way, let us carefully note what is written here about it: 1. that it is an "other beast," like the Roman traveler, a kingdom of this world; 2. that it "rises," has an inconspicuous beginning, so that one does not trust it to do great things; and 3. that it is "of the earth," and therefore, as long as there is mud, it will have good days.

A schoolchild can testify that all this was correct. If the pope deposes and installs kings, then the papacy must be "another animal," a kingdom of this world. If Irenaeus could still accuse the Roman bishop of presumptuousness, that he banished all the churches of Asia for the sake of the Pascha, and without the popes ever being able to condemn him, express his concern that Rome might one day become the seat of the Antichrist; was it still possible after Charles the Great's death for the Frankish bishops to threaten Gregory IV. with deposition, when he was not able to do so? If, after Charles' death, the Frankish bishops were able to threaten Gregory IV with deposition when he interfered in the throne disputes of the Frankish Empire; if it was only at the Synod of Aachen (836) that the papal writings of lies came to light, on which the papacy from then on based its rule (the pseudoisidoric Decretals), then the "beast" had certainly "risen" with the times, when Gregory VII. stepped on the neck of Emperor Henry IV, as long as it had lived before (cf. 2 Thess. 2,7.). And where else could the papacy come from than "from the earth," since everything that was to come from heaven had previously appeared in Christ?

We now already have a good prejudice that we will not be mistaken in the "beast" if we stick to the revelation. But we are not finished yet. Right in this verse we have to notice a fourth and fifth characteristic: 4. "and had two horns like the lamb. Whoever wants to interpret this with the interpreters to mean that the papacy has seized the spiritual and temporal sword and therefore rules in civil life as well as in the church, may do so. Obviously this is a double power and therefore corresponds to the two horns. If it fit just as well to the words: "like the lamb," I would also calm down with this interpretation. But I cannot find, in spite of all reflection, in which the civil authority, which the pope arrogates to himself, should be even remotely a monkey game, which would have borrowed its shear from the lamb; the

Word: "My kingdom is not of this world," is too much in my way. For this reason, and out of an old fondness for the "two keys" in the coat of arms of the heir of St. Peter's chair, I draw the two horns to the power which the pope claims for himself alone, namely to bind and to loose. In this he really presumes to do what Christ does; civil rule, on the other hand, does not belong to the insignia of the Lord, nor does the pope thereby harm his soul. Whoever reflects on the fact that the papacy so brazenly presents itself as a monkey of Christ, cannot be indifferent as to whether it will rise again to the top or retain in the judgment of Christendom the brand that the Holy Spirit has printed on its forehead. If a whore put herself in the marriage bed instead of the house honor, it would not be so bad yet. Christ demands faith in his person and attaches blessedness to it. Now the pope suppresses Christ, curses the gospel, burns the word of God, which testifies of Christ and plants him in the hearts. Then he comes and says: I am Christ, he who believes in me will live. What a mighty horn? Especially since it is much easier to believe in the pope than in Christ: for the pope can be understood, and moreover seen, and moreover deceived by hypocrisy. And he who does not believe is damned. What a terrible horn? Whom the promise does not entice, the threat will compel. Also, nothing will help against these two horns, but if the lamb with its horns takes over the fight. Yes, as long as the Antichrist does not use his horns, because he would hardly get prey, he already wanted to strike; before his victim is in his area, it may seem as if he would be easy to overcome; but in his time it will be felt that he does not have to fear the flower wreaths of humanity, but only the knife of the butcher, the two-edged sword of the word of God.

5. "and spake as the dragon." This is the surest characteristic. His teaching is the devil's teaching (1 Tim. 4, 1-3.). That is why it sticks so well. Only. There is one remedy: the Lord tells us Joh. 10, 27. 5.

V. 12: "And all the power of the first beast is done before him." What the Roman Empire only achieved in part, the supremacy over all nations, the papacy was granted completely. That is why it says here: "it does all the power of the first beast." Even in the Roman Empire itself, it was not the emperor but the pope who was lord. The Roman emperors were annoyed by this, but the pope did not ask anything about it: he did it before their eyes without any shyness. Hence the addition: "before him.

"Not only did the papacy usurp the imperial rights; it also took legal possession of them, as when a rogue binds the master of the house and runs the household instead of him. The popes proved this by crowning the emperors. What the emperors were still, they owed it to the grace of the Holy Father. Without his consent, the people did not pay homage to their emperor. So "make" this beast, "that the earth and those who dwell on it worship the first beast."

V. 13: "And do great signs, that it also maketh fire come down from heaven before men": Just as St. Paul prophesied in 2 Thess. 2, 9. The "fire from heaven" are, by the way, the curses, which the popes themselves, such as Gregory VII, call lightning rays. But this falls only "before the people" from above, who must believe the father of lies and his hired servants as punishment for not

having accepted the love of truth. Otherwise, among the many known miracles that happen in the papacy, of which, of course, the papacy itself is the most unheard of, according to the testimony of papist scribes (e.g. Linturnius and Tursclliuus), is this one, that fire really fell from heaven.

V. 14: "And deceive them that dwell on the earth." Again, the Holy Spirit must say, "them that dwell on the earth," and, as earthworms, judge according to appearances, shun it for salvation from eternal destruction, when the papacy attaches the blessedness it promises to its people to the heavy and light works that men do.

"Here one sees that "the signs" are more a sacrilegious abuse of the ban than actual miracles, that these latter only water, as it were, the briar that grows in the papacy. The signs that it does "before the beast" can only be those that testify to an unheard-of arrogance toward the beast. Why else the addition: "before the beast," since common miracles happened before all the people? But such are banishment and interdict. It was indeed a miracle that a Roman emperor in possession of earthly power had to tremble before Gregory VII. It would be a miracle if people were willing to obey the pope, since he had the kings of the earth in his pocket, so to speak. For a child of God, however, the remark: "which are given to him," is sufficient that he does not forget, above this terrible power, that only grants the devil to hatch the "beast", because the children of men did not want it any other way, without letting his "until here and no further" be taken away.

"In order to understand this correctly, one must add one thing: for if one holds it against the previous, it seems wonderful that the pope tries so hard to conjure up the Roman Empire again, since he only wants to sit on its roof with his signs. But as treacherously as he went about it, it was good for his power to be able to prove how strong he was on a powerful man. That the "image" of which we speak here means the new Roman empire, because it was just a monkey game that was played with faded glory, needs no mention.

15 The verse is to teach us that we should be quite amazed at what has been told by the pope before. The Holy Spirit cannot make enough words of it. - One might have thought that an idol, like the pope, would only bring about a dead image, so that the Roman imperial dignity would have remained an empty title. But he also breathed life into the creature of his hand, so that it, as Luther says, "had its rights and offices in the swing of things. Otherwise it would not have been able to speak, the image of the beast, and for this purpose the pope had created it: for it should one day forbid the holy spirit to speak in the name of the holy father. And how would it have commanded its subjects, as was due to it as a sovereign power to which the sword had been given by the God of this world, not as to a common king by the Lord of hosts, to pay homage to it on pain of death, if it had not lived? But it received from its creator, the Lord Pope, not only spirit and life, but a (perhaps the third) holy spirit, which could seal the banns with the holy eight. Now he was not due common homage, but worship, like his creator. For this then also a ray of holy mockery falls on this made of the most holy papacy, that one thinks to hear Eliam once again the idol Baal Holmen, if it is said here once about the other: "the image of the beast," where things are spoken of, which require at least a man, who is God.

All this should awaken men to recognize that they are signs; but if the Holy Spirit wonders about them, the darklighters calmly attribute it only to natural forces: for they would have to repent if they wanted to judge according to the revelation, because it says: "and it was given to him," and repentance is not something everyone likes to do.

The two following verses (16. 17.) describe the distant victory of the papacy. As it began with the Roman emperors, so it continues. No one can escape it. While the Lord Christ had to complain that his gate was narrow and few could bend down so that they could enter through it, the Antichrist brings "all the small and great" under his scepter. The well-known lament: "How hardly may the rich enter the kingdom of heaven". only gives him cause to mock the Savior for not having known how to begin: for "the rich and the poor" fall to him without distinction. In the same way, freedom and bondage make him uncomfortable, both of which serve as a pretext for a large group to escape from the saving arms of the Son of God. That makes: he basically changes nothing; but imprints the seal of ecclesiastical justification on the desires of the old Adam, which populate the broad way. The Holy Spirit draws into his fellowship only those who have become quite small, poor, and have remembered through true repentance the bondage into which Adam's fall has brought them. And

No matter how outwardly different they may be, they will all be the same in the kingdom of Christ. The Antichrist, on the other hand, cultivates the outward difference of people so that he can keep them all the better in check inwardly and makes the souls trust in it or thereby become more eager for the help of their visible refuge. Yes, he becomes a God who has it in his power what the generation of this time hopes for or fears in the present evil world: he bestows development and takes it away, opens the sources of wealth and blocks them, yes, he can liberate and subjugate peoples when and to what extent he wants. And not only does he make himself equal to God, but, as St. Paul proclaimed earlier, he also exalts himself above him (2 Thess. 2:4): for he reverses God's order. He makes small those who are great according to God's word, and great those who are small. He calls those rich whom the Lord commands to complain about their poverty, and those who are rich in faith he throws into hell, where there shall not be a drop of water for them. He gives those who have become servants of perdition a seal and letter that they are free and also releases them from God's law; on the other hand, those in his bulls must be called servants of the devil whom the Son of God has set free. Thus he defies and casts paniers. All the world consecrates itself to his service ("that it may give them a mark on their right hand" - to work for his kingdom) and bears his name on its forehead. But woe to him who will not confess him: for his power reaches so far, "that no man can buy or sell, except he have the mark, or the name of the beast, or the number of his name."

To understand this, one must know that among the papal decrees there are those that expressly forbid trade to those who have not accepted the papist faith. In particular, Popes Alexander III and Martin V fulfilled the prophecy of our seventeenth verse-if a distinction is made between those who have "the name of the beast" and those who have "the number of his name," it is because the Holy Spirit foresaw that there would be a time when it would be possible to conceal from the world that one was a papist, and the papacy counted such disguised helpers among its own in anticipation of the things to come.

"That no one can buy or sell," also suffers its application to the papist worship. If one accepts the mark of the beast, i.e. in common parlance: "becomes catholic," then mau promises him beatitude. But the Holy Spirit calls this only being allowed to buy and sell. The papist doctrine transforms the gospel of the grace of Christ into a trade in human goods. Tetzels indulgences shed bright light on this passage. Whoever is not a papist can neither buy, i.e. attain blessedness, nor sell, i.e. come up with his teaching, even if he, like Luther, brings God's word.

In this verse, the Holy Spirit gives us a riddle, and a difficult one at that: that is why he says at the beginning that understanding is necessary if one wants to know. Reason laughs at this; otherwise the Holy Spirit would not have to defend it and praise what it calls foolishness as wisdom. Whoever has learned to take reason captive under the ear of faith and to judge spiritual things spiritually in spite of the wrinkled noses of an overwise generation (1 Cor. 2, 18. Cf. i, 18. ff.), will find noble grapes on the inconspicuous wood of the vine; otherwise he will probably shake his head at both the riddle and the foolish resolution.

"This word strips the papacy of its holy, divine glimmer and makes it appear to the simple faith as a human invention. By unveiling the "beast," it comforts faith, which must not be afraid of men.

"God is always more simple in his secrets than a man thinks, who usually looks for what lies before his feet in blue distance. Thus also this number riddle is not for a long time as entangled as the mad sense makes itself, which would like to jump over the net, from which it is to be seen only, in order to grasp the eternal wisdom in its own words. Especially in this passage one can quite see how much is attached to the letter of the holy scripture. We are now completely at ease and, in the end, we are in danger of imagining the matter too easily with the table companions of Columbus. Irenaeus (c 202) has already solved the riddle for us. But before we reckon the solution to him, we must remember that the revelation was written in Greek and that the Greeks did not know our Arabic numerals, but helped themselves with their ABC, if they wanted to write numbers. The children of Israel did it in the same way; the Ebrew letters were numbers at the same time. Now, of course, there are letters in our Greek Bible which mock the attempt to help us to solve the riddle; otherwise it would not be a riddle. They are called: X (Ch) = 600, (X) = 60 and 8t (St) = 6. That makes together 666. But I think, one hears the devil hissing at these letters: they remind involuntarily of an adder, which tears out its **jaws** full of greed, because it has found a slaughter victim (Ch!), then fixes its poisonous flashing eyes gleefully on its prey (R!) and its murderous forked tongue grinds lustily at its morsel (St!). Is it not, as if with these three strokes over the face, in which the papacy has been presented, still at last the old snake was painted, how it crowns the work of its creation with a: "It was all very good!"

Now one can make an addition example from every larger number, if one decomposes it arbitrarily. Its parts are then as much as the whole sum. E.g. 25 is as much as

10 and 10 and 5. This helped the bishop Irenaeus on the track. But to make it short, we want to break the fruit of his work right away. He broke this number 666 into the following smaller numbers: 30 (I = L), 1 G = A), 300 (t T), 5 (6 = E), 10 (i = I), 50 (n = N), 70 (o = O), 200 (8 = S). This is a number rubbing, which shows us that number in a slightly different form. The letters, however, give the word L A T E I N O S. This is the same, read our Latin or Latin, only with Greek ending and means either a person who is at home in Latium, a landscape of Italy, or language, order and state of this country. In this Latium is Rome, where the pope asked his chair. In the Latin language the service of the papists is held. The Latin Bible, the translation which is known under the name of the Vulgate, is accepted by the Pope alone, of course, only in the way he turns and interprets it. In short: the Holy Spirit shows us the Roman papacy with fingers; only that he does not let anyone else see his finger except those who are capable of his wisdom.

Irenaeus should come in another way to the same goal, so that a double testimony made us all the more certain also in this matter. Another series of numbers, which he formed from the number 666, led him to the name TEJTAR, which denotes the sun. (T = 300, E = 5, I = 10, T = 300, A = 1, N = 50.) Thus the popes called themselves, while they referred the kings of the earth into the night and compared your moon. So the number, also decomposed in this way, points to the Roman papacy.

Other exegetes have taken the Hebrew to help and on the same way, which Irenaeus took, the word Romanus i.e. Romans or Roman brought out. They did not miss either.

If we have now also here, to speak with Luther, the secret interpretation eight, then we know that the number six as that of the working days in contrast to seven, the holy turnip means (Sabbath) such, with which one thinks of the noisy works of the common weekdays with their worry and plague. It returns here three times. I.e.: into the sanctuary (3) is introduced the noisy work service of the human statutes, which is connected with fear and pain. Human hands cover the eyes of the Holy Trinity with their toil, so that its light of grace no longer shines. But they labor in vain: whatever they invent, they do not bring it to a Sabbath; but always remain in the six working days. Then they increase the works tenfold, even a hundredfold, as a mole casteth out the earth ever higher; but if it come of light, it cannot bear it.

If we finally take the number simply as a year, then we are not deceived: for then the number 666 gives us the series of years that the papacy has flourished. If we count back 606 years from 1517, the year in which the Lord killed the "beast" with the breath of his mouth, then we just meet the following number

The time, which gave birth to that pamphlet of lies, in which the poisonous flower of the antichristian abomination opened to the world, the above-mentioned pseudoisidoric Decretals. That is why Luther, in great joy that he experienced the end of the papist tyranny, wrote in the margin of this passage: "This is 666 years. That is how long the secular papacy has stood."

This reminds us of the best solution of the riddle, that God has provided time and hour when he wants to finish off the "beast". What good would all our advice be if the one called "Wonderful, Counsel, Power, Hero" did not see the light of day? But praise God! Riddles, which God gives out, teach not only to guess, but also to wait. He who cannot solve them solves them best: for they bind his eyes so that he may be led by God, are steps for him on which he ascends to the altar, and stretch the strings of his soul so that the finger of the Holy Spirit may elicit sweet sounds of praise from them with the Word. Let us then reconcile this riddle with all the riddles that God gives us in the Word as well as in the history of His holy Church and the life of each individual believer, and let us in the meantime, as long as the Lord leads us in the dark, sing with David:

"I wait for the Lord, my soul waits, and I hope in His word.

My soul waits for the Lord from one morning watch to the next."

Ps. 130.

How often may this song have resounded in secret, when the "beast" from whom we now, without asking for reunion, said goodbye to the children of God pressed the chest? Their sighs seemed to fade away fruitlessly. Finally, however, the Lord answered. The next chapter will bring us joyful news of this.

Lutheranism in Texas.

We have just read something in the "*Lutheran Observer*" which fills us with the deepest joy and which we cannot leave unreported to our readers. A Mr. G. Scherer, a member of the Home Missions Society of the General Synod, writes the following from Columbus, Texas, on June 15 of this year:

"There was an extremely favorable opportunity to establish a Lutheran college on this site, if the necessary measures could have been taken in time. I fear, however, that the way is now barred. I fear the present Texas Synod will not soon accomplish much in this matter. Myself, my father, and brother John, who studied theology, were present at their last meeting with the intention of associating ourselves with them, but when we examined their constitution we found some things in it that we could not approve. I

can never agree to explain and expound the whole scripture.

lay through the unaltered Augsburg Confession and the symbolic books. This is a little too strong for me. In the same meeting the Discipline of the General Synod was read and several speeches were given, in which one tried to show that it (that Discipline) tasted strongly of rationalism and that the General Synod was leaning toward this error. It was almost unbearable to have to sit there and listen to such false views and not to be able to show the incorrectness of the accusations for lack of knowledge of the German language. The fourth section of the fourth chapter seems to have been the most offensive part. Brother Wendt (the current synod president) was absent. We naturally (of course!) did not unite with the Synod."

We welcome this news as a hopeful morning ray from Texas, which undoubtedly has a great future. The Lord, who has opened the hearts and mouths of the noble men in the Texas Synod to raise their voices against the rationalistic and unionistic leaven that has leavened the so-called Lutheran General Synod, now give them the courage and the self-denial that it will cost if they want to accomplish the work of purifying their synod and returning it to the association of the pure Lutheran Church by withdrawing from the association of the so-called General Synod. As saddened as the Lutheran Church has been so far to see how so many noble forces belonging to it have been wasted in Texas in helping to build the local Babel, so joyfully will it praise the Lord when Texas, as we implore and hope to God, will put its forces at the service of that church^in which once a Luther, a Chemnitz, a Paul Gerhard, a Johann Arndt and others have spent their energies and have been able to continue their work. A. consumed their forces and watered the whole of Christendom with those streams of living water which, according to the words of the Lord, flow from the body of the faithful and flow into eternal life. Joh. 7, 38. 4, 14.

The Peace Jubilee.

We cannot refrain from informing the dear brethren from our Synod that, as we see from the "*Lutheran Standard*", the Brethren from the Ohio Synod of the Eastern District (mostly of English tongue) are also anxious to celebrate the third anniversary of the Augsburg Religious Peace on the 25th of this month. The present President of this Synod, Rev. Bierdemann, Hon. has proposed the adjournment of the sessions of the same from the 19th to the 14th of September, because besides, as he says in his Publication, "the members of the Synod would not be able to unite with their congregations in praise and commendation to God Almighty for the great salvation which he wrought for our beloved Zion after the severe trials which our forefathers endured during the wars and oppressions which preceded this peace." The editor of the "*Lutheran Standard*" approves entirely of the measure of the presi

and adds: "When the important facts in the history of the Lutheran Church cease to arouse sympathy in the hearts of our people, Lutheranism will have entered a miserable state of degeneration. On the coming third jubilee, the redemption of our church from the most painful trials and its liberation from the pressure of the Roman power, which so long hovered threateningly over it and which was compelled by divine providence to recognize the right and independence of the Protestants in the peace treaty of Augsburg, Sept. 25, 1555, should be acknowledged with thanksgiving by the whole Lutheran church, and songs of praise should rise to heaven from the lips of our whole people for the wonderful liberation of it from a powerful enemy."

Laying of the foundation stone of the mission house in Leipzig.

The Sächsische Kirchen - und Schulblatt reports in the number of May 22 of this year that on the 14th of the same month the foundation stone for a mission house was solemnly laid. From the speech which Prof. Dr. Kahnis gave on this occasion, we learn that the income of the Leipzig-Dresden Lutheran Mission Society amounted to more than 21,000 Thaler last year, to which even Scandinavia, the Baltic provinces and Australia had contributed; the missionary children are ten, to which two more will soon be added. The opening is remarkable: "There is not a lack, but an abundance of young people **who** want to enter our service. This is a most shameful message for us here in America, since here there is reason to complain about a lack of young people who are willing to devote themselves to preaching or missionary work. The other speech was given by Dr. Besser, Condirector of the Mission Institute. From this excellent speech, we will only quote the following words: "The Father's blessing builds houses for the children": "Well then, the blessing of the Father of our Lord Jesus Christ and of our Father build and protect this house, and from the mouth of blessing of many believing Christians at home, and of many converted pagans far away, happiness must be wished to it. Let never false doctrine or ungodly life of the house grieve the mother, so that it does not suffer according to the other words - "The curse of the mother tears it down".

Diac. M. Schneider in Leipzig spoke the consecration prayer and the consecration formula, which read: "I therefore consecrate this building site in the name of the triune God, God the Father, God the Son, and God the

Holy Spirit. Amen. Never and at no time will this place be deprived of its purpose. And as the outer building is a firm foundation on good ground, so let that which will be built inwardly, spiritually in this house, rest on the rock of the Word of Christ. And the Lord our God be kind to us, and promote the work of our hands among us; yea, the work of our hands.

of our hands may he promote. Amen." Diac. M. Schneider now called upon the assembly to appropriate this consecration - Amen by the usual hammer blows. Thereupon the District Director Mr. von Burgdorff as the first representative of His Majesty the King in Leipzig gave the first hammer blow, the second Superintendent Dr. Großmann, then Church Councillor Dr. Hoffmann, City Council Chairman Advocate Francke, Prof. Dr. Höleman and others, usually accompanying the hammer blow with a blessing. The latter said: "May this foundation stone be a sun for the heathen world, a lighthouse for the little ship of the Lutheran Church, a flaming hearth for the warming and purification of Christian life in our dear city of Leipzig! Amen." Finally, Pastor Dr. Ahlfeld addressed those gathered.

The visible pure church.

Thus we read in the Baptist "Messenger of the Gospel" in the August number: "He (the messenger) does not want to please everyone, not even all Baptists. Why? Because here, as everywhere, people creep in who imagine they are what they are not, who have been made partakers of knowledge but not of the spirit, people full of secret pride, censure and splinter judgement, who are not a pleasure to the congregations to which they belong, but a burden and a lament until healthy, sober church discipline eliminates them again.

It is worthy of all honor that the messenger so sincerely admits that among the Baptists, as is the case everywhere (?), there are all kinds of unworthy subjects in their community who should be expelled through good church discipline. This is worthy of all honor, we say, provided that the Lord's messenger does not, as it almost seems, expose his dear Baptists only because many of them do not like him.

This public concession is important, after all. The Baptists want to be a "pure church". Mr. Rauschenbusch wrote in the first issue of the Sendbote: "I believe that the Baptists are to present-day Christians what the Waldensians were to the Roman Catholic Church 600 years ago: Congregations consisting only of believers, in which only believers are baptized and go to communion." And now it is said that, unfortunately, it is the same among Baptists as everywhere else; one must wait until the hypocrites have been cast out of their fellowship through church discipline. Would to God that the better-minded people among the Baptists would let themselves be amused by such experience, would stop looking down on other churches with unbearable hopefulness, as on lukewarm dead and

corrupt communities, among which they, like the Waldensians once, were the salt, would not let their poor children grow up like pagans, but would not let them be the salt of the world.

If they were to bring them to the Savior through baptism and then sought to preserve the powers of grace given to them through this holy, blessed means of grace by Christian discipline and exhortation to the Lord, things would hopefully look better among them. These blinded people cannot be surprised enough that one dares to baptize little children who have not yet come to their senses; we are rather surprised that God has commanded to baptize all people, not only the dear children (this is even more obvious to us), but even the old sinners, if they convert.

In the same latest issue of the "Sendbote", Mr. Fleischmann writes of a Swede who had become a Baptist, saying that he had longed "to return to his homeland and bring the gospel to his countrymen sitting in the shadows of death. That is the way it is with all sects: where they are, there shines the light, where they are not, there is night and the shadow of death. How much better the dear Baptists would do, if they first purified their church full of hypocrites and dead members, before they went elsewhere to expel darkness and death!

The "Purified Brethren in Christ".

The "Happy Messenger" published in Dayton, Ohio, gives an extract from the proceedings of the second annual meeting of the Mission Board of the so-called United Brethren in Christ, held in Cincinnati on July 26 of this year. In it there is something from the report of the Mission Secretary, a certain "Venerable" Bright. He writes among other things: "The American people are generally provided with a living ministry - a pure gospel. This is not the case with the Germans. The great mass of them are Roman Catholic, old Lutheran and skeptical (unbelieving); they know nothing of an experience-based religion, their preachers are dumb dogs, blind leaders of the blind, and if not freed from their deceptions by the preaching of a pure gospel, preachers and congregations will fall into the bottomless depths . . . Thousands of them who are denied the true light in their fatherland - who are deceived by a corrupt priesthood, God in his gracious providence sends to this land of light and freedom" 2c.

(Submitted.)

For the attention of Lutherans!

Since it often happens that people, in order to take care of their children in earthly life, have to move on, their pastors get into great trouble, as they often move into the wilderness, where neither God's work and sacrament, nor good schools for the poor children are, since they either wither away with each other, or fall into the hands of the sects.

so it would be desirable for some to know where they should turn to, or where they can point others, where they can find church and school and the pure Word of God in them again. I therefore feel compelled to inform my dear friends that there are still several good churches here with us.

Close to the church, about one to one and a half miles away, there are eight by eighty acres for sale together. According to the testimony of a reliable man, who has learned economics scientifically and practically, and is also a member of the community, it is the best land in the area. It has a beautiful location, close to a small river, partly crossed by it. It is covered with strong oaks, beech trees, sugar 2c. Since it is also only nine to ten miles from the town of Sheboygan, everything can be dropped off. There is also a saw mill about a mile from here and a grist mill about five miles from here. There are also other pieces of land, farms for sale with 40, even 80 acres, all not far from the church. All of this is offered for sale and would therefore not be missed.

Nine miles north of here are 8000 acres for sale on Einern Platz, the acre at \$5.00. This is also good land, lying on a country lake, Lake, which is about three by eighty acres in size. There are still few people living there, about 15-20 families. The road is still bad for several miles. - —

Lutherans who are forced to move on may contact us by letter or come and see the opportunity for themselves.

Down Hermann, Sheboygan Co, Wisconsin.

I. N. Beyer, Pastor.

Death notice.

We have just learned from a letter from Prof. Dr. Sihler that it has pleased the wonderful God to call a student of Fort Wayner Seminary from this preparatory period into blessed eternity, namely our dear Behme. Awakened by the faithful service of Pastor Saupert in Evansville, he came to St. Louis "a few" years ago, and through his godly and kindly behavior earned the warmest love of all who came to know him, and not yet one year ago, prompted by his friends, he went to Fort Wayne to prepare himself for the service of the church. He wanted to use the last vacation season ". A. to use to see his own once again, and traveled to Evansville for this purpose. Shyly on the way he fell ill and shortly after his arrival in said city he died in the Lord as a result of cholera. His teacher wrote about him: "By the sincerity and purity of his heart, his considerable gifts and his diligence, he gave rise to fond hopes, and with our great poverty of talent, he was a good man.

For the workers in the future (in hope), his loss is all the more painful. We have every reason to reproach the Lord ever more earnestly and urgently, sometimes alone, sometimes together, Matth. 0, 38."

To the message.

Since it has pleased the Lord to once again take one of our co-workers, then Mr. Esaias Andreas Hackel, from the contending to the triumphant church, his widow, Mrs. Juliana Häckel, née Rühle, who is completely without means, is to be supported with her fatherless orphan. The contribution of each member for the whole year amounts to 45 Cts. The dear brothers do not want to forget to send this tax to the undersigned: Those brothers who live in St. Louis, or who will come there themselves in the course of the year, can hand in their contributions to Pastor Bünger. The contributions to be sent in can be postmarked.

I also have to note that the tax for the widow Eisfeldt has ceased, as she traveled back to Germany. Therefore, the tax already sent by some for the second year for the widow Eisfeldt, will now be used for the widow of the same Häckel.

Eden, Aug. 23,

A. Ernst.

1855.

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Lew Oo. n. -x.

Church News.

After Pastor W. Kolb, until now pastor of the Lutheran congregation in Allen and Adams Co., Ind. on the right bank of the St. Mary River, had received a vocation to Wisconsin and accepted the same with the approval of his congregations and under the approbation of the district priest and the neighboring ministers, his previous congregation appointed Pastor Wambsganß in Kalb Co., Ind. as their pastor and pastoral caretaker. Although the latter's congregation, which until now has been small, did not easily accept the dismissal of their beloved and valued pastor to the new and larger field of work and to be served again as a branch, it nevertheless agreed for the sake of "the common good" to appoint Pastor Fr. Schumann, whose parish is 11 miles away from her P. Derselbe ist dann am 9. Sonntag post trin. von mir daselbst eingeführt worden, wie Herr Pastor Wambsganß bei seiner neuen

Gemeinde von Herrn Pastor Fritze am 8. Sonntag po8t tti'n.

May the gracious and merciful God continue to make these two dear brothers a blessing in their new fields of work and create many fruits for eternal life for the sake of Christ. Amen.

Fort-Wayne, August 29, 1855.

!

D.M. Sihler, ,!

/,u .. Pastor and District - Praeses.!

Since Pastor I. Rennie had accepted a call to the Lutheran congregation in Staunton, Macoupin Co., Ills. with the approval of his former congregations in St. Clair Co. and Columbia, Ills., he was publicly and solemnly inducted into his nice office by the undersigned, by order of the Vice-President of our Western District, on the 10th Sunday after Trinity. May God's rich blessing be upon this congregation, to His name's praise. Amen.

O. Penalties.

Church consecration.

August 26, when on the 12th Sunday p. tr., the newly built church on the Mcquon River, Ozaukee Co, Wisc. was dedicated. It was given the name Trinity Church. Present and officiating, besides the undersigned pastor of the congregation, were Pastors Fürbringer, Dulitz and Lochner. The former preached the morning sermon on the consecration of the church, Father Dulitz the confessional and Father Lochner the afternoon sermon on the Feftevangeliu. The number of guests who had come to the celebration from the congregations of the first-mentioned pastors was large. May the faithful Savior, who through His Word and Sacrament has moved with us in grace into this new Gothic house, remain with us, let His glory dwell in it, and continue to remember all of us in the best.

Martin Günther, Fr.

Grafton, Wisc. 27 Aug. 1855.

The middle district

of the German Lutheran Synod of Missouri, Ohio and other states. Synod of Missouri, Ohio and other States will, God willing, hold its next sessions at Indianapolis, Ja. from Wed. to Dom. 18. p. Priu., the 10. oel. until zmn 16. oct. incl.

The honored Synod members arriving by rail will be picked up at the Union Depot. The remainder may apply to the undersigned, whose residence is at the corner of Washington and Alabama Streets.

Carl Fricke, Secr. Indianapolis, August 23, 1855.

Announcement.

The sessions of this year's Michigan Preachers Conference, God willing, will be held on.

Thursday, Friday and Saturday, October 4, 5 and 6, at Frankenlust, Mich. will be held" Steamboats will operate Tuesdays and Fridays, mornings at 8 a.m., from Detroit to Lower-Saginaw.

Ferdinand Sievers, the time secretary.

To the message.

The St. Louis District Conference will meet in St. Louis on Friday the week after Michaelmas (Oct. 5), according to the resolution.

A. Biewend, the time secretary.

For your kind attention.

In order to satisfy the wish of the local community to be able to give our children a lasting souvenir of the upcoming tercentenary of the Augsburg Religious Peace, the undersigned are having pewter commemorative coins made for this purpose, and hereby offer them for sale to all readers of the "Lutheran", the piece at 10 cents and the dozen for 1 dollar.

M. Estel and W. Metz.

AU" orders are lu make at the address: U'Mrum Mtn,r/act "rer 0/ Orxarc. 8k. ^oirrr, or:
As. Lrtel, care af/iernecke ch Lite!. 8t. Lon", Lko.

Receipts and thanks.

With heartfelt thanks I hereby certify to have received \$12.61 from Mr. C. F. G. Me^er at Fort - Wayne for my assistance in the seminary here. May the good Lord reward the generous giver with abundant temporal and eternal goods according to His promise.

A. Bruno Barthel. Fort-Wayne, August 15, 1855.

We hereby certify with thanks that we have received from the Lutheran congregation in Detroit, Mich, for our trip to Fort-Wavne and support there, the sum of \$15.75, for which the Lord bless the dear donors abundantly.

Carl Ritter.

Ludwig Maurer. Detroit, August 22, 1855.

With heartfelt thanks toward God and the benevolent givers, I hereby certify to have received \$1 IM from the congregation of Mr. Pastor Schwan at Cleveland. kLrnst Rolf.
Fort-Wayne, August 28, 1855.

Undersigned hereby certifies to have received the following through Professor Crämer for his assistance at the seminar.
\$2.00 from the Emmanuels parish of Mr. P. Hus- manu; \$2.00 from Christian Schapcr, a parishioner at Jort-Wavne; 25 Cts. from Karl Westenfeld, also a parishioner at Fort Wayne, the last of which was collected at the latter's wedding and which I still received subsequently.

May the merciful God richly repay all of these generous givers, here temporally as well as eternally.

Karl Kirsch. ' Fort-Wayne, August 28, 1855.

\$18.00 from the Jünglingsverein in Altenburg, gratefully certifies

Concordia College, August 30, 1855.

A u g. Meuk e.

To the worthy Young Men's Association of the First German Lutheran Church in Pittsburg, sincerely thanking them for their generous gift of \$12.00 and wishing them God's blessing.

C. F. Th. Grebel.

Concordia College bell 10 Aagust 1855.

Bon the Evangelical Lutheran Young Men's Association in Cleveland through the mediation of Prof. Walther \$5.00 to have received his support, acknowledged with heartfelt thanks.

G 0 thhlf Löber Concordia College, Sept. 1, 1855.

Received.

\$7.50 collected July 4 by members of Zion's and St. John's congregations in New Orleans, La. for college students Conrad Hoffmann and Johann Herzer for their book needs.

\$4.25 for Conrad Hoffmann for the month of June from the Zion congregation there.

For the widow Heid of Rev. Hahn in Franklin Co, Mo. 50 cts.

C. F. W. Walther.

Received

for the school teachers Heid:

By Pastor W. Bergt

\$1.00

E. Roschke.

Get

u. to the Concordia - College - Building:

Bon Mr. Past. Schuster and his congregation in Marshall Co, Yes. \$5.00

" Mr. Pastor Fritze and his congregation in Adams Co. O.:

Fried. Christianer 5,00; Herm. Gccrke5,00;
 Heinrich Falling 4.00; Wilh. Knapp 3.50;
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BeränderLe Address.

Oui'e ob Kev. JVunäer, OllieaZo, III s.

St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio a. St,

Volume 12, St. Louis, Monday, September 25, 1855, No. 3.

(Sent in by Past. Brewer.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jubilee** on: next September 25.

(Conclusion.)

"Away hath He of all ways."

Per human eyes, a rescue of the kitchen from the cunning grips of the pope and the tyrannical pressure of the emperor was everywhere not present. What did a handful of expelled or protesting preachers and discontented, partly reluctant citizens of especially North German cities want against the power of Charles, who just in this time, everywhere victorious, stood on the sheol of his fortune. The two hitherto most powerful protectors of the freedom of the church, Elector John of Saxony and Landgrave Philip of Hesse, lay in ignominious captivity, and Moritz, the new Elector of Saxony, had attained his position through disloyalty to the Protestant cause and its leaders and through defection to the papal-imperial party; what was to be expected of him? The emperor had even ordered him to execute the imperial sentence against Magdeburg, the last stronghold of resolute resistance to the introduction of the interim. Thus the time seemed to have come for the realization of the plans of the emperor, which were as extensive as they were dangerous.

Emperor to have come: Germany was to be united, willingly or unwillingly, united in the same subservience to the pope as to the emperor. The political freedom of the German nation, the right to choose its own emperor, was to be taken from it and the succession (the succession of emperors) in the empire was to be made hereditary, even if at first only to two or three families in Emperor Charles' house. And all this was to happen, the Germans were to be deprived of their freedom as honorable citizens, because the emperor wanted it that way. - The Emperor's attitude at that time, how devoid he was of his own convictions, of all freedom of conscience and faith, and what Germany would have had to expect if he had been able to carry out his heart's thoughts, is shown by an edict against the adherents of the new (Lutheran) doctrine, published at that time in the Netherlands, in which all officials were ordered to "assist the inquisitors" who were to punish all those suspected of heresy. Whoever denounced such, should get half of the goods of the convicted, and whoever denounced a whole assembly, likewise half of the goods of such an association. - Thus the German people were forced to face the terrible thought of perhaps seeing all the fruits of their religious struggle and fight as well as their civil liberty, which had been won, bought at great cost and preserved at great sacrifice, sacrificed to a long period of servitude and degradation under the Spanish yoke.

But all the clever calculating lords, the emperor and his councillors, the pope and his clergy, they forgot that above in heaven sits one who rules in the midst of his enemies, and who sees the tears of his own, hears their prayer, does not let their trust be put to shame, who has ways that no diplomat can foresee, no pope can postpone, no emperor can prevent. The instrument of God's hand for humiliating the emperor and thwarting his plans was precisely that Elector Moritz of Saxony, a strong, bold man, on whom, however, the profound religious direction of his century was not able to gain any decisive influence, who concealed a great seriousness under his desire for hunts, knightly games and drinking parties, and who, with profound secrecy, continually carried on secret plans, the sole aim of which was finally his salvation. - If he had hitherto served the Emperor, and in his favor had broken loyalty to his fatherly friend John Frederick, and to his father-in-law Philip of Hesse, as well as to the entire Protestant sack, it was hardly to be expected that he should now have remained loyal to the Emperor, when the latter stopped standing in the way of his advancement. The latter's succession plans, however, now curtailed his right to vote, his reintroduction of the Roman religion embittered his subjects, whose discontent naturally turned first against himself, as the emperor's favorite, and whose still continuing refusal to release his father-in-law Philip from imprisonment.

offended him. And so he decided to hinder the emperor's will and, if possible, to break it completely. Consequently, he pursued the siege of Magdeburg only in a very lukewarm manner, partly to gain time, but especially to be able to keep his troops together under good pretexts, and he also joined forces with Henry II of France in order to be as safe as possible in his enterprise. While the emperor remained in southern Germany with the certainty and the joyful and proud feeling of the final success of his attacks, and all. While his envoys were still struggling at Trent to establish an impossible peace between the bickering Roman and Protestant theologians, Moritz suddenly burst out of Thuringia with his army and immediately turned against the emperor to Innsbruck. On the first of April he was already before Augsburg; after a four-day siege the imperial garrison had to withdraw, and immediately the Lutheran service was restored as before the Interim. On 11 May Moritz came in the possession of the honorary citizen hermitage, the pass on Innsbruck. The emperor and his brother Ferdinand fled the same evening over the mountains to Villach. On May 23 Moritz occupied Innsbruck. At Passau, an agreement was reached for the time being, by which the Landgrave was released from his imprisonment, and an imperial diet was to be held in half a year on the subject of religion, and then further action was to be taken on whether the religious disagreement should be brought to a Christian settlement by means of a general or national council. In the meantime, however, and until a conclusion is reached, no state of the Augsburg Confession, neither by Imperial Majesty, nor by anyone else, shall be opposed. Majesty - or anyone else against his conscience and will, but be left calmly and peacefully with his faith and religion.

However, this Diet, which had been arranged at Passau, was delayed for another two years because of the war of Emperor Charles against France and of Elector Moritz against Margrave Albrecht of Brandenburg. Until it was finally opened by King Ferdinand at Augsburg on February 5, 1555, and here, after long, difficult, fierce, seven-month negotiations, the Augsburg Religious Peace was concluded on Sept. 25, the most important articles of which are as follows:

1. Majesty, the Roman King, as well as princes, rulers and estates, shall not, on account of the Augsburg Confession and the doctrine and faith of the same, overreach, damage, violate, or in any other way, contrary to his conscience, knowledge and will, derogate from such confession, faith, church customs, orders and ceremonies, which they have established or are still establishing. The people shall not be forced to oppose, nor shall they be burdened by mandates or otherwise; but they shall be allowed to remain calm and peaceful in their religion, faith, ceremonies, possessions and goods, land and people, authorities, rulers and justice. And the disputed religion shall be brought to a unanimous settlement not otherwise than by Christian, friendly, peaceful means and ways; all with penalty of the peace of the land."

2) "On the other hand, the Estates of the Augsburg Confession, as well as the other Estates of the old religion, ecclesiastical and secular, together with their capitulars, as well as other ecclesiastical Estates, shall not be burdened with their religion, faith, church customs and ceremonies, also possessions and goods, land and people, authorities and justices, pensions, interests and tithes, but shall let them enjoy them quietly and help them faithfully to do so; all while avoiding equal penalties. - —

Although the "ecclesiastical reservation" inserted in the peace treaty by imperial authority, according to which the remaining Catholic ecclesiastical monasteries were not allowed to become Protestant, and the bishops, etc., were to resign their office if they did so, was an obstacle to the spread of the Protestant church in Germany, this unconditional peace, which no longer depended on the existence of a religion, was nevertheless of the most resounding effect and of the highest value. Henceforth, nothing mattered whether a papal council condemned the Protestants or not, whether the pope issued decrees or bans against them or not; no emperor, no Roman Catholic party was allowed to carry them out and use them as a pretext for secular or spiritual oppression. - It was not only individual opinions that were tolerated, but a completely new order of doctrine and life, which, in contrast to the Roman papacy, which until then had dominated and oppressed everything, achieved its own independence. What the Protestant princes had always striven for and what they had been constantly denied, what they had had to fight the most dangerous wars overturning all possessions, the free development of the Protestant church unhindered by foreign influence, now they had attained, through the Peace of Augsburg they had reached their goal. - —

What Luther had claimed at the Leipzig Colloquium, the independence from the decisions of faith of the pope as well as the concilia, was now enforced.

And so, in the religious peace of Augsburg, by God's grace, the Reformation had finally come to a conclusion after a long struggle, the most delicious as well as the most delicate jewel - which the church has won according to God's Word - **its freedom!**

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The fourteenth chapter.

"In the 14th chapter, Christ first saw to kill (as St. Paul says) his final Christ with the spirit of his mouth, and the angel came with

the third gospel against the bitter book of the strong angel. And now again saints and virgins stand around the Lamb and preach rightly. On which gospel follows another angel's voice, that the city of Babylon shall fall, and the spiritual papacy perish.

It follows that the harvest will be kept, and those who persist in the papacy against the gospel will be thrown into the winepress of divine wrath outside the city of Christ. That is, by the gospel they, being separated from Christendom, are condemned to the wrath of God. Which is much, and the winepress yields much blood. Or perhaps there may yet be a righteous punishment and judgment on our sin, which are of such and overripe."

Since in the 12th and 13th chapters the abomination of the antichristic papacy was shown in all its greatness, the victory that the church celebrates is now all the better recognized. Although it was therefore already proclaimed in the 11th chapter, the description of it returns here. This 14th chapter thus follows on from chapter 11, 11. ff. and lets us see in the vicinity what we only perceived the outlines of from a distance. We are walking. How should it alienate us that we get to see many things not once but often? On a journey it is like this. From the mountain, one sees in one glance what comes before one's eyes again later, in part in a completely different connection: even the landscapes that first open up are mixed with something that one has already perceived before. Have we therefore had to put up with seeing the devil's conjuring play appear once over the other: for the peaks of the ominous mountain range of the antichristian empire could already be seen in the 9th chapter, in the 10th the mountain range itself lay before us, and whether in the 2nd chapter Mount Zion also loomed above it, as long as we have not seen it before, we will not be able to see it again. As long as we were standing on the heights, the enemy's tumor stretched out more and more enormously the further we went, and seemed to mock eternity as the continuation of a mountain range that we had lost sight of in chapter 6. and 13. still wanted to believe that the church was only hidden behind it, not swallowed up by it, and if its pinnacles were to disappear in a cloud for the wanderer in the valley, which rested peacefully on the heights of the earth (cf. 13, II.), then the appearance was deceptive; why should we not be satisfied with the fact that the consoling sight that we enjoyed in chapter 11. In spite of the weariness with which the evil flesh wants to disturb the joy of the spirit, let us rather greet the holy mountain on which we have now arrived, singing with David:

"The mountain of God is a fruitful mountain, a great and fruitful mountain.

What do you big mountains honk?

God asked to dwell on this mountain, and the Lord also dwells there forever!"

Ps. 6, 8, 16, 17.

Such praise is the best interpretation of this chapter. There is little to say about it. Who still asks for the name of the cities or for the street where his people live when he comes to his home? And we are now in the homeland. Only ingratitude or false humility can deny it. That the devil denies it[^] is no wonder. He who does not despise God's gift because it has been poured into his lap, now lifts up his head and looks with a clear gaze into the mirror that God holds up here from heaven to his bride, so that she may know herself. In vain things, the foolish heart of man is always proud enough, for there it has the devil for itself; in matters of faith, it always wants to deny us through false humility what God has printed in our hand. If God did not want us to know that we who confess the gospel are pleasing to him, because Christ is in us and has given us this confession, he would not have hung up our image in his temple. He knows our weakness, and has heard before how all the world is in our ears, and will save us from being His people: therefore He refreshes our souls with a painting from His hand, which clothes the sighing host to which we belong in His rays of grace, as long as it despises the grace and favor of the world.

But so that the preface does not become a Reformation sermon, let us now turn to the text. Let us not find more than, than our fathers have already found in it; enough, if we are not struck with the blindness of the Sodomner. From the sun we do not see out' more than already Adam has seen in it. Yes, because we have weaker eyes now, taken as a whole, we want to thank God if we only find nothing else in it than our fathers, to whom everything was still new and therefore very penetrating, found in it. The damage would be even greater than if someone, to make a rough comparison, wanted to regard his farm all at once as the property of the Chinese emperor, because he thought that it did not rhyme with the continuation that changes everything, that his little estate still had the old owner. For this chapter is, so to speak, our *deed*. It gives us a seal and a letter that God was pleased with Luther's apostasy from the papacy, which the papists do not declare to be an act of their own will, which hastened the ways of the Lord, disturbed the peace and therefore has only given rise to strife to this day, just as it has happened. Where would we Lutherans go if we were in doubt about this? We would shrink before our own consciences as a sect and would be worse off than if we were no longer to be found on the face of the earth.

tolerated. Therefore, as dear as the good right of our Lutheran church, its "by the grace of God" and the free breath of our faith is to us, so valuable to us is the content that our fathers found in this chapter, so little should the enemy mislead us in that it deals with "the church reformation through the gospel, and the fall of the Roman Babylon. But we would also have to be blind and even citizens of "the great city", "which is spiritually called Sodoma," if we wanted to doubt it.

V. 1. Everything echoes the 17th and 18th verses of the 68th Psalm. When has that ever been fulfilled so visibly, what David sings there about the church, than in the time of reformation? The "great mountains" had enjoyed the firstborn of Cain for centuries; nevertheless, the mountain of God finally triumphed, merely because God felt like dwelling on it, because Abel's sacrifice pleased him and the cry of his blood (11, 7.) was finally stronger than the arm of murderers drunk with victory. Foolish speech: "he was finally victorious!" He had been victorious for a long time! To the people it seems only as if something began with the fact that they see it. Further peeled but actually in the church reformation nothing. People were once given the honor of recognizing as truth in the light of eternal truth what had been genuine heavenly light before, when they had condemned it in John Huss and others. The curtain fell, but it had long been a spectacle of the angels what was now discovered on earth behind it.

To remind us of what has just been indicated and to prove the uninterrupted louse of the Gospel up to the time of the Reformation, it is said here: "And I saw a Lamb standing on Mount Zion." The standing indicates the struggle it had continuously under the papacy, but also that it never left its place. "I saw" indicates that it is now to be revealed again which is the right church, whereas until now Mount Zion had been shrouded in mist before men's eyes. - At the same time, with this beginning, the Holy Spirit opposes the lie that has prevailed in the papacy. That presumed to be Mount Zion. But the Lamb was not there. Rather, the witnesses of Christ were killed, so that they were a reappearance of the Crucified One and the Lamb, who had made his home in them, was revealed through them as "the Lamb who was sacrificed. Before God, the despised confession of such martyrs was "Mount Zion" and the suppression of it was a victorious "standing" of the Lamb. - Against the false appearance of papist idolatry is also directed the following: "and **with him** a hundred." Cut off from the Lamb: on the other hand, it was said in the papal bulls, and how does this agree with the mediatorial office of the Roman harlot, when they stand "with him" (betrothed by faith to Christ Himself) on Mount Zion and no "saint" between them? The number (144,000) points back to the 7th chapter. There so many were sealed from the children of Israel. From this

It is said that those who come to Christ from the papacy are to be regarded as equal to those who accept the pure gospel in spite of the Jewish statutes, precisely because the papacy was a new Judaism. Also, it was the believing Jews of the apostolic times who

were first able to appreciate the struggle that their successors in the papacy had to endure.

"They had the name 2c." -: this is contrary to the mark with which the beast adorned its worshippers and made a name for itself. Faithful courageous confessors ("on their forehead"), who were full of the holy spirit ("written" -: they were suffering thereby, could not give themselves the steadfastness, which they should prove), it had to be, who wanted to honor God before the idols ("the name of his father"). Through them Christ has made a name for himself, as once through Abraham's family, after the children of men at Babel had preceded him in the building of the tower.

V. 2. The faith itself, which was preserved in the struggle under the papacy and escaped the embraces of the harlot in chaste love for the Lamb, has now been placed by the Holy Spirit where it belongs; while it was pressed down into hell by the lie that ruled the world, it is resplendent in the light of heavenly truth on Mount Zion. Now also the dung, with which the world and its prince covered it, is washed away from the sermon, which had been his life. While for centuries it had been cursed in the banners of the Antichrist as a spawn of hell, here it is called "a voice from heaven." It seemed to disappear without a trace in the desert of the papacy, but before the eyes that count the seven thousand who do not bend their knees to Baal, it has found an echo in so many souls that it is heard "as a great water" roaring. The fainting one smothered in fire is mighty, "as the voice of a great thunder." The world stopped up its ears before it; but in heaven it sounds so sweetly, "as of harpers playing on their harps."

V. 3. Here it is called "a new song" because it had become unknown on earth. That it resounds "before the chair 2c." indicates that, like the breath of the Holy Spirit, the constant looking up to the invisible head of the church and the direction of the gospel were also part of it, if the voice of the bridegroom and the bride were not to be silenced. The addition: "before the elders," however, mocks the papal consecration of bishops and lets the thread of pure doctrine, which the so-called apostolic succession had torn, be spun out of the skirt, which deceased witnesses of the truth bequeathed in their confessions to their descendants, to the glorious prize of the unity of faith. The conclusion of the verse is the same as what we confess in the interpretation of the third article ("not by his own reason nor strength") and St. Paul expresses thus: "No one can call Jesus a Lord without by the Holy Spirit." At the same time he explains the opposition that the evangelical preaching found in the papacy.

V. 4. "These" must be emphasized, because the following gives the lie to the glory of celibacy with which the papacy crowns its priests and monks. For the fact that here no bodily "defilement with women" is to be thought of, but rather the defilement of the soul with impure doctrine ("the woman Jezebel," 2, 20-23.) must also be clear to those who have forgotten Genesis 1, 27. 28. 1, 27. 28. should have forgotten, according to which the conjugal union of a man with his wife cannot be a defilement anyway, if the word of God itself is not to contradict itself, from the addition: "for they are virgins". - The spiritual chastity of those who belong to Christ as wise virgins (Matth. 25) is especially described in the words: "These are purchased from among men. In this they proved their pure faith by remaining faithful to the Lamb in the prevailing apostasy of men, even when the whole world was practicing idolatry under Christ's name and recognized with a keen eye the trail of the Bridegroom and followed it unwaveringly alone. The persecutions that the confession of the Gospel brought them made them "firstfruits" before God, who sacrificed themselves to the Lord in self-denying love, so that their example would one day draw many more to God. However, they were able to do all this - so that they could be well distinguished from the papist saints - only as those who had been "bought," redeemed by Christ's blood, not as men who burdened the "women."

V. 5. This verse also flashes as the sunshine of the divine judgment through the pitch-black clouds of smoke of anti-Christian lies to invalidate them. Nothing but "false" was "found in their mouths": for the heretics condemned their preaching as the inspiration of the devil and considered it "criminal" before the papal chair. God counters this here with His judgment and says: "in their mouth there is no falsehood, for they are blameless before the throne of **God!**"

So much for the preparatory reformation work of the Holy Spirit. Like the roots at the time when the papacy was bleeding, it was hidden from the eyes of the people; the tree itself was cut down again and again. But this only happened so that in the evening the body of Christ would once again appear to the world in the form in which Esai. 11, 1. the holy spirit showed him to the prophet from afar. V. 6 ff. describes how "a branch from the root" bore fruit again, and how the previously hidden and almost dead kingdom of God was revealed to the world anew.

(To be continued.)

The poor lantern of God and the storm winds that want to blow it out.

Thus Luther writes:

From all this we see, and if we wanted to, we could well understand the histories from the beginning of the churches, that it has always been like this when God's word has gone out and the devil became aware of the light and blew, wept and stormed against it from all angles, with strong, great winds, to extinguish such divine light. And whether one or two winds have been controlled or resisted, he has always blown and stormed against the light from one hole to another, and there has been no cessation nor end, nor will there be before the last day.

I think that I alone (the old ones will remain silent) have suffered more than twenty storm winds and hurricanes that the devil has blown. First of all, there was the papacy; indeed, I think all the world should know with how many tempests, bulls and books the devil vowed against me through them, how miserably they tore me down, devoured me and destroyed me, without me having breathed on them a little at times; but nothing was accomplished with that, except that they became angrier and more furious, blowing and spraying, to this day without ceasing. And when I was afraid of such spraying of the devil, the devil made another hole for me, through the coiner and the rioter, so that he would have almost blown out my light. But when Christ almost blocked up the hole, he tore several panes out of my window through Carlstadt, roaring and roaring, so that I thought he wanted to take away the light, wax and night with him. But God helped his wretched lantern here, too, and kept it from going out. After that, the sacramentarians and the Anabaptists came and threw out the door and window (as they thought) to extinguish the light.

Some have also vowed against the old teachers, Pope and Luther together, as Servetus, Campanus and the like; *) the others, who did not vow publicly in print against me, which poisonous evil writing and word I had to suffer personally, I will not tell now; but to indicate this much, that I have also had to learn from my own experience (since I do not respect the histories) that the church, for the sake of the dear word, yes, for the sake of the joyful blessed light, cannot have rest, but must always wait for new and new storm winds of the devil, as has happened from the beginning, as you may read in eccles. and tripartita Historia, also in the holy fathers books.

And if I should still live a hundred years, and had not only laid the previous and present rolls and storm winds (by God's grace), but could also lay all future ones in such a way, I can well see that no peace would be created for our descendants, because the devil lives and reigns; therefore I also ask for a merciful hour, and no longer desire the being. You, our descendants, also pray, and diligently drive God's word, keep the poor lantern of God, be warned and prepared, as those who must wait for every hour,

*) Deniers of the Holy Trinity. D. L.

Wherever the devil may throw out a pane or a window, a door or a roof, he is free to put out the light; for do not die before the last day: I and you must die, and when we are dead, he nevertheless remains as he has always been, and cannot cease his raging.

I see there from afar how he puffs up his cheeks so violently that he immediately turns red, wants to blow and storm. But as our Lord Christ from the beginning (also in his own person) struck his chubby cheeks with his fist; so he will do now and always. For he cannot lie, since he says: I am with you until the end of the world, Matth. 28, 20. and: The gates of hell shall not prevail against the church, Matth. 16, 18, but we are also commanded to watch and to administer the light as much as we have. It is called *vigilate* (watch), because the devil is called *leo rugiens* (a roaring lion), who prays around and wants to devour, not only in the time of the apostles, when Peter spoke such things 1 Peter 5:8, but until the end of the world; then we may follow, God help us, as he helped our ancestors and will also help our descendants, to praise and honor his divine name for eternity. For it is not we who can sustain the church; neither were our forefathers; neither will our descendants be; but he has been, is, and will be, who says, "I am with you to the end of the age," as Hebrews 13:8 says, "Jesus Christ *heri et hodie et in saecula*," and Revelation 1:4 says, "He who was, he who is, he who will be. Yes, that is the name of the man, and no other man is called that, nor should any be called that.

For you and I were nothing a thousand years ago, yet the church was preserved without us, and he who is called *qui erat*, and *heri*, Hebr. 13:8, must do it. So we are not now with our lives: For the church is not preserved by us, because we cannot resist the devil in the pope, mobs and evil men, and our half of the church before our eyes, and we with it, would have to perish (as we experience daily), if there were not another man who would seemingly preserve both the church and us; that we might grasp and feel it, if we did not want to believe it, and must let him do it who is called *quies* (who is), and *hodie* (today). In the same way, we will not do anything to preserve the church when we are dead, but he who is called *Qui venturus est* (he who is coming) and in *saecula* (for ever) will do it. And what we say of ourselves now in such matters, our forefathers also had to say of themselves, as the Psalms and Scriptures testify; and our descendants will also experience it in such a way that they will sing the 124th Psalm with us and the whole church: If God were not with us this time, Israel shall say 2c.

It is a pitiful thing that we have so many terrible examples before us of those who have allowed themselves to think that they have to protect the church.

as if the church were founded on them, which in the end are so shamefully doomed; and yet such cruel judgment of God cannot break nor humble nor resist our pride and iniquity. What has happened to the coiner in our time? (will be silent about the old and previous ones) who let himself think that the church could not be without him, that he had to carry and govern it. And recently the Anabaptists warned us terribly enough that we should remember how powerful and close to us the beautiful devil is, and how dangerous our pretty thoughts are, that we should look into our hand first, according to Esaias' counsel, ch. 44, 19, when we plan something, whether it is God or idol, whether it is gold or glue. But it does not help, but we are safe, without fear and worry, the devil is far from us, and is not in us such flesh as was in St. Paul, about which he complains that he cannot fight him (as he would like to do), but is imprisoned. Rom. 7, 23. But we are the heroes, who must not be afraid of our flesh and thoughts, but we are spiritually vain, and have our flesh captive together with the devil. All that comes into our mind, or we may think, is certainly and surely the Holy Spirit; how can it be lacking? That is why it finally comes to such a pass that horse and man break their necks. This is the time of such lamentation. May our dear Lord Christ be and remain our dear Lord Christ, praised forever and ever, amen.

(From Luther's writing against the antinomians or lawbreakers from 1539. See Anders Werke. Hallische Ausgabe. Tomus XX, page 2025 ffl.)

Of the uncovering of the head, bowing and genuflection at. Naming of the Most Holy Beatifying Name JESU.

Thus wrote the Wittenberg theologian Balthasar Meisner (died 1626):

"If the infernal dragon has ever disputed an article of faith by denying an indifferent thing, and has aimed at the complete overthrow of it, he certainly seeks to attack the worship to be rendered to Christ JEsu himself, by attacking the uncovering of the head when his name is mentioned. Our churches therefore fight with all seriousness for the uncovering of the head even when the name of JEsu is mentioned, in order to testify before all the world that 1. Not only that they do not deviate a finger's breadth from the purity of that article of faith, by which it is asserted that Christ Jesus, by virtue of the same worship, is to be worshipped religiously not only as God, but also as man through worship; but also 2. that the prayers addressed to Him are not coldly and thoughtlessly recited, but are fervent and proceed from the spirit and from truth.

The reason for their assertion is that this second person of the Most Holy Trinity alone has accomplished the work of our redemption.

and rendered perfect obedience to all parts of the law and sufficient satisfaction to God His Father. Isa. 53, 4. 5. For although the other two Persons of the Most Holy Trinity are not to be excluded from this supreme and truly admirable work, in that they desired the blessedness and redemption of the human race and also contributed to it out of mere grace, the fallen human race is not to be excluded from it: Because, however, the fallen human race could not be restored or reconciled to God in any way until divine wrath and divine justice had been fully satisfied and no other means was left to accomplish it than the Son of God Himself, who alone both could and has actually now paid a sufficient ransom and paid it in full, so that we now believe in Him as our Redeemer and Mediator and hold Him for our righteousness and sanctification, Jer. 23, 6. 33, 16. 1 Cor. 1, 30, - the pious and orthodox church has rightly instituted and commanded that one uncover his head when the name of Jesus is mentioned.

Therefore, all believers and orthodox (orthodox believers) must be timid and take the reason from Phil. 2, 9-11. to defend their claim, where it says that God has raised Christ to the highest height and given Him a name that is above every name, that in the name of Jesus all knees should bow that are in heaven and on earth and under the earth and that all tongues should confess that Jesus Christ is the Lord, to the glory of God the Father. Whoever, therefore, has his piety and religion at heart, and whoever truly believes that God the Father has given His Son a name that is above all names, cannot fail to uncover his head at the mention of this supreme name, and thus also publicly testify before all the world to his mind, which lies hidden in the depths of his heart. And if all the knees of those who are in heaven and on earth and under the earth shall bow, I pray, why should we refuse? To give Him the honor of the head uncovering, and not rather to confess that Christ is the Lord, to the glory of God the Father?

In addition, Christ Himself is the mediator through whom God the Father wants to be called and worshipped, and in such a way that just as no one can please God and be loved by Him except in the beloved Son Jesus Christ, so also our prayer is only pleasing to God and deserving of Him when it is offered to Him through the Son and in the name of the Son. Joh. 16, 23. Rom. 8, 34.

We cannot, therefore, but reprove the obstinate and uncouth nature of some secret Calvinists, who do not think it wrong to keep their heads covered and veiled by the most holy name of JEsu. *) They

*) As it agrees quite well with the childlikeness, which the Lutheran church so splendidly also possesses, that it maintains the lovely ceremony of the head unbending and bowing down at the name of Jesus, so on the other hand it suits
In this way, too, they reveal which spirit's children they are, on whose impulse they do this, and what they secretly nourish in the

depths of their hearts. In the meantime, let us maintain that godly decency and not only bow our knees at the most holy name of Christ JEsu, but also uncover our heads, bear witness to our reverence for JEsu Christum before all the world and also in this way let our light shine before the people, so that they see our good works and praise God, our Father in heaven. Match. 5, 16.

For although God looks at the heart, 1 Sam. 16, 7, examines hearts and kidneys, Ps. 7, 10, also hears the heartfelt sighs of those who pray, 2 Mos. 6, 5, and thus does not really and for the time being respect the outward infirmities, but rather wants to be worshipped in spirit and in truth, Joh. 4, 24: because the body is moved by the soul, it is not possible otherwise than that, as the soul is moved, so also the body is moved outwardly and that therefore also such outward gestures, if they come from a pure heart, are pleasing to God. This can be proven by several examples of famous men who also revealed the inward thoughts of their heart and mind through outward gestures. Paul prays earnestly on his knees with inner movement Ephes. 3, 14., Moses prayed with outstretched hands and bowing to the earth 2 Mos. 9, 29. 34. 8., David with tears Ps. 6, 7. Yes, Matthew writes Cap. 26, 39, that even Christ used the genuflection and prayed on his knees.

It is very much in keeping with the spirit of reason that reigns in the Reformed Church that it ridicules such ceremonies as other-worldly and superstition. The false spirits Zwingli and Calvin were already of this mind. The latter writes the following on Phil. 2, 10: "More than ridiculous are those who conclude from this passage that one should bend the knee as often as the name JEsu is pronounced, as if it were a magic word that had all its power enclosed in the sound. But Saul speaks of the honor to be paid to the Son of God, not to the syllables." - This is how a Calvin reasoned. Everyone knows that it does not occur to the Lutherans to bow down before the sylphs or to seek in those words of the apostle a command for this ceremony; but only a swarming spirit can be so blinded as not to see that from those apostolic words, however, every act of worship that one makes in honor of Christ can be justified. Blessed Arndt adds to Calvin's words: "How? Calvine! is this how one is to bend the knee when one calls magic words and is thus to worship the devil? This certainly follows from your speech; for this is your argument: if this name is not a magic word, which has its power in sound, then one should not bow the knee. Must it therefore follow that one should bow the knee when one hears magic words. I thought that such a great rabbi should have better arguments. They must be ridiculous people, who let themselves be persuaded by Calvino so soon with such futile and godless arguments, that they don't want to bend their knees in the name of Jesus anymore. Is it not to be pitied that Calvinus recognizes no power in this name where it does not have a magical power? It is a short concept of the whole gospel, so it cannot be without power for the believer. To whom this suture with its joyful sound is not a power of God or a smell of life, 2 Cor. 2, to you it will certainly be a smell of death! To ridicule the outward honor of this name is blasphemy.'" (See Arndt's: "*Ikonographia* oder Bericht von Bildern, von der Ceremonie des Kreuzes, auch von d;r äußerlichen Reverenz gegen dem hochgelobten Namen JEsu Christi, unsers ein Redeers und Ehrenkönig." This scripture is usually found with Arndt's Psalter and Catechism sermons).

face fell to the earth. Nothing forbids us to imitate these examples and to show reverence and holy shyness towards our mediator in our prayers as well as in other ways, either by uncovering the head or by any other gesture; only that it be done without hypocrisy and not be connected with the imagination of some kind of worship or merit or holiness, for this is rightly considered something idolatrous and detestable to God.

So we want to keep this outward gesture of uncovering the head with all godly and orthodox believers and not be dissuaded from it; Indeed, we want to defend this custom all the more earnestly, with the greater sacrilege and with the greater boldness those (not reformers, but) deformers (Verkehrrer), by asserting the opposite, seek to deny and to deny by this crooked way that worship by religious adoration is to be shown even to Christ JEsu, the Son of God and our Mediator, according to both natures." (See: Collegium adiaphoricum. Disp. 4.6.)

May this testimony of an excellent theologian, translated by us from an old Latin work, contribute something to the fact that the old Lutheran custom of bowing down and uncovering one's head when the name of Jesus is mentioned (e.g. at funerals, where one sings at the grave with the head covered), would become general again here. Whose heart is not moved in a faith-strengthening and joy-inspiring way when, as often as JEsu's name is mentioned, the whole congregation bows down and inclines? There can hardly be a more edifying ceremony. In addition, not only do the Reformed still deny the worship of Christ according to His human nature, but now everything itself is filled with deniers of the deity of Christ. Should it not be our double duty in such a time not to be ashamed of the name of Jesus and to confess the same also by bowing and bending before all the world, as often as this most holy name is mentioned, in the deepest childlike humility? Even the scoffer, when he comes into a church in which the whole church bows down reverently at this name like one man, will not remain without impression at this sight, even if this impression often consists only in the fact that he sees with dismay that there are still whole congregations who recognize the Lord Jesus for their God and Savior and are not ashamed to confess this publicly with words, gestures and works.

In 1600, a synod was held in Dresden to put an end to the abuses that had occurred in the churches of the duchy. In the admonition issued to the preachers on this occasion, among other things, the fact was criticized that the preachers demanded that their listeners uncover their heads when the name of Jesus was mentioned, but "one does not know from which privilege" they hardly touched their caps with a fingertip. We It is further said that they want to have admonished them that they should do themselves what they command others to do and not let themselves dream in papist arrogance that they have a letter of freedom from it. (Kapp's Sammlung von Alten und Neuen theolog. Sachen. 1750. p. 670.)

Cheers to

Celebration of peace - jubilee on September 25, 1855.

Mel. O that I had a thousand 2c.

Raise your songs of joy, Lutherans everywhere! Through all lands it echoes again With harp and trombone sound: Gladly ascend to God's throne The songs of praise joyful sound.

Yes, praise the Lord, you armies of stars, you sun and you beautiful moon;
Praise him, you mountains and you seas And all that dwells from earth; To the whole creation wide circle Bring our God praise and glory!

You blessed in the crown of victory, you who see the Lord's face, you angels also in the glow of heaven, you who sift before God's throne: join in the song of thanksgiving, which we dedicate to your Lord today.

Praise be to God that He broke the bonds that carried the church;
Praise be to God that he has crushed the proud enemies' power and deceit; praise be to God that we are now free from the pope and his tyranny.

Triumph, triumph! the Lord heard the groaning of his children; triumph, triumph! the Lord destroyed the enemies' attack wonderfully;
Triumph, triumph! Thanks be to the Lord, that he has won us salvation and victory.

The church almost seemed to be lost because of the tyrant's superiority;
The bride, whom the Lord had chosen, sank into the deepest night of misfortune; the Antichrist rejoiced greatly: Now Luther's teaching will pass away.

7 He was about to swallow up Zion and put her under the yoke of old;
But he should not succeed, for our Lord God is still alive: The Prince of Victory, the hero in battle, appeared in his glory.

8. he made peace for our fathers in spite of all enemies' cunning and fury, and thus has also given us his pure word, the highest good; therefore praise him with the fathers, that he has also given us his salvation.

For if he had not saved them from the Antichrist, the Roman chair, we too would still be chained in his den of shame and lies; therefore praise and extol the Lord's power, who brought us peace and freedom.

(10) Yes, let us joyfully bring praise, glory and honor to our God, and joyfully sing Hallelujah, that he made a mockery of the pope, and did not abandon his church, but rather made it gloriously victorious.

The church cannot lose, which stands on the pure word: it must always triumph again,
Even if it seems to perish; Therefore give the Lord praise and honor, For he never leaves us.

Now, O Lord, let it please thee, What our mouth shall shout to thee, Till we in thy heavenly halls, Where our song of praise shall resound more fair, Shout to thee in triumph all eternity long.

Hermann Fick.

(Sent in by President Schieferdecker.)

Excerpt from a letter of Mr. Pastor Metz from New - Orleans

concerning the death of the blessed Past. Fick concerning.

"The dear Pastor Fick has become a victim of the yellow fever, torn away from this world by the same on August 14" midnight around one o'clock. Certainly you feel with me the blow that has been struck by the death of my brother pastor, you heartily share in the grief in which especially the dear Zion congregation has been plunged, you feel with me the pain that has overtaken all the Lutheran Christians of New Orleans at once. Truly! God is a hidden God, wonderful and incomprehensible is His work and activity, His thoughts are not our thoughts, His ways are not our ways, inscrutable are His judgments and incomprehensible are His ways. No sooner had the time come when we cherished a certain hope that His work would now be carried out properly, His Zion would be respected, and His blessed kingdom would come with all its power - behold! then the Lord, according to His inscrutable counsel, puts a stop to all our calculations, throws us down in the dust, makes us bow down and sigh despondently: Lord, why have You done this to us? that we lament, lament with little faith: The Lord has forsaken us, the Lord has forgotten us. Now the dear Zion church is again without its own shepherd and pastor, without proper care and pasture. Oh the good shepherd Jesus Christ, who laments for the sheep that wander scattered and forsaken, have mercy on them and give them again a teacher according to his heart.

As I saw from your letter to dear Fick, you were anxiously worried about him for this summer time. I too soon realized that if God did not protect him wonderfully, he would hardly be spared the yellow fever. He himself seemed to suspect it. Unfortunately, two brave members of his congregation were seized by this disease. His excitement was great, his zeal for the blessedness of these souls knew no measure, made him forget the right caution. He caught the yellow fever himself from these yellow fever patients, who both blissfully departed from this world. Enough, Friday, August 10, it pleased God to put him, his dear servant, on the sickbed himself. I had been with him the night before and had held the weekly service for him in order to spare him. He promised

After he had accompanied us home a few squares away, he asked me and my wife to visit us the next morning. Instead, he sent us a letter on Friday around ten o'clock, in which he wrote that he was suddenly seriously ill. We hurried up to see him and found that he had all the symptoms of yellow fever. He already had the fever in a violent degree, and he was inwardly violently agitated and restless. I comforted him and his soul became serene and calm. With the word of comfort I called out to him: This is certainly true and a precious word, that Christ Jesus came into the world to save sinners, among whom I am the most noble - he began his bed of death and with it it closed. Soon after, his heat got the better of him, and he often fantasized and talked madly. Thus, in spite of all the pleading and entreaties of the community, in spite of all the medical care and anxious waiting, it grew worse from day to day, from hour to hour. Monday evening, all of a sudden, there seemed to be an improvement. The physicians, Dr. Wolff and Dr. Kennedy, expressed the best hopes for me. How great was the joy of us all. But lo and behold, on Tuesday morning, to everyone's horror, the disease had reappeared with redoubled strength and the doctors gave up all hope. Thus his poor life worked with death until evening. The blessed man had no rest or rest from the heat of the fever; at last, about seven o'clock, he lay down on his right side, evidently to enter the blessed sleep of death. He became calm and more and more calm. Consciousness was no longer present. At about one o'clock in the night, his soul had escaped from the body of pain and entered into the joy of the Lord.

You can imagine what a shock the news of the sudden death of our blessed Fick caused in our two communities. The next day his earthly body was buried in the old Lafayette churchyard in the company of both congregations and many strangers. There he now rests in the hub of his blessed sister lo early from all his labors and awaits with his body a glorious resurrection to eternal life. In the Zion Church, I only said a prayer at his corpse, since Pastor Fick was also severely ill with yellow fever at the time. At the graveyard I spoke about the saying: The righteous perishes and 2c. and dealt with it:

How we as a Christian community should rightly view the untimely death of our confrere and pastor?

We are to look at him

1. as a broodmare and
2. as a love rope of God.

Dear Mrs. Pastor Fick, as already mentioned, also became ill herself during her husband's illness. Now she is on the road to rapid recovery and if she keeps right, she will soon be completely restored.

Thanks be to the Lord - he takes care of her and her young child in grace. She knows how to bear her heavy suffering with right calmness and Christian composure and composure. The dear Zion congregation wishes her to remain in the parsonage until the new pastor arrives.

The "readers" in Sweden.

In Sweden, certain religiously zealous people, called "readers", because of their zeal in reading the Scriptures and edifying books, cause much trouble to the Lutheran state church. In the magazine "Kirche des HErn," published in Berlin, there is a letter from Breston, Sweden, dated January 16 of this year, which reads, among other things, as follows:

"You will permit me to remark here that the general name "reader or pietist" is applied to different classes of pious people. The Norrland readers are, I believe, the oldest and most numerous. They have preferably nourished their spiritual life by reading the divine Word and Luther's writings, and are usually stock Lutherans. They not only come together for mutual edification, but also cherish a deep reverence for the old liturgy, which was abolished in 1819, and especially for erorcism at baptism, which is now omitted. They have repeatedly asked the government for permission to use the old liturgy in their churches, and since this has not been granted to them, many have maintained the use of the sacraments according to the old form in their assemblies. If they had been allowed to use the old liturgy, the greater part of these devout but resolute people would have remained in the church, for they strictly adhere to everything Lutheran in doctrine and church order. But their decision to administer the sacraments in the form which seems to them most consistent with the Bible and Luther's writings, and which in many cases are administered by pastors freely elected by the congregations, has been regarded and treated as an outrage against the state church; and in these districts the persecutions have been most severe. In many cases, the parents have wanted to avoid the difficulty of baptism by declaring that they do not recognize the obligation to baptize children, and the law has been enforced against them that all children born in Sweden must be baptized within a certain time after their birth.

A second class of readers has emerged from the effectiveness of the Brüdergemeinde. These follow its institutions for edification without being further burdened, and one finds them scattered in small clusters over the country.

In the following the correspondent reports that there are also Methodist and Baptist so-called readers in Sweden.

(Submitted.)

Church News.

From Baden.

The separation from the united state church continues. The separated Lutherans in Baden are said to already number 700 souls. Even a pastor has recently been urged in his conscience to return to the Lutheran church. A Unirt correspondent in the "Evangelische Kirchen-Zeitung" says of him: "We sincerely regret that now also Pastor Ludwig of Söllingen has separated from the Unirt state church. Since his conversion, a preacher and pastor working with great blessing, a warm and zealous servant of the Lord, in the Revolution a subject proven through severe persecution, he has sought space for his confessional conviction and effectiveness so far (but now no longer) within the state church." - —

From Bohemia.

John Evangelista Borzinsky.

Among the more favorable barriers that have been erected in recent times for Protestants in Austria against the earlier tyrannical obstacles is above all the law issued in the year 1848, according to which every Austrian subject of the Roman Catholic confession is free to profess the Protestant faith of the Augsburg or Reformed confession after twice registering with the respective pastor. According to this law, every Austrian subject of the Roman Catholic confession is free to profess the Protestant faith of the Augsburg or Reformed confession after registering twice with the respective Catholic pastor. This law, after the publication of which many clergymen left the Roman Church in the aforementioned year, has remained in force and validity until today; however, the following recent case may show how it has been applied for the last four years.

A merciful brother and prov. senior physician in the Präger Convent of the Order of Merciful Brothers, Johannes Evangelista Borzinsky, as a result of his convictions and the new reforms introduced in his order, to which he did not want to commit himself, and therefore was regarded as a mangy sheep with several like-minded brothers and treated harshly, decided to convert to the Evangelical Church of the Augsburg Confession on the basis of the cited law. The Protestant clergyman in question, to whom the aforementioned friar applied for conversion, however, declared to him that he could not accept him into his church despite the law. For in such cases the Roman high clergy had introduced the practice for full four years that they immediately seize and imprison every cleric who reports himself for conversion (or apostasy, as they say), and torture him with all kinds of adverse penitential exercises in the dungeon until he vows to remain in the bosom of the church that makes all things holy. This would have happened immediately after the legal registration of the friar Borzinsky. And then no excuse is valid, and no state protection is granted to the sufferers, since the hierarchy claims that it only corrects its disobedient members and that it has the full right to do so. By

In such a procedure, any conversion on the part of the priests and religious is thwarted in advance and made impossible. - —

Foreseeing this, good and well-meaning Catholics advised Borzinsky to convert to the Evangelical Church of the Augsburg Confession abroad. And so, on January 17 of this year, the friar Bvrzinsk converted to the Augsburg Confession in the Protestant Church at Petersheim in Prussia and returned to his homeland on the same day. He and his friends counted on the fact that they would let him go quietly as someone who had already converted. But not long after his return, he was picked up at his parents' house in Prosnitz in Moravia at night time by soldiers and police agents and escorted to the monastery in Prague, where he was handed over to the superiors. His defection was declared by the Apostolic Visitor of the Order, Canonius Dittrich in Prague, to be a greater crime than if he had given the monastery 10,000 guilders (which is also said to have happened to some members of the Order), and he was put into a strict prison. However, all previous attempts, threats, sufferings and promises have remained fruitless for the imprisoned confessor of the truth up to this point and have only intensified his suffering and fasting in prison. He was even recently declared a fool for his faithfulness and imprisoned in a dungeon with the fools in the monastery next to the monastery cloacae."

(Ev ang. Church Newspaper.)

Note on the Luther Book.

It is also mentioned, which was accidentally forgotten in the last advertisement, that the person who collects eight subscribers will receive a free copy.

With the limited space allotted to us, it was of course not possible for us to treat everything in great detail. However, we felt we had to describe the first part of Luther's life in more detail, because it is of particular importance. On the other hand, we felt compelled to give a somewhat more condensed account of the latter half of his life. Since we found such an account in the excellent description that Pastor Keyl gives of Dr. Luther's life in the first volume of the Lutheran, we thought it most appropriate to retain it. For it gives a clear overview of everything important that happened in the latter period of Luther's life, and gives a complete description of his blessed end. We have therefore taken the last three chapters from it, allowing ourselves only a few insignificant changes which the plan of our work seemed to make necessary. At the same time, we take this opportunity to express our heartfelt thanks to Pastor Keyl for the help his excellent work has given us.

Since the booklet is to be bound in colored linen and delivered to the subscribers, and the binding also requires time, it could not be sent before the Jubilee celebration, but will be sent in these days. To cover the costs, the request is repeated once again to send the money as soon as possible after receiving the books to Mr.

to send.

Hermann Fick.

Cordial request

to concerned Lutherans in America.

The Synod has expressed the wish that a memorial of the local celebration of the anniversary of the Augsburg Religious Peace be published. For this purpose, it is necessary that all those congregations which have organized such a celebration, if I have done so in a simple manner, send a description of it to the editor of the intended memorial through their preacher or another suitable person. Therefore, the heartfelt and urgent request goes out to all concerned to send such a description first to the editorial office of the "Lutheraner", which will take over the task of submitting these contributions to a history of the jubilee celebration to the author, who is yet to be determined. Both complete sermons and speeches held at the celebration and excerpts of such would certainly be very welcome at the same time.

The ed. of the "Lutheran."

To the message.

The St. Louis District Conference, by resolution, will meet at St. Lours on Friday in the week following Michaelmas <5 October this year). A. Biewend,

of the time secretary.

The middle district

of the German evang. luther. Synod of

Missouri, Ohio, and other states will, God willing, hold its next sessions at Indianapolis, Ja. from Wed. to Wed. 18 p. Pein, the 10th of Oct. until the 16th of Oct. incl.

The honored Synod members traveling here on railroads will be picked up at the Union Depot. The rest may apply to the undersigned, whose residence is at the corner of Washington and Alabama streets. Earl Fricke, Secr.

Indianapolis, August 23, 1855.

Announcement.

Sessions of this year's Michigan Preachers' Conference will be held, Lord willing, on
Thursday, Friday and Saturday, October 4, 5 and 6, at Frankenlust, Mich. Steamboats will depart from Detroit for Lower-Saginaw at 8 a.m. on Tuesdays and Fridays. Ferdinand Sievers,
of the time secretary.

Receipts and thanks.

I hereby qu'ttire. to have received from the Detroit Young Men's Association, through Mr. Pastor Fick P5.00, and through Mr. Moll H6.00 for my support.
E. Schnitz, Concordia College, I. Scpt. 1855.

With heartfelt thanks I certify to have received from Prof. A. Crämer at Fort Wavnc 821.00 (inol. the 86.00 in No. 16. and the \$6.00 in No. 25. of the Lutheran) for my support from ^uü 1851 to July 1855.
Joh. List.
Concordia College, Sept. 8, 1855.

With heartfelt thanks to God and the benevolent donors, I acknowledge having received four shirts and three pairs of socks from the Virgin and Strawberry Society of Detroit.
E. Schultz.
Concordia - College, 12 Sevt. 1855.

With heartfelt thanks toward God and the benevolent givers, oesck>emigk I received the following gifts in supportcn-
From some friends in St. Louis for the months of June, July and August 512.00; from Heinr. Kalbfleisch seu. \$1.00; Hcmr. Kalbfleisch jun. 1.00; Dr. koch in Franken- muth \$5.00; Ranzcnberger ibid. \$1.00; Schäfer 51.00; Mr. Pastor Röbbelen 51.00; Mr. Joh. Hubin- ger \$2.50; Mr. Roth 25 Cts.; Mr. Robrbnber 50 Cts.; Mr. Joh. schnell 51.00; Hrrrn Stob \$1.00; Mr. Gänsbauer 55 Cts.; Mr. Winkler 50 Cts.; Miss' Helena kolb 52.00; Mr. Pastor Gräbner, Macomb Co., Mich. \$2.00.
May the Lord God bless the generous givers according to His great goodness.
Joh. M. Moll.
Concordia College, Sept. 8, 1855.

I hereby acknowledge with heartfelt thanks to God and the benevolent donors to have received from Mr. Hainbaum of Detroit 51.00 through Mr. Pastor stick, and from the congregation there-P1.00.
E. Schultz, Concordia College, Sept. 12, 1855.

With heartfelt thanks, the undersigned hereby certifies that he has received 51.00 from. Mr. ^mnbach to have received.
G.W. Weiler.
Concordia College, 16th Scpt. 1855.

Collected at a child's baptism at Mr. Dcmzer's for the benefit of two Fort Wapner sophomores the v^ummeof 52.13.
Pastor stick.

With heartfelt thanks to the Women's Association in Detroit, Mich, I certify to have received from the same \$2.50 travel money, three sheets and three shirts, for which the gracious God may bless the givers abundantly.
Friedrich Lutz.

ssM' Correction. In the previous number read; 512.00 instead of: 542.00. C. F. Th. Grebel.

Get

	a. to the general synodal treasury:	
Sent in by Mr. Past. Dulitz in Milwaukee sent in - - - 55.00	**** Also in Auchville, Wich. „A	
Thank offering to the Lord for his and his wife's salvation from serious illness	5.00	
from the Cmtcasse of the municipality of Frohna, Mo. - - - 5.75		
	for the general president:	
by the congregation of Mr. Pastor Stin ken in LoganS- port Yes. 8.00		
"Mr. Christian Lüder in p-t. Louis	1,00	
"Stephan Günther Dasselbst	50	
" the same to whose travel expenses	50	
	b. to the Synodal - MissivnS - Casse: from the congregation at St. Louis	10.45
Collection at the wedding Hcrrn E. BurkhardtS in Frohna, Mo. ----"-	2,10	
„ Mr. Christian Mueller in Altenburg, Mo. - - - 1,00 " the Gem. of Hcrrn Pastor Hcid in Pomeroy, O. 12,00		
o. for the maintenance of Concordia College: by Mr. Past. Dulitz in Milwaukee ettgcs.	5.00	by the congregation in St. Louis22 .00 ä. for
poor pupils and students at Concordia- College and Seminary:		
by Mrs. Schmidt in Loganspct, Yes. 2.00		st. W. Barthel, Cassirer.

For the **Lutheran** have paid:

The 10th year:
Messrs. Johann Bendel, Homann, Heinrich Schwalm, Heinrich Theiß.

The 11th year:
Messrs. Johannes Bienz, Jmman. Estel, Past. Hattstädt (7 Er.), Peter Henrich, Homann, kuhlmann, .Christoph Krciscmeicr, Caspar kerklwf, LLrsch, Göttlich Mrtzi Gottlob Müller, Christian Müller, Past. Pinkepank (13 Er.), Neumann, Schrack, ^Past. Stücken (17 Er.), Heinrich Schwalm, Christian ^chubarth, Jul. Schlimpert, Pancraj Schimmerer, Heinr. Theiß, Eberhard Zimmermann.

The 12th year:
Messrs. BlödcI, Dr. Bünger, Past. Devcr, Heinrich Hcllwoege, Dietrich Hcllwoege, Ilse-mann, Kreutel (50 "Cks.), Gottfr. zdästncr, Heinrich Matter, Past. Riemensckmeider, Schrack (5l> Ets.), Past. Schlicvsiek, A. Schnppan, Heinrich schwalm, Heinrich Theiß, Gustav Wolff.

Remark.-The payments of Messrs. Hill- m a n n and Heckendorf for the ninth, tenth, and eleventh years have been erroneously receipted for the eighth, ninth, and tenth years.

Changed Address.

Rsv. Lunät,

Jlannesota l^rritov.

Volume 12, St. Louis, Mon. October 9, 1855, No. 4.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The fourteenth chapter.

(Continued.)

So now we step in front of the mirror, which shows us the reformation work of the blessed Dr. M. Luther in the light of eternity. That faith is necessary to recognize it, after the divine prophecy has been fulfilled in time, is self-evident: when a flower falls into the dust, it loses its brilliance, how should not what sprouted in heaven from God's eternal counsel be defiled as soon as it comes out of the earth, where sin reigns? Enough that the uncleanness belongs to the earth and falls to it, not to the noble gift of the Lord! Whoever recognizes this and does not unjustly attribute the dirt splashed from the alley into God's garden to the seed from which the plants have grown, whoever accepts that a building designed in heaven can also be revealed in heaven only in its completion, to him the repentance, which, however, is especially befitting for him, will become clear. To whom "much is given," because his guilt grows in the same measure, will be no obstacle, in the pure splendor of our unmistakable mirror, the faith-strat of Elijah, after whom a Lutheran calls himself with equal right, as the God of Abraham, Isaac and Jacob asked to borrow a vine full of these from his confessors, the Lutheran church reformation:

1. according to v. 6. and 7. as a certain divine, 2. according to v. 8. as a victorious,
3. after v. 9.-11l. as a faithful one,
4. after v. 12. and 13. as one marked with the cross,
5. after v. 14.-21). to be welcomed as a completed work, as the last visitation of grace, over which the earth becomes ripe for judgment.

V. 6. "And I saw an angel" -: he holds the contradiction to the one who appeared in Cap. 10, 1. "flying" - heavenly kind, not "fallen from heaven", like that one, on the wings of the Holy Spirit - "in the midst of heaven": - he does not shy away from the light and does not let his flight be hindered, he also finds a free course, because he holds himself above, where there are no chains.

Let us pause a little and watch his flight. Let us then ask which movement in the kingdom of God, which servant of the Lord is to be advised. If only we could ask longer, we would not be so ashamed. But we are soon at the end. Since the time of the apostles, nothing has happened in the Church of God to which this flight rhymed, but the Reformation, which began in 1517 on October 31, and no teacher appeared who could introduce this angel than Dr. M. Luther. Was it not a free flight "through the midst of heaven," when the 05 theses with clear courage, which only God in heaven can give, reminded Christendom in the night of the papacy of the bright light of noon? And did not the enemies themselves have to go through the great efforts, that they made to shut Luther up, testify that he was "an angel", bringing God's message in God's power? Who has been thrown so completely upon God as he who, when asked where he would stay before pope and emperor, cried cheerfully without hesitation, "under heaven!" and on the wings that carried him, by faith and prayer, still protected those who for his sake left the world and came into danger of death? In short: these words are so clearly and manifoldly pronounced in the history of the Reformation that it cannot occur to one to first want to explain them and to confirm them by what Luther did with God; but this work becomes explicable in their light alone, since otherwise it cannot be understood how a man could have undertaken it. An uncoined coin is the Lutheran church reformation without the stamp that is received here in heaven, whose spectators were only the inhabitants of the earth. The God of this world knows this: that is why he strives to cover such a stamp from the unbelief (he cannot grind it off, thank God!) and to mix among his coins in the eyes of the children of men what once has a good sound as noble gold.

"who had an everlasting gospel"-: Already his flight "through the midst of heaven" testified to the fact that he had tasted it, that his free access to the throne of God could no longer be made doubtful by any deceptive work of the devil's cane masters, since, according to Rom. 5,1.

To bear the rays of God's grace in its full noonday glory, even to bathe in the midst of it. But he did not become blessed to be it for himself alone: he has "an everlasting gospel to proclaim"-a living witness that it is "everlasting" and therefore could not lose any of its youthful power through the long night of idolatry and lies; but also a comforting prophet that no time will be able to dampen it, nor change it, nor improve it.

"Those who sit and dwell on the earth": "sit and dwell," indeed they remained sitting, partly stubborn, like Sodom's citizens, when the angels saved Loth, partly out of carelessness, laughing, like the oath-maiden of this righteous man, partly hesitating and in anxious belly care or false, carnal love like the woman who was turned into a pillar of salt. But the small fruit, however many complaints it squeezed out of him, did not keep him from showing himself as the messenger of the sower, who did not spare the seed of the fourfold field, although he foresaw that three parts would deceive his hope, yes, whose holy, precious blood also flowed mildly for those who did not believe in their redemption and gave up even the right of grace of the children of God. All the world should hear that the Lord spoke: this is testified by the end of our verse: "and all nations and kindreds and tongues and peoples": (cf. Eap. 11, 9.: but there only "some") thus general, like the free grace of God, which this angel proclaims, like the message of the apostles, which he brings, is his preaching. He "had" to preach the "eternal gospel" at least "to all Gentiles" and so on. If it did not reach all, it is neither his nor God's fault, as little as the apostles could help it if many Gentile nations kept their idols. But the number of those who can be proved to have heard it in their "languages" is great enough to accuse those of lying, to whom it must be welcome that the devil, with his powerful errors, has made Luther's teaching a very narrow road in the world, on which few walk, because they are so eager to deny it the mark of catholicity (universality), which it has received from the Holy Spirit. The papists may praise their "catholic church" as lukewarmly as appearances can deceive; they do not even proclaim to all their "kindreds" what they call the Gospel, but let the priests keep the best for themselves, let alone that they should bring more to "all the Gentiles" than they already have themselves, and to this end they impose on all who put up with their yoke the Latin Mass, which testifies in all the world that the spirit of the papacy cannot spare as much as Luther ("all the -speaks"), of the Holy Spirit and of the divided tongues on the day of Pentecost.

In this verse, too, the speech of the Holy Spirit, though it rhymes with the wisdom that the world calls foolishness, is directed against sight and reason, and therefore remains a

Need for our weak faith. Millions curse him whom God calls "an angel" as a devil. On earth, "to fly through the midst of heaven" sometimes means as much as to race out of hell, sometimes basically nothing better than to swarm, sometimes to be trapped in the corner of preconceived opinions. Only few do not read: a mayfly or a flower of the grass, which soon withers, where here "an everlasting gospel" is written. This goes without saying that "to those who sit and dwell on the earth" nothing is proclaimed if they may not hear it. The "angel" himself translated "to all Gentiles" probably in the spirit of Eliä only mockingly, because he saw it with his eyes, how they let themselves be quite comfortable everywhere in their pagan nature with his "gospel" and could prophesy a perfected paganism to his namesakes, over which then, of course, his "eternal gospel" was hovering as a threatening weather cloud until the last day. Whoever today wants to make the end of the 6th verse somewhat comprehensible to the pavement treaders of the broad way, must put instead of: "all - peoples": "some few Stockdeutsche. But all this does as little to the "angel" and his "eternal gospel" as it does to Noah's sermon's divine authority and the power to make all the world blessed and to condemn it, so that only eight souls were lured into the ark and saved from the flood.

V. 7. "And spoke with a great voice" -: it was great, because it rose against great enemies and only sounded louder and mightier, the more powerfully it was threatened; it drowned out the terrible thunder, with which that "strong angel" in the service of the prince of the world smoked the whole earth. - "Fear God and give Him glory" -: again a reminder of the idolatry of the papacy. - The "angel" did not want to proclaim a new doctrine, but to remind the world of God's wrath, which it had awakened by the darkening of the old eternal gospel, and to be a comforting messenger that now the Lord would see in, judge the Antichrist, as he had promised in 2 Thess. 2, 8, "with the spirit of his mouth" and hear the sighs of the imprisoned Christians. This was first to be believed and then to happen, and it happened only in such a way that faith alone could grasp it: therefore the judicial work of the Lord was preceded by the word. - "and worship Him who made heaven and earth, and the sea, and the fountains of waters" -: for by this alone could someone get the courage to escape the power of that "strong angel" who had subjected heaven and earth to his authority (Cap. 10, 2. 5.); but "he could only set his foot on the earth and the sea and lift his hand to heaven, he had not "made" them. The "fountains of water" mock in the spirit of Eliä the Roman holy water and remind the faith that the spring is more than the jugglery of the consecration. Moreover

we also have to think of the already once mentioned meaning of "heaven, earth" 2c.: The "heaven" was blocked by the pope to the followers of Luther, when he forbade them to hear the apostles: therefore they should keep to it, that God alone is Lord of it. The "earth," ----- the old hereditary soil of Christ's church, was occupied by the pope with a semblance of law: therefore faith would be upheld by the older law of the creator and lord of the church, if it had to suffer contestation by tearing apart the tissue of lies of the

papacy. The "sea" -- all the ways and means by which the papal faith is spread in the world, should not frighten the Christians, because God is also Lord over it. And finally, as far as the net of the antichristian lie reaches, the soul that is satisfied that it can quench its thirst still has the living "fountains of water" that God has the power to make spring up according to His will in all places where one accepts His word.

V. 8. The fact that the "angel" with his "gospel" has won through must again be proclaimed through the word, precisely because the papacy is still standing in the flesh. But the less it seems to have fallen, the more certain is its fall and therefore it is testified twice. Babylon is called the antichrist empire here, because it held Christ's members captive and its fall gives them freedom and imposes the duty to return as the Israel of the new covenant to the land of promise and inheritance of the fathers. That another is meant than Nebuchadnezzar's residence is shown by the addition of "the great one": the end-christian empire makes the old heathens pious, because it fights against a brighter light of truth. It fell as soon as its chalice of whores had made the rounds: when "all pagans" had been seduced and now the Papist rule believed its catholicity firmly established, only the measure of its wickedness was filled; so little is the happiness of the world to be trusted.

Although it is not necessary to point out this and the third angel in the following verse to a special gifted servant of the Lord and successor of Luther, because once Luther did everything that is attributed to them and then the servants of the Lutheran church are called altogether, since Luther has done all that is attributed to them, and since the servants of the Lutheran Church as a whole are called to bear witness to the overthrow of the antichristian papacy and all other monstrosities of hell, and to warn against the contamination with the powerful errors of the last times, we are also at liberty to point to certain persons among the guards who have stood on the battlements of our Zion. We must not worry that Luther, who wanted to be surpassed anyway and is only so great because he allowed himself to be adorned by Christ with humility to such an excellent degree, will be deprived of his fame or that the unity of the faith will suffer from it: for the "other and third angels" only follow the first and therefore confirm that no other than "Luther's teaching" should ever arise. Therefore, the Holy Spirit, who knows everything beforehand, would like to

Martin Chemnitz have thought. He had after all

It was precisely his vocation to assert against the lie of the Tridentine Council that the papacy had by no means fallen, the fruit of the victory which had been fought by Luther.

V. 9.-11. The office of the third angel is

now to warn and save from damnation the papists themselves and all who are in danger of falling to them. Who could therefore can be considered better for the main bearer of this than Joh. Gerhard, who in the *Confessio catholica* took the trouble to prove to the papists, from their own sources, that they lead erroneous doctrines? After all, he has given them He showed motherly love and care, just as it has been predicted here. To him also the "with a great voice" fits excellently, because he was a trumpet, to which all witnesses of truth, even in the papacy held high by name, once again put their mouth, to let their unanimous sentinel cry resound loudly, answering in a thousand contradictions of papist teachers the rubble of torn walls, as once at Jericho.

As now already the warning of the third angel has testified against it! that even after the fall of the papacy his mixed chalice of whoredom will still tempt many to drink from it the "purified wine of the wrath of God", that the fire of his pyres has not yet gone out and his lion's roar has not yet ceased. Be it to make those who are unbelievably terrified of temporal torment of body and conscience to be consumed by the fiery zeal of the LORD of hosts and to be chased into the eternal blaze of hell, that in spite of the many proofs of how close the angels are to the confessors of the truth and in spite of the glorious revelation of the Lamb, earthly-minded hearts are in danger, to befog their souls with the incense that smells to them from the altars of Baal and to fear the torture chambers of the harlot, whose torture must end one day, more than the damnation that has been threatened to them only to greater torment; so also v. 12. and 13. remind us that the fruit of the reformation, as faithfully as the Lord has it guarded by his armorers, is hidden under the cross, so that faith may be exercised and the gaze directed to where the faithful The finger that points to this is at the same time a spur for those who still bear the burden and heat of the day. The pointer that points to this is at the same time a spur for those who still bear the burden and heat of the day, because it gives their works (i.e. souls whose faith has been awakened by confessors of the pure gospel in a similar way as one lights a candle upon another) the promise that they shall also shine gloriously when they have come out of the noise and dust of the workshop into the heavenly hall. - At the same time, these two verses sum up the Lutheran gospel: "here is patience of the saints" - this is directed against the self-tortures of the Roman saints. "Those who keep the commandments of God" - this rejects the papist statutes of men, "and the faith in JEsu" - this is directed at the Jesuits who "keep the faith in JEsu".

cover with his name. "And I heard a voice from heaven" - confirms the gospel of the free grace of God in Christ. "Write" -: this flashes through the rebel cloud of poltergeists, dreams and visions, with which the papists fill their pile from the Scriptures.

ren. "Blessed - from now on" -: shakes his head to the doctrine of purgatory. "Yes the spirit speaks - their works follow them" -: with this the mediatorial office of the estates and

Order rejected, as well as the merit of works: for if they first follow, they cannot open heaven.

With this, God's work is completed. No further goal is set for the work of the church. In the spirit in which God has guided his chariot through this last visitation of grace, it shall move on. There is only this One track: for the way is narrow. So then nothing is missing to this last revelation of the creati-

The power of the triune God as the verdict. The work must be "very good": after all, his crown in heaven is attached to him in v. 13. has been laid. But another question is, whether the children of men will stand in such a way that it can please the Lord. This is solved in the last part of this chapter, v. 14-20.

So that the end corresponds to the beginning, Christ appears again. Only now he no longer has the form of the one who fights for the truth in his members, but comes as a judge.

in royal glory. The "white cloud

shows that he is true God and his throne in heaven and is a comforting image of the spotless righteousness of him who descends upon her. The tender humanity of the woman's seed comforts the faith that he will not come into judgment. The "golden crown" reminds us of the office that the one who is to administer the whose head it shines. The "sharp sickle" in the hand threatens the world the near downfall.

How could the bride become transient when the bridegroom's mention happens? She must hasten to meet the one who comes. Her messenger ("another angel - from the temple" - indicates that the preaching ministry has still been upheld) announces to the Lord her

great longing for the near revelation of his judicial glory. So the church with its sighs and prayers agrees with the decision of its head or is rather only the echo of it. The wise virgins have also noticed the signs of the times and remind the Lord of his promise.

After the Lord has been asked with one accord to do what he had decided before he was asked, the harvest of the earth

begins, i.e. his wrath from heaven is felt by the despisers of his threats: faith comes into their hands.

The temple in heaven" is in contrast to the "grapes" of the vine "on earth" (v. 18). Previously, it was called the "temple" par excellence (v. 15.) and meant the bride of the

Lamb. This can be explained in this way: Also the church

Before the beginning of the "harvest" or the judgment, only a small part was sincere.

The majority were hypocrites. Since the judgment began, the enmity of the flesh has also become evident. The world no longer tolerates the church. That is why "the temple" is now built in heaven, a little higher. Its only refuge is the Lord. Its only building blocks are the believers. The roof of the authoritative protection has collapsed. So he asked again the shape of the old temple at Jerusalem, which was open on top. The cement of civic honors, fat sinecures and quiet days no longer holds. There is a rumbling. So many run out. What remains generally belongs at the same time to the invisible church, out of which it goes straight into the Heaven goes. - But still churches remain, as altars remained, although the peoples left the God of the arch fathers. Now the history of Cain and Abel repeats itself. The children of God have a hard time. Not only do they have to let themselves be slaughtered, but they also have to bear strong witness against the flesh that is worshipped in the synagogues of the devil. This is what v. 17 describes. The "other angel" introduces the five wise virgins who were separated from the five foolish ones at the cry "the bridegroom is coming!

go out from those who were formerly connected with them by going to meet the bridegroom and enter into battle once again at the end. They accompany with the testimony of the mouth the judgment which their bridegroom holds. With the judgment itself also its sharpness grows. It is precisely this sharp testimony that is the "sharp hip.

Now the request of the souls under the altar (chap. 6, 9) is fulfilled. Of course, now they are no longer under it. The church breathes like them and has their cross form. The blood of Abel cries out for vengeance against the "vine of the earth," against the multitude that has Cain as its ancestor in holiness and thirst for blood, and God answers with fire from heaven, as He did to Elijah after His prophets were strangled. But this happens in the manner of the New Testament. Therefore, "the fire" is the destructive zeal of holy witnesses of the truth, by which God throws their hypocrisy and wickedness on the head of His "foreign children". In Gosen it becomes brighter and brighter, the closer the Egypt of this world with its sorcerers is to the infernal darkness. The forces of the Luge can no longer evade the shining rays of the loud confession. Exposed, their priests set their teeth on each other; but the bloodlust of their impotent rage only makes it fully evident that "the berries are ripe" and that the hip cuts "the grapes", i.e. declares them to be plants of "the earth", so that also their own conscience has to say yes to it, and separates them from the "vine" (Joh. 15, 6.).

19 - So then the unfruitful, withered and false branches, by the discipline of the newly awakened spirit of Elijah, come into the cellars of God's wrath, that is, among the innumerable multitude of the apostate children of men: for they are counted like the rest of the Gentiles.

20. "The city" is the holy city, the new Jerusalem (cf. Cap. 21, 2.), the church of God. Wrath shall not befall her. In the judgment that has begun, its citizens may cheerfully lift up their heads. But those who are struck by it at least learn to understand the saying: "Terrible it is to fall into the hands of the living God!" But they learn too late. Those who believe learn from our verse the same saying, and in good time, but in addition, many others, which are just as little to be despised, e.g.: "Many are called, but few are chosen!" For how many may be left, if the good God must build so great a winepress, that he may accommodate all the "impenitent" people whom his judgment shall overtake? The blood, which overflows, flows alone according to our measure about fifty German miles far and so deeply that it goes to the bridles of the horses, as if God wanted to say with it: See, why have you not noticed the saying, which I let preach to you so often: - "Be not like horses and mouths, which are not understanding, to which one must put bridles and bit in the mouth, if they do not want to you?"

Here, of course, there is something to be guessed at again. Try it, whoever feels like making a new riddle out of the bloody solution of the riddle in the previous chapter. I put this dark passage to myself in this way. Heavy and bloody judgments are coming. The (Lutheran) church is to bear the blame, is actually to be "the winepress. For example, it is charged with being the seed of every outrage, one must take refuge in the papacy, otherwise the world will end. Because the world sees it this way, the Holy Spirit must cry out: no, "outside the city the winepress is pressed-not the true church is the cause of the tribulation, but that one has turned one's back on it and remained "outside the city. His objection, however, does not help. Although the winepress was intended to avenge the church and to subdue its enemies, so that henceforth peace would be within, the devil turned it around. Now the blood goes out from the winepress: i.e. God's punishment becomes the cause that the world lays its hands on the children of God and absolutely does not want to let them live anymore. This then becomes the ruling principle of all power on earth, which, like the fashions, gets far wider validity ("through a thousand six hundred country lanes"). But that is still the least: Blood of the souls goes also from the winepress ans. In place of the pure doctrine, which at least until then still existed rightly according to the name, a new yoke of law takes its place. This is what the addition means: "to the bridles of the horses. If it is not called papacy, it is still papacy.

The historical evidence for this interpretation is obvious. One thinks only of the French revolution (so quite "outside the city") and how that was exploited for the papacy, if one wants to look in the proximity a yardstick for movements of a more distant time.

However, the knot can perhaps be untied more simply in **this way**. The "city" is at this point Rom (Cap. 18.): It will still be spared for a while. The judgments are more on the Lutheran church, which has not brought forth its fruit, as Luther already threatened it. The blood that goes out of the winepress are wars. They arise from the fact that the house of God has been punished in vain through insistent preaching (v. 18). Their fruit is that one rather submits to those who fight for the glory of God (the steeds). However, it is not done by faith, but in a legal way ("to the bridles of the horses"). The worship that now arises is a new trouble, since it had had a good beginning: for it did not want to abolish the Lutheran church, but only to make it alive. This is the meaning of the "thousand six hundred ways": 1000 indicates the good beginning, which one wants to improve, so that it should become 1 - 1000; but 690 finally comes out, the evil number of work, which lacks the Sabbath. After this, the historical trace is more certain: for it is not possible to think of anything else than the Thirty Years' War.

May then what has been said before about v. 20. hover as a prophecy above this prophecy, as a mountain peak, which is still behind it, rising above the near height.

(To be continued.)

(Sent from the Chicago Pastoral Conference.) **Of some soul-corrupting heresies of the Roman Church.**

Every truly living Christian knows from God's Word and his own heart's experience that only a truly thorough knowledge of the "total" depravity and the complete turning away of man from the holy and righteous God and the curse and damnability caused thereby on the one hand, and a confident firm holding on to the fully valid merit of our Lord Jesus Christ, which is given and imputed to us by grace, i.e. a life in the faith of the Son of God, on the other hand, makes a righteous Christian. i.e. a life in the faith of the Son of God - on the other hand, constitutes a righteous Christian, a joyful child of God, certain in his childship and inheritance - that, on the other hand, mere belonging to an outward church community, even if it were the oldest, or most numerous, or most brilliant and developed in its service to God and constitution, contributes nothing at all to a certainty about the attained childship to God. - Now, where on the one hand the earnest, pure preaching of the law of God, which is the knowledge of sin and repentance, and on the other hand the pure preaching of the gospel, as the message of divine grace, goes forth in complete sincerity on the basis of the prophetic and apostolic writings, which works faith - both without any admixture of human wisdom - there the church is of orthodox confession, there also, unhindered by human statutes, which shroud the pure word of God in night and mist, children of God can be born. - On the other hand, where a community, in its public teaching and preaching, does not observe the law, the sign of a false-believing church is there, the effect of law and gospel cannot be expected to be pure there either, there is a high

danger that many souls will be so ensnared by the debris of false doctrine that they will not be able to enjoy the actual blessings of the divine means of salvation and grace. - I need only remind a well-grounded Lutheran Christian (for it is his church which confesses law and gospel in complete purity) of his own experience made through God's word, - and he will agree with the above sentences. - An evangelical-Lutheran Christian will therefore and therefore alone remain faithful to his church, because he knows that these basic doctrines are preserved in it as its most precious jewel; he will beware of joining any other community, because if he inquires into their confessions, they deviate from God's word soon in this, soon in that article of Christian doctrine, and as a result the danger to the soul becomes all the greater, the more these deviations affect the main and basic articles of law, gospel, sin, grace, repentance, faith 2c. A true Christian does not wish to look for anything where his poor, afflicted, anxious soul is not offered the full consolation of the gospel. He knows that his church has the consolation for him: the other communities lack it more or less. He knows his church as a preserver of the pure Word of God in its confession. Many a false-believing community may be richer in outwardly enticing advantages, but will this draw the Lutheran Christian away from his church, who has seen the inner glory of it in doctrine and confession? One and the other external advantage (whereby one still has to ask whether it is really an advantage or whether one can comfort oneself about the lack of it) does not make a difference in the question of the salvation of the soul - it depends on completely different things, namely whether the teaching of the divine word, which makes my soul blessed, is pure and unadulterated in a church or not. - —

But how many are there who are connected with their orthodox church only by outward ties, who have experienced and tasted the terrors of the holy law of God as little as the consolations of the pure gospel - these, of course, are accessible to delusion and seduction. Some are lured into their nets by the fanatical sects: some by the Roman church, which they believe to be ahead of their mother church, which they can only have left because they did not know its treasures and riches, or because they were still too carnally minded to feast on such treasures. In the following, we have to do with the Roman Church; some of the

29

Of their abominable teachings, which revile and desecrate God's Word and our Lord Christ, and belittle His work of salvation, we want to show how they teach souls to build their hope on sand instead of on the rock, Christ; how they help souls to die and perish instead of saving and making them alive, we want to point out, God willing! The Roman papal church calls itself "the only one that saves" - it shall be explained here how it, with its false doctrine, in spite of all the brilliant church services, and the praises of itself, since it, with the Holy Father at its head, claims to be a representative of the souls - affairs of all its relatives, is destroying and murdering the souls. We want to let our brothers who are still with us, who perhaps have much praise for the Roman Church, but do not know her corruption, have a few glimpses of the corrupt pieces, in order to stimulate them to become even more thoroughly acquainted with the abominations that the man of sin and the child of corruption have set up in the holy place. In the following lines we want to stop only at the main articles, which put the soul in danger of its blessedness. And so we say first of all, and with God's help we also want to prove: that through the teaching of the Roman church no man comes to righteous repentance and knowledge of sins: for 1.1. Although the Roman church has the ten commandments according to their wording, a scriptural explanation of them is to be sought in vain, since, even though so much is preached in the Roman church about sin and the atonement of sins, apart from the gross outbreaks of sin, most of the noise is made only about the transgressions of men. - In how glaring contradiction to God's Word and to a clear experience of heart does not the Roman doctrine of the nature of the natural man stand? Does it not make nature pious and good by natural powers to the shame of the loan and merit of our Lord Jesus Christ? Scripture teaches clearly in many places e.g. Ps. 14, 3. - Ps. 5, 10. - 1. Cor. 2, 11 - Rom. 7 - Ps. 110, 11. cf. Rom. 3, 4. The natural corruption of man, apostasy from God, unbelief, evil desire, that it is sin - what does the Roman church do against this? She says that evil desire and inward irritation in the baptized is not sin, but is called sin by the Holy Spirit only because it has its origin in sin and irritates again to sin. Do we not think we are hearing a rationalist who also declares carnal sensuality and lust to be un sinful and knows only about external sins? - The Roman church teaches that even an unjustified man can do works that please God and will be cursed, if, on the other hand, he contradicts the Scriptures, which clearly enough preach the destruction of all flesh, whether of the born-again or the unborn. Can one pay more homage to the natural flesh and blood than the Roman church does; can one, better, put the conscience to sleep and put all the

How can a Christian desire for salvation prevent a more thorough knowledge of sin than when one teaches as the church does, which wants to be the only way to life? If the law is not practiced more seriously, if the corrupt nature is flattered and credited with the ability to do good in God's sight, how can a Christian desire for the salvation of the soul, for the forgiveness of sins, for grace in Christ arise? - The whole doctrine of the Roman church about the sin of man and the moral powers of the corrupt nature is basically only pagan worldly wisdom, dressed up with some falsely applied biblical passages. This teaching is certainly not the instrument and voice of the Holy Spirit. It is only the voice of natural reason and the unenlightened conscience. From this knowledge, however, no one comes to repentance and thorough humiliation of himself, as God's law, with the serious punishment and judgment of sin, can lead. But how does this caressing of the Roman church agree with the flesh, with listening to God's word, to which the Roman church is connected by its Christian name? When it is a matter of pleasing the flesh, the old man; then the Roman church has a wide conscience, then it does not take the obedience of the word of God of your Lord very seriously. - If we have seen so far how she makes sin in man small, let us now notice how she makes repentance easy by giving a completely wrong description of it, thus basically not leading to the right repentance; For if, according to Scripture, a heartfelt sorrow, wrought by the Holy Spirit through the divine law, over the innate natural depravity, which is the root and source of all iniquity, as well as over this itself - and besides this, faith and confidence in Christ, that he is the forgiver of sins, constitute true repentance, - the Roman church, on the other hand, knows only of sins that must be atoned for (evil desire is not a sin) - it even knows that in the case of someone who freely confesses that he cannot feel remorse because of a certain sin, his "yes" to the question whether he would like to repent is already a sign of true repentance. Scripture knows only of true repentance and hypocritical repentance; the Roman Church knows of half repentance and full repentance, and in its well-known leniency toward its children shows itself willing to accept even half repentance for full repentance. Scripture teaches, however, that true repentance is also manifested in the acknowledgment and confession of sin against the Lord, but it by no means requires the enumeration of individual sins, neither before the Lord, who knows all our sins far better than we do, nor before the confessor; On the other hand, the Roman church tortures the troubled consciences with its auricular confession, according to which repentance should only be complete when all sins have been recounted by name, but it only makes the reckless even more insolent; for when they have recounted a long list of sins, they also believe a certain

To have the right to the comfort of forgiveness of sins. Finally, the Scriptures teach as the last and main part of repentance, faith in the merit of our Lord Jesus Christ, as by which alone we have forgiveness - for He has borne and atoned for our sin, all and completely; - and now, contrary to this clear proclamation of the Scriptures, the Roman Church asserts the necessity of its own atonement by works. The sins committed are to be atoned for by subsequent good works voluntarily undertaken; if one's own works

were not sufficient for the complete atonement of sins, then the pope knew how to make up the deficiency through the works of the saints, who had done more good than was necessary for their own justification, and whose superfluous merit was entrusted to the Roman church for administration - naturally against appropriate payment in money.

When we review what we have heard, can we then do otherwise than assert that in the Roman church's doctrine of sin and repentance there is such a mass of leaven that even the remaining pieces of truth will necessarily be permeated by it; can the assertion be called too strong or unjust under such circumstances that through the Roman doctrine of the law and preaching no right, thorough remission of sins and repentance can be effected? The Roman doctrine of law and repentance cannot prepare the beginning of a new divine life; for instead of killing the flesh, it nurtures and cherishes it. We also believe that in the outer sphere of the Roman Church there can live sincere souls who, in the deep and thoroughly recognized misery and corruption of human nature, without an assertion of their own righteousness and works, are poor sinners and know nothing but Christ crucified - but such a knowledge is not a fruit of Roman doctrine. By means of the doctrines of sin and repentance, one does not get further than the unenlightened reason can get at all; it also believes that nature is to some extent weakened and corrupted and that man often commits sin, but that he also has within himself the ability to do good, even to do special works of his own choosing, by which sin is made good and even a super-meritorious holiness is acquired. Is not the teaching of Scripture different, more profound, completely exposing corruption, denying all actual moral power and righteousness? And yet this church wants to stand on the Scriptures, wants to be the apostolic, universal, My beatific church, apart from which there is no salvation, since it blocks the fountain of the water of salvation and gives its children dung and mud to drink! It is just as bad with the teaching of the Roman church concerning the articles of grace, of the works of Christ, of faith, which are the actual content of the gospel. Only no one thinks that the gospel is pure there, no, this gracious, sweet, friendly voice of God, which is a blessing to all poor sinners, is not.

30

The fact that God gives complete forgiveness to the poor, that they have it as soon as they believe, is drowned out by so many human statutes that no heart that has been crushed by the law can come to the certainty of grace, to comfort and peace in Christ, to a blessed joy in the Lord, in the teaching and preaching as it is conducted there, where the gospel really wants to take us. The bright light, which God gave us poor people through the gospel of Christ to comfort us, is darkened by the mists and darkneses of human dreams, - the eternal word of God, of the free grace in Christ, is stunted in the enjoyment of the poor souls, - so that one may well say, whoever knows God's grace, Christ, His work, the faith Art 2c. by the Roman confessions, does not learn to know the height, breadth, depth, length of divine mercy; for many Roman doctrines are factual rejections of the gospel and of the work and merit of Christ "preached" therein. Christ is not always and only regarded as mediator and throne of grace. Or is this the sermon of grace, that man can prepare himself for grace by his own will and power? Is this what Paul, the preacher of free, undeserved grace, teaches in the glorious Epistle to the Romans? This is probably Christ's opinion when he says: "No one comes to the Father except through me" and: "No one can come to me unless the Father draws him"? Or does the following not challenge the sermon on grace? That the justified man is now so strong as to do the will of God perfectly and thereby to merit blessedness? By such false statements - for everyone who knows himself knows that there is nothing wrong with complete obedience to the commandments of God and with the merit of the works even of the sanctified and born-again - on the one hand only human self-righteousness is cultivated, on the other hand, however, Christ and his salvific work are disgraced and belittled. The Roman church crowns itself with the insolence with which it teaches that a believer can do more than necessary works, in clear contradiction to Luc. 17, 10. If you have done everything, then 2c. and these self-willed works could then serve for the salvation of others who have not done so well in perfection. God's word must, of course, gloss over the matter, with what fudge? may the Christian reader decide: What worse errors can penetrate into a community calling itself Christian and professing God's Word than those mentioned? Are they not errors that make a true knowledge of salvation impossible? Once this has happened, it is a small thing to say of the work of Christ that it does not eradicate all sin, but only original sin; it is better to belittle Christ and diminish his work than to diminish the self-righteousness of the proud flesh and, with God's help, bring it to nothing every day. This is the way of the Roman church. One it is too clear. They must make Christ the Lord small, but the sinful man great. - The high priest Christ is impaired in his office by the Roman priests, who, after Christ has sacrificed himself once for all, of their own accord offer His body repeatedly in every mass in an unbloody way; further by the doctrine of the saints' merit, which is only to complete what Christ's work was not sufficient for; finally by the intercessory office, which is attributed to these saints, but especially to the mother of the Lord, Mary, as in which they are to assert their merit and ability before the judgment seat of God for our good. Where is grace and nothing but grace in effect when it comes to the attainment of our blessedness?

Where is the word of the Lord spoken by Paul, Rom. 3, 28: So then we hold that a man is justified without works of the law, but only by faith. Where is that of the same Lord, through the same apostle: Eph. 2:8; By grace are ye saved through faith; it is the gift of God: not of works, lest any man should boast? Is not the Roman doctrine of grace polluted by works? Is not the comforting gospel of the forgiveness of sins in Christ, which is the delight, rest, and consolation of all troubled souls, most miserably mutilated among them? And let us note the effect of this teaching: it is that the secure hearts are made more secure and the anxious ones more anxious, even brought close to despair. There is nothing taught about the right living, confident trust in God's word of promise, about the undoubted appropriation of the full rich grace in Christ, than which is the right faith, which the Scriptures demand, as a human taking hand for the seizure of the divine graces - benefits. For the faith demanded by the Roman church is nothing else but a dead, cold, bare adherence to the Roman church doctrine. - —

Where the gospel prays purely and loudly, another kind of faith is the delicious fruit of the word. A faith that lets God's promises be its only consolation, that also finds peace and rest of soul in the Word, that is ignited in the love of Christ for divine life. Such faith was awakened in the apostolic church by the pure word of the apostles, such faith was also found in the Roman church, where, even if only secretly, the word was practiced, and one at least inwardly got rid of the Roman heresy; such faith lived in our godly reformers, who by God's grace have been powerful proclaimers of the word, such faith arises everywhere where the word of the Lord in its purity lustrates. If, on the other hand, only the word is corrupted, silenced, mixed with the word of men, then faith also falls away, and the dead activity, frozen in external ceremonialism, as we see it in the Roman church, arises. Just hold on to the fact that you are a poor sinner who has nothing and nothing.

that all your brothers according to the flesh have no other glory either, that your and their salvation lies in Christ, only in Him, without any other intermediary, and can be attained by you through faith - just do not let this evangelical light fade from your eyes, Let it not be darkened by any bartering, and you will be well equipped to resist all temptations and enticements to convert to the church of Antichrist, where they do not want to make your soul blessed through Christ, because they have rejected His word. If then Satan comes in the fine, sweetly flattering form of a Jesuit and presents his devil's synagogue with antiquity, greatness and splendor, you know how to answer freshly and cheerfully: "Devil go away: Your church's pretended age, great expansion, humanly wise

constitution, splendid, richly decorated churches, the eye-pleasing services do not help my poor soul, what you have to save the sinful souls is wretched human poetry. I know and have already found the ground that holds my anchor forever, that is Christ, whom you do not preach, whom you reject and deny, if not in word, then in deed. Let them only point to their church's apostolic origin, which is the popular fishing rod, so that they can reach their goal most safely and happily. You know that the church is not founded by the apostle's person, no matter how venerable it may seem, but only by the apostle's word and teaching. Apostolic n. Christian is therefore the name of the church which has apostolic word and doctrine among itself, even if no apostle has crossed the borders of the land, since such an apostolic church flourishes by the word within. Only let them first be thoroughly cleansed in all points from the accusation of unapostolic, false doctrine and let them return to the faith and doctrine of the apostles, from which they have maliciously and obdurately fallen. Precisely because our fathers in the Reformation period thoroughly recognized the apostasy in the Roman Church from the apostolic Church, they greedy from it and back to the apostolic Church by faithfully confessing and preaching apostolic doctrine and faith. And we should do the miserable backslide from the truly apostolic church and faith, as we have it in the most confessed of our Lutheran church, and turn to that Satan's synagogue, where the word of the Lord is rejected, the apostle's teaching is denied and under the most beautiful name, human poetry is trumpeted as saving?

May God protect us from such a fall; may HE keep us by HIS only saving word and in the knowledge of HIS Son, in the blessed enjoyment of HIS grace and mercy over our poor sinful souls, whom HE alone, but also completely, totally and certainly, can and does make blessed. Glory to God alone. Amen.

"The Heidelberg Land Lie."

Under this not exactly honorable title goes a story that Luther shortly before his death confessed to Melanchthon that he had to regret that he had fought so seriously against the Zwinglians or Sacramentarians. This story bears the above name because it was first spread by several Heidelberg reformed theologians (among whom were also the authors of the Heidelberg Catechism) in a writing. This happened in 1505 in the writing: Uosponsio äst rrratioioiu IVnerton- borZonsium sts (Nstkocplio Alaistln'unnenrst, which means in German: "Antwort auf die Erzählung der Würtemberger von dem Colloquium zu Maulbronn;" thus only nineteen years after Luther's and five years after Melanchthon's death. That the whole story is nothing but an impudent lie, probably first invented by an apostate Lutheran, the cathedral preacher at Bremen Albrecht Hardenberg, whom Melanchthon himself declared to be a liar Hai/) we have already proven almost ten years ago in the "Lutheraner" (Vol. 2 No. 12) and repeated in the same sheet in the penultimate volume No. 14 against Dr. Kurtz.

We thought the matter was now settled; least of all did we suspect that the silly fiction would be brought out again even by people who want to be counted among the orthodox Lutherans. However, it has happened. The New-York so-called "Lutheran Herald" in its number of 15. The New-York so-called "Lutheran Herald" in its number of September 15 of this year really does bring up again to its readers the unworthy Heidelberg lie, referring to an old manuscript of Hardenberg's which has recently been found, in which the story is really told in clear letters,"that is, as exaggerated false Lutherans, who, as he expresses it, "in the confessional disputes caused by the spirit of dissent against the Union, refer to the noble man of God, Luther, .. how he scolded those who thought differently about the doctrine of Holy Communion, sacramentalists, how the rightly celebrated man, measured against the words of Scripture and the precepts of doctrine, does not appear in a brilliant light, which he (Luther) himself recognized and repented of, admittedly late in his life. **)

We consider it superfluous to defend Luther against this attack, on the one hand because, as we said, we have already done so, and on the other hand because anyone who knows Luther's life and writings even to some extent will immediately see the brand "Luge" written on his forehead.

However, we had to at least report the matter to our readers so that they could learn about it *) See Rudelbach's Journal. Year. 1840. Quarterly. S. 102.

We give the German as it is written in the Herald and must leave it to the reader to construct it himself. It is easy to see what kind of spirit is now becoming more and more evident in the "Herald" and that the hope that this paper would still enter the service of our church instead of confirming itself has now almost completely disappeared, since it is rather proving more and more to be an organ of the most poisonous enemies of our church and only now and then takes up a better testimony; but it is easy to think why.

We can assure the omniscient that we ourselves have always wished the best for the "Herald", expected good things from it, and only out of concern to disturb what we hoped would be a developing work of blessing, have mostly kept silent about the errors that have always occurred in it, because we considered them to be weaknesses. With deeply saddened hearts, we now see the leaf turning down a road where we have to say goodbye to it. May the merciful God open the eyes of all righteous people who are involved in the paper and help them to make the paper useful to the truth after all.

After the above had already been set, we received a new issue of the "Herald," in which there is a confession concerning the discussed essay, which we are passing on. How far it partly invalidates our remarks, we leave to the reader to decide.

The confession found in the "Herald" is as follows:

We publicly admit here that the article: "The Ultra-Lutherans," in No. 106. would have fit much better into a reformed newspaper than into the Herald. The author has delivered some very good articles for our paper, but not this time. We would not have included it if we could have read the manuscript, which was somewhat unclearly written, with less loss of time. This is again a proof that we have to be more careful so that the "foxes" do not steal our sheep.

We ask our correspondents to spare us as much as possible from polemical articles, or even those that contradict the teachings of the Lutheran Church. If we do have to take up polemics from time to time, we would rather argue for our party than against it. Finally, we ask both, the readers and the correspondents, not to interpret these, our unceremonious and flippantly thrown remarks, in a bad way. When we had dispatched this so far, a letter came to our hand in which a preacher in the interior expresses himself very vehemently against the articles mentioned in No. 106. In reference to it he says: "With quite deep pain I tell you that such essays are beneath all criticism for a paper that wants to be Lutheran. Where then is the loyalty, the honesty, indeed only the natural righteousness of the writer and the editor of the newspaper?"

"Is it not disgraceful to **distort** Luther's words as was done on page 76? If the writer is so ignorant, I should think that you could easily have discovered such fraud." - "Read

but in Luther's works, Walchische Ausgabe, XVII. 2635. - then decide for yourself - And then to give birth to the Heidelberg land lie again to the daylight! O shame! o ignorance! or, o malice!" - "Please read the Lutheran, volume 2, pages 3 and 4, if you are really in such a pitiful condition as a historian that the Lutheran must instruct you. Where is your motto: "God's word and Luther's teaching" 2c.? I mean well and faithfully with the herald, because I am still confident that he wants to strive for the better. But when one has to read such essays - not to mention other nice things - should one not wish from the bottom of one's heart: O if only a little German could be found in the hearts of such writers; o if only they wanted to learn a little before they tried to teach others?

Although the above excerpt is a bit harsh, we nevertheless let it find a place in our columns, because we do not want to excuse ourselves at all. The mistake lies in the fact that we should have checked these articles better. The manuscript, however, as already mentioned, was written so densely that we did not do it this time. However, we had already received a promise from the scribe: that he would not write anything in our paper that would contradict the tendency and the motto of the same! - Whether he did this out of forgetfulness, ignorance or malice, we do not know. But we have the means in our hands to avoid such incidents, and we want to take care of them in the future. Incidentally, this incident may also serve to make us all more vigilant. - The herald.

The Purified Brethren in Christ and the Methodists.

Between these two parties a dispute is now pending which is not without general interest. The "United Brethren in Christ", for example, in their organ, the "Merry Messenger", which is published in Dayton, Ohio, accuse the Methodists of three things: 1. that they teach Lutheranism with regard to baptism, that is, that baptism works regeneration; 2. that they support the institution of slavery, and 3. that they tolerate members of secret societies among themselves. As far as the first point is concerned, the United Brethren are in the right in so far as the baptismal form taken from the Episcopalians really expresses the biblical doctrine of regeneration through baptism. The Methodists, namely Dr. Nast in the "Apologist," also admit this, but excuse themselves with the fact that every Methodist preacher reads and uses that form, but that no one believes what he reads! As for the second point, the apologist also admits that there is indeed a party among the Methodists that supports slavery.

favor. Yes in the Christian Advocate of July 11, a Methodist Pettijohn writes: "I could shed bitter tears of sorrow this moment, when I remember that not only do our members deal with slaves and keep memberships in our church, but that they are bought and sold by our members, like the ox out of the stable." Regarding the third point, Mr. Nast writes: "Individual English preachers have become Freemasons and Oddfellows here and there, but the Methodist Church is not responsible for them!" Truly, a disgraceful confession for a religious community that makes so much fuss about its conscientious church discipline! Mr. Nast, however, seeks to excuse, even to justify, even the Oddfellows among the Methodist preachers, by saying that the Lord ate and drank with publicans and sinners; to which the "Merry Messenger" replies, not inappropriately, "We would here merely ask, Did the Savior also become a publican and a sinner?" - It is saddening to see two parties fighting with each other, neither of which stands on the immutable ground of the Word of God. They can expose each other's shame, but neither can show the other the right way.

Johann Arndts

He explains what the purpose of his books "on true Christianity" is and how he wants them to be understood.

Thus writes the godly Arndt at the end of the second book of true Christianity:

"In conclusion, I must kindly remind the Christian-loving reader of several points: that I have and seek no other *end*, aim and purpose in these books of mine, than that beside and with this pure religion and creed, so resounding in the churches of the Augsburg Confession and echoed in *6oneorstisö* (to which I also profess with heart and mouth, and also want that these my writings shall not be understood otherwise than according to the same) also the holy Christian life may be perpetuated."

Those who now so often sit in inquisitorial judgment on our dear Arndt, and who perhaps never so sincerely and heartily professed the symbolic books of our church and wanted to have their affairs judged according to them, should remember this. But let those also notice who regard and declare every zeal for pure doctrine and every serious adherence to the church confession as a sign of dead orthodoxy, while they build graves for Arndt and other deceased godly theologians, who adhered to pure doctrine and the church with a zeal and fidelity and fought and condemned false doctrine, as both are hardly found anywhere now. Matth. 23, 29.30.

The *Cantica Sacra*.

Those who do not have the opportunity to see this work can judge its value to some extent from the following table of contents.

First part.

This part contains about three hundred chorales or church melodies, of which almost half are taken from Layriz and the rest from various German and English collections. In the selection of these melodies, special consideration has been given to the *versarteu* of the following hymnals: German, the Pennsylvanian and the Missourian, and English, the New Ohio and the Baltimore. The text is mostly in both languages.

Second part.

First. Choral songs, appropriate to church feasts and other important occasions, with the text mostly in both languages. Secondly. Psalm chants, ((Munis,) to German and English works, with the text, except for one piece, in both languages. Third. Altar service, or the liturgical acts at the ordinary main service and at communion times, with German and English texts. The melodies and chants in both parts are, with few exceptions, set in four parts and with the seven shape notes, and the whole is preceded by a short, practical presentation of the basic principles of the art of singing. 352 pages. Price for a stucco 75 cts, for a dozen eight dollars.

The above work has just left the press, and can now be obtained through the bookstore as well as from the publisher.

I. 2- Fast.

Canton, O., Sept. 20, 1855.

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The gentlemen: Johann Läckmann, Dav. Lüstrin, Joh. Mich" Lauer, Wittwe Luck, Gvttthot Darnstädk, Helene Depvr- Carl Fr. Liess, Eißfeldt, Engelhaupt. Wilb. Friese, FohM Fehler, Flottmann, 3rd Gerhardt, Fr. Heinicke, Hartiert, Past. Hattstädt (I I. Er.), Past. HnSmann (I 1st Er.), Will). Halleman, I. laioe, Past. Klügel, G. Knete, DaM Keller, Joh. Lunö, Traug. Me-er, Gvtrfr. Marksorth, Prisslaff, Wilh. Poppib, Rahe, Friedr. Runge, P. Sau- vage, Schropvel, G. hire, Heinr. Steuerwald (50th Cts.) Fr. Sorge.

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Volume 12, St. Louis, Mon. October 23, 1855, No. 5.

(Sent in by Past. Röbbelen.)

The Revelation of St. John. The Fifteenth and Sixteenth Chapters.

"After that, in the fifteenth and sixteenth chapters, the seven angels come with the seven bowls, and the gospel increases, and the papacy is overthrown at all ends by many learned pious preachers, and the chair of the beast, the pope's power, becomes dark, unholy and despised. But they all become angry and confidently defend themselves. For three frogs, three unclean spirits, come out of the mouth of the beast and provoke the kings and princes against the gospel. But it does not help, their quarrel happens at Armageddon. The frogs are the sophists, as Faber, Eck, Emser 2c. They fight much against the gospel, and yet they accomplish nothing and remain frogs.

As the 12th chapter told us again from the beginning what had already appeared before our eyes in larger outlines in the 11th chapter, so also in these two chapters the content of the previous one is taken up again. While the horizon on the mountain, which just now granted us a panoramic view, has widened to the limits of eternity, it narrows as we steer into the valley. Therefore, we get to look again one after the other what we overlooked above.

The overthrow of the antichrist papacy, which has already been described in the 14th chapter, will therefore only be described in more detail in the following, just as money is not counted until it is received.

V. 1 is the heading of the two chapters, which is almost the same as Paul's Rom. 1. The number seven corresponds to the end of the verse: "with them the wrath of God is finished" and confirms what has already been said in the previous chapter, that nothing more can be expected from the church reformation than the last day.

But where, one might ask, do the "seven angels" always come from, if no progress of the events takes place, but only unfolds what has already been laid down in the previous chapter, if only the seal of the letter is loosened, while one has already heard the content of the same from the mouth of the messenger. Do the three become seven all at once? Is this how Revelation plays with numbers? Answer: Yes, a holy game! Luther has accomplished everything that is said of those three angels and has also done the works that Cap. 14. v. 15. - 19. assigns to the other three angels. He has:

1. Proclaims the everlasting gospel (14:6, 7).
2. the overthrow of the antichrist papacy (14:8),
 3. Faithfully from being stained with the Roman
The first time, a prostitute is warned against apostasy and backsliding (14, 9. 10.),
4. recognized from the signs of the times that judgment is **NOW** imminent and called upon Christ for this reason (14, 15).
5. after the invisible church had become manifest again and had also outwardly renounced the fellowship with the antichristic bunch, led a sharp hip and testified against the lie (14, 17.),
6. as a sweep offering of all people in the spirit and power of Eliä undaunted and with fiery zeal condemn the Antichrist (14, 18.).

He has also already seen the fruit. For what was said at the end of the previous chapter applies as well to Luther's days as to later centuries of the Lutheran church. One returned in repentance to the eternal beginning of the Gospel (1000), but as soon as the pure spring poured forth ("Feldwegges"), the earthy shore lent it its color: the kingdom, which is not of this world, seemed to be able to be maintained only by "bridle and bit" ("to the bridles of the horses") and the blaring sound of the last trumpet died away in lamentations over the ungrateful world, to which, as already so many hundred times before, the grace of our Lord JEsu Christ was a greater curse, than if God had revealed only the law (6: means then the curse of the law - hundredfold = 600.).

And as toward this side, so toward the other. For as the One Sun the Blueness

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The ray of lightning that descends at the end of the 14th chapter to witness the sea of flames of the Last Judgment not only strikes the Church of God entrusted with the pure Word (heaven) in order to purify it, but also strikes the kingdom of Antichrist hardened in the open struggle against the confession of truth, in order to make its temples give way to the lake of sulfur (earth) in the eyes of those who can see. The 20th verse of the previous chapter, thus summarized, shows us the papacy in the following form. The curled 666 can no longer bask quietly, but must leave its nest of rocks. But because in the light of the Gospel it can no longer cope with all six, it harnesses its hundredfold work of law to the eternal beginning of the grace of JESUS CHRIST (1600) and strives, stretched out in this way to wander ("field path"), to bring the world under itself anew with lies. Where cunning is not enough, it takes refuge in bloody violence ("Blood came out of the winepress"). Without this, however, she kills continuously: for she murders the souls with the evangelically dressed up lie ("Blut ging aus der Kelter").

Luther accomplished all this by his testimony "cutting the branches of the earth and throwing them into the winepress of God's wrath."

Although what Revelation prophesies about those angels has already been fulfilled with Luther, and only in order to transfigure his work, every branch of the gigantic work that he was commanded to do finds its representative in a special messenger of the Lord, it is just as true, of which we have already convinced ourselves, that the Holy Spirit has not forgotten those who were later to share Luther's work as servants of the Lutheran Church according to the needs of the time. The mouth belongs to the stream as well as the source.

Here all the already mentioned sides of Luther's reformatory activity are summarized. The six angels of the 14th chapter are joined by a seventh, who, as chapter 16 17 testifies, reaps the fruit of the work that has gone before and celebrates the Sabbath. He is the Lord Himself and is also found in the previous chapter v. 14. among the six.

The work of the seven angels is called a plague, because through it the Antichrist should be forced to release the Israel of God, like once Pharaoh from the Egyptian servitude.

The fact that the sign is called "great and wondrous" reminds us to think of something that seems small and contemptible to the world, as the papists boast that our Lutheran church lacks miracles, as if it were no miracle that David, without any other armor than the word, defeated Goliath with the whole army of the Philistines. Well, we gladly leave to the harlot "the lying powers, and signs, and wonders" (2 Thess. 2, 9.), with which she may, according to God's judgment, beguile those who love the truth. have not supposed that they would be blessed."

V. 2.-4. A face in which the blessedness of those is reflected who have escaped the Antichrist through the service of the "seven angels". It is as if it were the crown of those messengers of God.

Regarding v. 2, cf. what has been said about chapter 4, 6. Christianity shines again in the same pure beauty as it appeared before our eyes after the first persecutions at the side of its bridegroom. - It needs nothing more than what it received anew in the Reformation. Who can say that in order for her to become glorious, the adulterous generation of our day must first cart in its dung? Hail to us that the Holy Spirit has forestalled our weakness and praises as complete what men would gladly take under their shear blades, so that the Philistines might be victorious when the hair ornaments of royal priests have fallen to the ground! - How deliciously does not everything fit the Lutheran church! "And saw as a sea of glass"-: by this very fact it is so distinguished, that the knowledge of God flows around in it so clearly, so deeply, and so far. "The knowledge of Luther and the Lutheran Church is not a barren, unfruitful game of reason and imagination, as it was in the time of the "school theologians"; rather, it has been welling up out of the Holy Spirit and is strong enough to beget children of God. Nor did he lack the baptism of fire of struggle and persecution. - About the following see what was said about Cap. 13, 16. 17. The lying powers of the Antichrist were therefore not broken by the Reformation in itself, but rather aroused, just as fire makes water boil, however little power they have over faith. In the struggle with them, the Israel of God proves itself: "they stood by the sea of glass": - i.e. i.e. the pure knowledge of God, which they found in the Gospel, equips them sufficiently to be able to resist the enemy of truth "and had God's harps" -: in outward pomp, in song and sound, the followers of the papacy certainly precede them; but in contrast, the hymn of praise that resounds from their believing heart in pure worship of the Lord serves God in truth and is God's own work of the Holy Spirit, just as there are no more glorious church hymns than the Lutheran ones.

V. 3: "And they sang the song of Mosiah, the servant of God, and the song of the Lamb." Thus they are in agreement with the Israel of the old band, as they are with Christ, when they sing, that is, when they are justified and saved by grace alone, without the work of the law, through the joyful sound of the gospel. Where is there room for their opponents when they boast that they are the church? They keep the names, but they cannot sing the song (cf. 14:3). As the content of their song echoes in the old and in the new covenant, they themselves are a monument of the same glorious power of God that Moses and his multitude had. through the Red Sea and raised the Lamb from the dead. They escaped from Pharaoh and were raised from death. Their song is therefore above all a song of victory. "Great and wondrous are thy works, O Lord God Almighty" -: such works are the believers

whom the Holy Spirit gives birth to by the Word alone. But twice as great and wondrous is the monument which Almighty God has erected to Himself in them, because the hostile power which resisted these His works made it impossible for men to become a child of God. What is impossible for man is possible for God" is therefore the keynote of the praise with which the saved seed of Abraham honors its Creator, "Your ways are just and true,

King of the saints": with this the holy host praises the victorious right hand of the Lord, which has struck the enemies of the pure Gospel to the ground. These held up the truth in unrighteousness, presumed to pervert the way of God our Savior and to subject the saints to the scepter of the devil. Men could not prevent this. For centuries, the father of the lies of the Lord mocked at the mischievous boys who were blocking his way. He made it so that God's ways were considered unjust ways. Whoever dared to walk them in pure faith and to welcome him, who even in these terrible times found his way to all those who let themselves be led by the Holy Spirit, was counted as a transgressor of the holy papal statutes on a par with the wrongdoers. But whoever wanted to defend them was rejected like a liar and a devil: God's ways should not be true. Thus the saints lay under the bear, as Luther says, and had no king. - All this has now turned around. The righteousness of God's ways, which appeared in Him who said: "I am the way and the truth and the life; no one comes to the Father except through Me" and is attributed to faith, has come to honor again. It is not necessary to prove that they are true; the Lord, by revealing them, has justified all those who were condemned before, because they recognized in them the right and true ways, so that those who still want the wrong way must seek help and adorn their lies with an evil conscience. Now one recognizes that the saints have a "king" and that all the world is subject to him.

V. 1. "Who shall not fear thee, O Lord, and praise thy name?" - This exclamation is directed against the threats of the adversaries. As soon as the gospel is made known, they rise up. They go ahead of Christ; He must follow them. Therefore they alone want to have the right and power to set something that is valid in the church. One should cling to them, but not to Christ. If someone nevertheless wants to reach Christ himself and freely call on his name in public, they forbid him to do so, just as they once forbade the blind man on the

The way his Kyrie eleison wanted to refuse. To this the confessors of the Gospel answer: "We do what God has commanded; who should not fear God 2c? But they turn with their responsibility to the Lord Himself and say: Who shall not fear thee? For the world understandeth not their language: it "cannot learn the song." It pleases the Lord all the more to hear the echo of his voice, because he himself has called out into the world for those who have ears to hear: "Do not fear those who kill the body and do not like to kill the soul. But rather fear him who may destroy both soul and body in hell. (Matth. 10, 28.).

"For thou alone art holy; for all nations shall come and worship before thee, because thy judgments are made manifest." - If there were any other way to be justified and saved than by the gospel, it would be proper to keep silent and not to incur the wrath of the Antichrist: but men have no holiness of their own; they can only receive it by the word of him "whom God hath made unto us wisdom, and righteousness, and sanctification, and redemption." Nor may anyone exclude himself: "all Gentiles" have been called, as for a testimony against those who remain behind from all peoples, some have rather endured torture than disobey the call: "Come to the wedding. Before the power of the Gospel to save all who believe in it, the wretched delusion that chains the Catholic Church to the chair of the Antichrist, as if with iron bands, has faded. Finally, those who, out of fear of man, would like to abandon the confession of the name of Christ, have no excuse any more, for they have to confess: "Your judgments have been revealed;" now everyone knows what God's word says about the Antichrist, and how to be saved.

V. 5 now follows the vision that was announced in v. 1. The previous verses have only crowned the work and shown the glorious fruit of it from afar, so that it would be so much better appreciated if the eyes were first directed to its blessed goal. Now it itself enters the full light of the celestial lamp with which the holy revelation leads us through the spaces where human wisdom still bumps into itself, when the curtain behind which time hid it has long since been rolled up.

"After this I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." On earth the devil kept the door closed by his servants, and yet he made the world believe that it was open, that there was no need for "the temple to be opened first. Therefore, both are testified here by the Holy Spirit: that the temple had been closed until now, i.e. "the temple of the tabernacle of the testimony," in which God reveals Himself, as His witnesses have proclaimed from the beginning, at the same time with the unmistakable testimony of the Holy Spirit.

The first part of the book is about the first stone, and that the gates of hell should no longer be able to keep it closed, because it will be opened "in heaven".

V. 6: "And out of the temple went the seven angels who had the seven plagues": i.e. they came on the scene and revealed by their confession that they had been in the temple and that God had revealed Himself to them in it, namely through His Word and His Holy Spirit. This is again directed against the floods of papist lies, with which the altar of our Elijah was flooded in the Reformation, as this whole passage is to be compared to the fire that fell on Carmel and set fire to the sacrifice that was despised in and of itself. One only used to shout: Luther comes from the devil's impulse to attack the Holy Roman See. Instead, it bites here: "and went out of the temple," that is, out of the arms of God they came and at his command to fight against the Antichrist. The enemy sought to make the truth suspect by attributing the confession of it to the man whom God had chosen for it and, as it were, stripping the wick of the candle burning on the lampstand of its rays. On the other hand, the Holy Spirit points us with the seven-number from the bearer of the apostolic sermon to this sermon itself, which is the work of the Holy Spirit, as Luther himself interprets the vision of the "seven angels" when he sings:

"Thou art with gifts seven-fold The finger at God's right hand, The Father's word Thou dost soon give With tongues to all the land."

"clothed in pure linen of fine linen, and girding their breasts with golden girdles"-: thus they are the right priests and adorned before God like kings, while those who bear the name of such glorious dignities set themselves against them and supplant them. For this see Dau. 10, 5. and Is. 11, 5: there Christ is painted just like this to indicate that the "seven angels" are the real governors of Christ.

Vr 7. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, which liveth for ever and ever."- Again a testimony that the wrath of the "seven angels" is not human passion, as the Antichrist, who must feel it, so readily pretends, but the glow of the coal, with which the Seraph touched the lips of the Servant of God (cf. Is. 6). The Holy Spirit knew well how difficult it would be for the world to recognize as God's messenger a man who, like Luther, had soaped off the make-up with which the Roman whore had colored her impudent forehead virginally: Therefore he asked it to be made known to her at the proper time that Luther was not angry with the brood of vipers he was supposed to expose, but that in the Holy Spirit ("seven") and pure faith ("golden bowls") he was only revealing the wrath of God ("full of the wrath of God"), and that the power to do so had been "given" to him, because it was almost thought that God had died ("who lives forever and ever"), and the saints, who in secret had put their hands to

God had already pleaded long enough for such a sign of life (cf. Cap. 5, 8: "golden bowls - which are the prayers of the saints").

V. 8: "And the temple was filled with smoke for the glory of God, and for his power. - The smoke is interpreted by the Lord Himself Isa. 6:4, 8. when He says to the prophet, "Go and say to this people, Hear it, and understand it not; see it, and perceive it not." He still bites the eyes today when one seeks visible glory in the church and does not want to approach God in faith alone, with a blindfold on. - As in the old times of the heathen Christians had to pay when God punished idolatry with general plagues, and they were considered to be to blame, so it is here. The fact that the splendor of the grace-filled Gospel only refreshes those who open the invisible shrine of their hearts to it, but for those who look at the city of God from the outside, the clouds of smoke of shame and affliction alone testify to the fire of the Holy Spirit, gives the world cause, The world has reason to banish the presence of the Lord from a work that has no form or beauty before reason, and to attribute to the latter the contempt that the enemies of truth pour out on the multitude of faithful confessors, since it only proves that the former are of the devil. Then again the Holy Spirit must disperse this most dangerous smoke and cry aloud: "The smoke" does not come from the fact that there is no glory of God and Luther's work as a mere work of man lacks divine power; but "the temple was full of smoke from the glory of God and from his power"; thus, the more smoke, the more comforting sign that God is at work.

"and no man could enter into the temple until the seven plagues of the seven angels were finished." - i.e. no one could prevent them: for "to go into the temple until 2c." had no other purpose than to bring up a way of worship that would not take part in the fight against the Antichrist; but that only meant to prevent such a fight. - Otherwise it could be understood in this way: Now the antichristian papacy had to be overcome with the weapons of the spirit; before it was not possible to build the church again.

This is then once again a consolation for all who are regarded as quarrelsome for the sake of Luther's teachings, a divine seal for the authenticity of our church risen in the struggle against the Antichrist, and a refutation of the delusion that a Reformation was possible which, in the pure confession of the Word of God, peacefully opened the gates of the temple without first slaying the beast which concealed itself in the sanctuary as a god.

But if you still have any doubts about Luther's thunder, just remember that after a sultry summer day, the black storm clouds do not part until the lightning passes through.

This year's meeting of the Wittenberg Synod of Ohio.

Every day brings something new; but it is not always something good, and people are incessantly active, but not always for their own and others' salvation'.

During this year's session of the Wittenberg Synod of Ohio, early last month, the following distressing proceedings took place. A document entitled "Clear Outline of Doctrine and Discipline for Lutheran District Synods Designed in Accordance with the Principles of General Synod" was submitted to a committee for report. The Committee recommended its adoption and the publication of the accompanying introduction and resolutions in the Synodal Report, and the Synod (though less numerous than usual) adopted the Committee Report unanimously. The main reason the Committee recommended the outline was that it certainly asks the question "Do you believe that the doctrines of Holy Scripture are substantially correctly stated in the Augsburg Confession?" and gives a clear and satisfactory answer to all who desire to know "What is the doctrine and practice of the American Lutheran Church." The following are those introduction and resolutions in their own words with the omission of the less essential.

"Christians from ancient times have established confessions of faith, such as the Apostolic, Nicene, and so on.

"Thus the Lutheran reformers also published the Augsburg Confession as a statement of their noblest doctrines; "in which, according to their own confession, they only repudiated the greater part of the errors that had crept into the Roman Church. Nakedly, Luther and his assistants changed their views on some items in the Confession, such as the Mass, even further, and seven years later taught purer views in the Schmalkaldic Articles."

"Again, a quarter of a century after Luther's death, these and other writings of Luther and Melancthon, together with another work which neither had seen, the Concordia Formula, were made obligatory for preachers and congregations by the civil authorities of certain kingdoms and principalities, and not by the church itself at its own free choice. The majority of Lutheran kingdoms, however, rejected one or more of these, and the Augsburg Confession alone is recognized by the entire Lutheran Church." (Hutterus Red. p. 116. § 50.)"

"And since the entire Lutheran Church in Germany has rejected the symbolic books as a whole and has also dropped some of the teachings of the Augsburg Confession, among them by far the majority of the doctrine of the bodily presence of the Lord in the Lord's Supper, and also our fathers in this country have since the beginning of the Lutheran Church rejected the symbolic books as a whole.

more than half a century have ceased to require a commitment to any of these books." —

"Furthermore, since the General Synod of the American Lutheran Church has for about a quarter of a century reinstated a conditional recognition of the Augsburg Confession, without designating the doctrines to be passed over other than by saying that they are not fundamental doctrines of Scripture, and there has been a general desire among our preachers or congregations that this foundation should be more definitely designated."-:

"Thus, as something we owe to the cause of probity as well as to ourselves and to the public, we see fit to state more precisely which doctrines of the Augsburg Confession and of the former Symbolic System are rejected partly by all, partly by the great mass of the preachers and congregations of the General Synod in this country."

Accordingly, the enclosed "American Review of the Augsburg Confession" has been prepared at the special request of Western brethren, whose congregations are in special need of such, since they are mixed with German congregations which recognize the whole mass of the former symbols - after consultation and through the cooperation of a number of Lutheran preachers of Eastern and Western synods belonging to the General Synod. In this review, not a single sentence has been added to the Augsburg Confession, while the various doctrines have been omitted which the great mass of our congregations have long regarded as contrary to Scripture and as remnants of Roman error. The only errors in the Confession (all of which are omitted in this review) are 1. the approval of the Mass ceremonies. 2. private confession and absolution. 3. denial of the divine institution of Sunday. 4. rebirth through baptism. 5. the real presence of the body and blood of the Lord in the Lord's Supper. The other errors rejected in the second part of this outline of doctrine, such as exorcism, etc., are not found in the Augsburg Confession, but in the other former symbolic books, and are listed here as being among the reasons 'for which we reject all other books with the exception of the Augsburg Confession. Nevertheless, while we do not wish to admit into our Synod anyone who accepts exorcism, private confession and absolution, or the Mass ceremonies, we grant liberty in regard to the other doctrines omitted (in the recension) and are willing to cooperate in peace and harmony with those who reject them (those omitted doctrines) and subscribe to this outline."

"Be it therefore resolved, 1. That this Synod hereby expresses its belief in the following outline, which incorporates the so-called Apostolic and Nicene Creeds and the American Recension of the Augsburg Confession, as a definite expression of the doctrinal obligation which the Constitution of the General Synod prescribes for District Synods, and as a more correct exposition of the Scripture doctrines acted upon in it, and that we regard agreement among brethren on these points as a sufficient

basis for unanimous cooperation in the same Church." - —

"Further, 2. That we will not accept into our synod any preacher who does not adopt this outline."

In this introduction and resolutions, we are first struck by the words: that the Reformers, according to their own confession, only reject the greater part of the Roman errors in the Augsburg Confession. What do the authors mean by this, for example: that apart from the Reformers' own confession, a remainder of errors was still retained in the Augsburg Confession? or, if not, what is the purpose of the sentence?

That Luther and his assistants teach purer views in the Schmalkaldic Articles than in the Augsburg Confession is something that earlier centuries and other eyes have not seen, and is only discovered in this enlightened century by those few and rare writers.

Further it is said that the symbolic books were made obligatory by the civil authorities and not by the church itself for preachers and commoners and so on. In the Hutterus red. to which the authors refer, it is stated that the Concordia formula was "signed by more than 8000 church and school servants"; and since the other symbolic books have found even more general recognition, it is incomprehensible to us how people can speak as the authors do. Which document of the "General Synod" is signed by 8000 church and school servants, i.e. preachers and teachers of institutions serving the church? And if the Concordia formula is signed by 8000 church and school servants of that time, who will say: From this one cannot recognize the actual opinion and will of the church? But the authors of the introduction and resolutions talk like this. Therefore, honesty, conscientiousness, steadfastness, faithfulness to the confession must seem to them a mere fable; or they themselves do not know what they are saying.

If the authors say, "the majority of the Lutheran kingdoms rejected"; so in the Hutterus, to which they refer, it says, "Formula Conc. is rejected by several national churches." Thus one makes "several", plural, and extends what is said of one book to the rest. In fact, an accuracy or conscientiousness that is usually unpleasant for people who want to take important matters into their hands.

If it is further said that the entire Lutheran Church of Germany has rejected the symbolic books as a whole and has also dropped some doctrines of the Augsburg Confession; then we cannot help it, and every-

Anyone who has knowledge of the matter will agree with us that this is an untruth. It is true that unbelief and encroachments of the secular authorities have played havoc with the Lutheran Church in Germany, so that now and then people have fallen away in heaps from the confession of the fathers, and state governments have set aside the symbolic writings; but nevertheless there are, thank God, still a number of preachers and congregations who hold firmly to the confessional writings with heart and mouth - perhaps as many, or more, than the "General Synod" numbers - and whole states which have retained them. Now, although this is by no means an unknown fact even in this country, let us assume that the untruth pronounced by the authors is based on ignorance. But then shame on the ignorance in a matter which is not an insignificant fact in the latest church history and of whose importance they themselves bear witness by referring to it as influencing their own proceedings. Why do the authors not mention any of the "They refer to "some doctrines of the Augsburg Confession," "which the entire Lutheran Church of Germany asked to be dropped," and instead make a turn, such as one is accustomed to find among authorial tacticians, by saying "among others, by far the most doctrine of the bodily presence of the Lord in the Lord's Supper? By this they themselves lead us to believe that they do not mention any, because they do not know any, and that their speech is not based on facts, but it only pleases them to say so. That is right; first make up facts, and then refer to them; and there will be no lack of wise and good results.

Then it is a new and strange spectacle to see people establish a confession by taking an older confession and saying: it contains errors, but we nevertheless retain it and eliminate the errors. Where is an example of this in history? To us, such a procedure seems either somewhat simple-minded or somewhat devious. For, if the Augsburg Confession no longer expresses its faith, why should

Do they not act independently and let them go, and set up something of their own and better? Surely they could express what is still correct in the Augsburg Confession in their own words much better than it is expressed in those still half-dark times and, what is more, in connection with remnants of papist errors. Or is it a ruse to make the ignorant believe by the name and partial content of the Augsburg Confession that the authors still stand on the same ground with the Lutheran Church?

With regard to the five Roman errors that the authors single out as being in the Augsburg Confession, we can do nothing more here than refer to what has been said at other times and in other places, and only recall that they speak as the authors do. ser, either do not understand or do not want to understand the teaching of the Lutheran Church, or the teaching of Scripture.

The reader of the introduction and resolutions is only surprised that, while according to the author's own statement, after seven years Luther expressed purer views in the Schmalkaldic Articles than in the Augsburg Confession, they nevertheless retain the Augsburg Confession, but reject all other confessional writings because of the "errors" contained in them. Thus, the impure is retained and the pure is rejected.

But the end crowns the work. Although "the great mass of the congregations of the General Synod" have "for a long time regarded the five points listed as contrary to Scripture and as remnants of Roman errors," the authors still want to allow freedom with regard to three of them (3, 4 and 5) and to cooperate in peace and harmony with those who accept or reject them. Thus, teachings contrary to Scripture, Roman errors, are to be tolerated, even approved of; and this is publicly stated as a principle. Then such passages of Scripture as "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves" have no meaning.

no longer has any meaning or validity; and it is a folly to want to form a special confession.

After this, we believe that hardly anything more insubstantial, pernicious, and less creditable to the authors could have emanated from them.

It probably did not occur to the authors that, if they did not think they had reached the summit of enlightenment, from which there can only be a descent, their descendants would also discover in their "American Recension" teachings that were once contrary to Scripture and remnants of Roman errors and, if they are otherwise worthy sons of their fathers; and so on, until finally the Augsburg Confession is reduced to a piece of the first article, namely the doctrine that there is one God, which the devils also have, and so the author can help poor deceived descendants to fulfill the sad word: Do you also believe that the Son of Man will find faith when he comes?

And have they no idea what dishonor they are doing to the Lutheran Church and most of all to themselves with prepare for their work? Other denominations will perhaps not tell them what we have told them, because they like the fact that their beginning has as its goal an apostasy from the Lutheran church and thus a falling in with the sects, but they can already and judge about the introduction and resolutions the same as we do, and this sums up in the fact that he who sets up the same and persists in it is more skillful in leading a natural herd than a spiritual one.

But we hope that the authors have only hurried, and still think of another and better, and withdraw their writing and be consigned to perpetual oblivion. Likewise, we hope that the Wittenberg Synod, which has allowed itself to be carried away, will set aside the decision taken at the next opportunity. But if this hope should fail, we want to hold on to the other one, that through such gross reprehensible actions the better ones in the "General Synod" will finally open their eyes not only about the clean company they are in, but also about the fact that it is their duty to learn, according to Tit. 3, 10, to avoid a heretical man, when he is admonished once and again.

A. B.

"The Pilgrim in the Union South."

In the 15th number of the previous volume of our paper, we wrote the following about the members of the "Lutheran" Texas Synod: "Unfortunately, they have allowed themselves to be accepted into the association of the so-called Lutheran General Synod here, which has fallen away, and have thus only too clearly indicated that reformed doctrine is basically just as right for them as Lutheran doctrine. Furthermore, in the 19th number of the same volume, we reported some of the speech of the editor of the paper mentioned in the headline, with the remark that this excerpt shed even more light on the character of that synod and thoroughly cleansed it of the suspicion of decided Lutheranism.

Now what does Mr. Wendt, the editor of the Pilgrim in the South, reply to this? He writes the following:

"The Lutheran in St. Louis is a strict Lutheran, but unfortunately he has a bad nose, because he smells reformed doctrine in our synod. Strange logic that! See ""Lutheran,"" Item, the "Lutheran" should be ashamed of himself, if he harbors a spirit other than peaceful and brotherly, not only against Methodists, but also against any other denomination, which stands with us on the common ground of the Word of God. And it seems that the spirit of enmity animates the "Lutheran", because he so shamefully misinterprets our brotherly and peaceful spirit. I highly respect the confessional loyalty and determination of the "Lutheran" for the Lutheran doctrine (???), but just as decidedly disapprove of the contemptuous and arrogant look down. To cherish and spread such a spirit, along with rigid adherence to Luther's letter without turning to the spirit, is what I call planting the old Lutheran flag, and under this I would no more argue than I would erect a penitential bench. Item, is that a pure impossibility, to be a good Lutheran and at the same time to belong to the General Synod? Does not the General Synod allow the District Synods complete freedom? Mr. Walther should leave the United States together with his appendages, so as not to have anything to do with the shameful Constitution of the States, which makes millions happy, and which allows freedom of conscience to all denominations, even to unbelievers." -

We have few things to note here.

I. If the reader sees from this once again that it is the custom here to slap the so-called Old Lutherans in the face in the most uncharitable and unbrotherly way because they want to keep their church pure and therefore testify against false doctrine and against church and religious misconduct, and then to attribute to them the sin that one commits oneself. Compare what the "Lutheran" and what the "Pilgrim" wrote, and you will soon see on which side the unpeaceful and unbrotherly spirit is expressed. Strange! We had not said a word about the fact that Mr. Wendt wanted to cherish a brotherly and peaceful spirit against all denominations that stood on one ground with him, and he writes - we misinterpreted this shamefully and should be ashamed that we wanted to cherish a different spirit, the spirit of enmity seems to inspire us! Ps. 120, 7. Again and again we are reminded of the old saying: Sic nos, non nobis, i.e. This is what we want to do, but this is not what should be done to us.

The second thing we have to note here is that it is impossible for a synod to be well Lutheran and yet voluntarily allow itself to be accepted into the union of the General Synod and remain in it; for the simple reason that a right-believing synod cannot stand in ecclesiastical fellowship with a wrong-believing one. Now it is known throughout the world that the unification of the synods into the General Synod here is not based on the one pure faith, doctrine and confession of our church, but rather on the principle that, for example, the highly important doctrines of the holy sacraments are secondary doctrines. Sacraments are secondary doctrines, with regard to which everyone is free to believe what he wants; although this freedom is also not a little limited in the General Synod, in that the heads of it declare the symbolic doctrine of the Sacraments and other parts of the Lutheran confession to be Papist grayness and publicly fight and blaspheme them. Just read what Drs. Schmucker and Kurtz and other so-called American Lutherans write in the *Lutheran Observer*. A synod which cultivates ecclesiastical fellowship with such declared enemies of our church and its pure doctrine cannot possibly be decidedly Lutheran, but must, even if it professes the symbols of our church, consider at least Lutheran and Reformed doctrine to be equally right. In the tenth article of the Augsburg Confession, i.e. in the basic confession of our church, it says: "Concerning the Lord's Supper, it is thus taught that the true body and blood of Christ are truly present in the form of bread and wine in the Lord's Supper and are distributed and taken there. For this reason the contrary doctrine is also rejected." Does this mean to be faithful to the confession if one first signs it and then asks to be accepted into the ecclesiastical union with those whose doctrine is publicly and solemnly rejected in the confession? Doesn't this mean to be faithful to the enemies of one's church and to include them in one's own church?

How can we strengthen our struggle against the orthodox church? The Schmalkaldic Articles also say: "It is difficult to separate from so many countries and people and to lead a special doctrine. But here is God's command that everyone should beware and not be in agreement (socii) with those who lead unrighteous doctrine." (1. Appendix.) Where then is the "faithfulness to the confession," if one considers the doctrine of our church to be right and yet does not separate, but against "God's command" is in "agreement with those who lead unrighteous doctrine? Let us be silent about the Concordia formula, where, among other things, the following confession of Luther is elevated to the confession of our church: "I count them all in one cake, that is, for sacramentarians and enthusiasts, as they also are, who do not want to believe that the bread of the Lord in the Lord's Supper is his right natural body, which the ungodly or Judas receives orally just as well as St. Peter and all the saints. Peter and all the saints; whoever, I say, does not want to believe this, let him leave me alone and hope for no communion with me; nothing will change. We ask, can an honest man sign the confessions of our church according to this and still maintain ecclesiastical fellowship with the General Synod? - Impossible! - —

It is true, Mr. Wendt admits in the article referred to, "that the General Synod harbors many errors of sectarianism in its bosom," but is this final admission an excuse for him and his Synod? Certainly not; it is nothing other than a self-condemnation, for the General Synod is not only tainted by errors, but founded on indifferentism.

We confess, however, that we do not abandon our hopes for the Texas Synod. It has acknowledged the truth among itself; this will and must finally swallow up error, unless a courageous infidelity closes itself to the further leading divine grace, which we cannot trust at all to the erring brethren of this synod. In addition, synods of the General Synodal Union (such as the Wittenberg Synod) are now taking steps that are quite suitable to open the eyes of those who want to stand by the truth and have allowed themselves to be caught up in the nets of that Union. If this happens, we will gladly accept the disgrace of the Texas brethren as well, that in our testimony against religious warfare only "enmity" and "arrogance" animated and drove us. We know that we only had to deal with false doctrine, but that we sincerely love the people. 1 Cor. 4, 1-5.

World Trade.

The war in the East is again occupying the minds more than it has for a long time. After Sebastopol had been horribly shelled for three days from September 6, around noon on September 8, the French and

Englishmen approached on the whole southern side of the city. The English, of course, were repulsed with great losses, the French also had to give way six times from the Malakoff Tower, but the impetuous bravery of the latter finally succeeded in occupying that tower and thus taking the main fort of the south side. Admittedly, 20,000 English and French and about 10,000 Russians lay on the ground on the evening of September 8. During the following night the Russians blew up everything that was left of the fortifications and houses on the south side of the city and burned their fleet, over 25 ships in number, in the harbor, so that the area was illuminated far and wide by the enormous flames and resounded with the thunder of the explosions. Afterwards they proceeded on a bridge of ships across the harbor to the immense fortifications, forts and redoubts, which lie on the cliffs of the northern shore of the harbor and are themselves capable of holding about 50,000 soldiers, holding more than 500 cannons against the enemy, while the French and English cannot send a bullet up to them from the southern side. Smoking, blood-spattered rubble, that is all the allied Western powers now possess of Sebastopol. They must now penetrate further into the country and seek to get in the rear of Sebastopol's northern fortresses.

One can imagine that the joy in England and France is great. In Paris, on September 13, there was a Te Deum in the church of Notre Dame, which was decorated from top to bottom with French, English, Sardinian and Turkish flags. In the end, the appearance of the Turkish flag in such a place is not so miraculous; after all, Pope Alexander VI had an intimate alliance with the Sultan. But the flags of England, the Protestant power, in the Catholic church of Notre Dame in Paris!

Austria has considered the moment favorable to renew its attempts at peace, and is now asking Russia to desist from its refusal to reduce its war power in the Black Sea, failing which Austria will honor its treaty with France. One can see that Austria wants to win the main prize of the whole war, Moldavia and Wallachia, which it already occupies, without going to war, a dangerous undertaking which in the end will drag Germany into the war.

England has harvested quite a crop, but France's wheat harvest is 14 million bushels short, and bread is already quite expensive there. Western Germany will also be short of grain, while in the east and in Russia the barns are exceptionally full. Grain prices here in the Adjusted States are apparently holding at such a significant level because strong sales to Europe are expected. The yield of wheat in the United States is estimated at 175 million bushels-truly a rich blessing from God that will bring grateful and penitent hearts to the land.

and to encourage rich gifts to the needy, who have barely overcome the hardships of the "previous" winter.

How gracious the Lord our God is to us in all things, and how little we take it to heart! I was reminded especially vividly of the blessing of religious freedom, which we rejoice in, when a document of the government of Tuscany, reported in the local German "Kirchenfreund", caught my eye. It reads as follows:

"Considering that the public authority, when it entered Cecchetti's house on December 16, 1854 to make a search, found him in the company of his two sons and Ciolli, sitting around a table with a Bible translated by Diodati open in front of him, another closed, a third in the drawer of the same table..... In view of the fact that on happened inquiry with the government in experience ge- that Cecchetti adheres to and openly professes principles which are opposed to the Roman Catholic religion, principles which are in fact identical with the Calvinist faith; noting that he communicated these principles to others and did not keep his eldest son, now 17 years old, to the ceremonies prescribed by the Roman Catholic religion, instead purchasing Bibles for his two eldest sons and would have purchased Bibles for his two younger sons if he could have obtained them; considering that on certain evenings there were people in his house who did not belong to his family, and there is reason to believe that these gatherings had the purpose of spreading Cccchetti's anti-Catholic ideas; that Cecchetti himself confessed that when, according to his usage, he read the Bible in the evening and strangers were present, he did not refuse to interpret the Scriptures at their insistence, since, on the contrary, he considered it his duty to give such instruction to those who ask for it; considering that it seems necessary to thwart Cecchetti's efforts to damage the Roman Catholic Church, - in view of the law of November 16, 1852, Domenico Cecchetti, who had been a member of the Catholic Church, is now a member of the Roman Catholic Church. November 1852, Domenico Cecchetti is sentenced to one year of penal servitude." - —

Listen to the Lord preaching to us:

Do you despise the riches of God's goodness, patience and forbearance? Do you not know that God's goodness leads you to repentance? (Rom. 2, 4.)

Church News.

The three small Evangelical Lutheran congregations in Centreville, Columbia and zum heil. Kreuz in St. Clair Co, Ills, after the admitted departure of the former pastor of the two latter congregations, Mr. Pastor Rennicke's, have thus united in the present preacher shortage, that together they form One Parish with One Pastor. Mr. Pastor Holls of Centreville, called by the other two congregations, was appointed by request the 16th Sept. d.

I., Dom. 15. p. Pr., was solemnly inaugurated into office. In Columbia the community service was held on this occasion. In the morning the undersigned preached on Tit. 2, 1. and in the afternoon Pastor Birkmann on the Sunday Gospel.

May the Lord make his servant, whom he has entrusted with a heavy ministry, a threefold blessing and may the churches not suffer any lack of spiritual goods! He especially gives the two congregations in Columbia and Holy Cross soon a faithful school teacher. Cross soon a faithful school teacher by grace!

I. F. Büniger.

Mr. Paul Beyer, former student of theology at Concordia College and Seminary, has been duly called by the German "Evangelical Lutheran" congregation of unaltered Augsburg Confession at Memphis, Tennessee, to serve as its pastor, has hereupon been publicly ordained both in writing and orally before the St. Louis District Preaching Conference and, after passing the examination, has been ordained at the Lutheran Trinity Church in St. Louis by Pastor Schieferdecker. Louis District Preachers' Conference and, after passing the examination, was publicly ordained by the District President, Pastor Schieferdecker, assisted by Pastors Schaller and Strafen, in the Lutheran Trinity Church in St. Louis, with solemn commitment to all the symbols of the Evangelical Lutheran Church on the 18th Sunday after Trinity, October 7, a. e. to his office.

May the Lord give to His young servant, to whom He has given a burning zeal to serve Him, the same needs in the new important field of work and fulfill the beautiful hopes that have opened up to the Church with Memphis.

How do we stand at Father Löhe?

A voice from the Missouri Synod
in
North America.

It gives us no small pleasure to display a two-sheet booklet written under the above title by Mr. Pastor Röbbelen in Frankenmuth, in the state of Michigan, and published these days, which we consider highly worth reading.

It is true that this booklet initially seems to be of interest only to those who are familiar with the
 It is not entirely clear how the relationship of Pastor Löhe to our Synod is, who would like to know how it came about that our dear man, who we always hold in high esteem, so suddenly withdrew his hand from the Franconian colonies in the state of Michigan and turned his activities to his own territory, to Iowa. This incident was the next cause of this little paper and one finds the course of events briefly narrated in it, but then also the actual reason for this separation given as being based precisely on the deviating teachings of Father Löhe. It shines from this writing
 a truly stirring fusion of personal, heartfelt love for Pastor Löhe and resolute rejection of his, from the Lutheran Be-
 The words are read between the lines, that they are drawn with a hot melancholy, with many a deep sigh. One reads between the lines that the words are drawn with the pen of hot melancholy, with many a deep sigh, and we think that the heart of Father Löhe would hardly ever have received a more palpable and at the same time more benevolent stroke of love from a loyal friend. To many of his former grateful students and friends, the words of Rev. Röbbelen's words are written as if from the soul, or rather torn from the heart with the greatest pain.

Let no one believe, however, that these are the only persons for whom the aforementioned writing has meaning. It is of far more general interest. In our opinion, it is a very powerful and mighty word, a word in which the author displays a depth, a richness of mind, a strength and elevation of spirit, a fullness of thought in addition to the certainty and clarity of pure doctrine, so that we are indeed astonished to perceive such a gift in our midst, which cannot be called anything else but a "gift".
 with the name originality and originality. And from the bottom of our hearts we only wish that this rare gift be brought out and put into an activity that is completely appropriate to it.

We do not deny that the aforementioned writing, especially its first pages, are somewhat difficult to understand and require some thought. However, it is not, as in many "newer" scholarly works, the ambiguous, philosophical mode of expression, which makes the understanding difficult, but the numerous magnificent images, which the author draws from his abundant mind and expresses in it his powerful and bright thoughts as in lovely riddles, which awaken the mind of the reader by their charming form to reflect on their own, and who does not shy away from some reflection, the applied effort richly rewarded. - —

Copies of this publication (10 cents each) may be obtained from Mr.

E. Roschke,

Uov . Drok. 0. D. IV. Walther,

8t. Douis, Uo.

S. * * s

Receipts and thanks.

With heartfelt thanks to Gort and the benevolent donors, the undersigned certifies that he has received H9.00 from the Young Men's Association of the Parish of Paizdorf, Perry Co. Mv. for his support.

G. Grüber.

Undersigned hereby certifies to have received the following from members of the Buffalo community.

by MrWilhelmSprötge	G2.50	
„ „	LbomasJänsen	1,00
" "	Count	50

May the merciful God repay these generous givers abundantly, here temporally as well as eternally.

Karl Kirsch.

Fort-Wayfle, dd. Sept. 1855.

With heartfelt thanks to God and the benevolent givers, I hereby certify that I have received the following gifts of love.

82.00 from the Young Men's Association of Sheboygan

2.00 from Mr. M. Grübet from Pastor Hnö- mannS parish.

5.00 from the Young Men's Association of Cleveland.

May the gracious and merciful God repay the lenient givers abundantly.

Fort-Wayne, Sept. 5, 1855.

I. G. Schäfer.

Undersigned hereby certifies to have received the following in support thereof at the seminar herein:

To the first 815,-15 which was collected by individual good friends of the parish to St. Lonio.

The other was six shirts from Gottlieb Sauer, also a member of the local community.

Third, from Johann Umbach, cloth for a skirt, pants and vest; also a neck tie.

May the merciful God richly repay all of these generous givers, here temporally, as well as eternally.

Fort-Wayne, Sept. 6, 1855.

Joseph Herrmann.

With heartfelt gratitude, I hereby certify that I have received 821.26 from the community of Frankenmuth, partly as travel money and partly for my support in the local seminary.

Let the merciful and rich God repay rS to the lenient givers temporally and eternally.

Fort-Wayne, Sept. 7, 1855.

Carl August Rittmaier.

With heartfelt gratitude, I hereby certify to have received the following gifts of love, namely -.

from Herm I. Goose farmer from Saginaw 8-50

" Maid Helena Kolb "" 1,00

"Mr. M. Blümlein from Frankentrost 1,00

"" A. Quick "" 1,00

"" L. Rhorhuber "" 50

"" I. Mäder" " 25

""A. Ranzenberger from Frankenmuth 1,00

„ / G. Hubinger from Frankenmuth 1,00

"" Schoolteacher Riedel " 50

"" Dr. A. Koch from " 50

"" M. Veitengruber from " 25

May the merciful God richly repay the lenient givers.

Fort-Wayne, dm Sept. 7, 1855.

Joh. Kon. Lud. Moll.

I hereby certify with heartfelt thanks to the Lutheran congregation in Detroit that I have received from them the sum of 85.00 for my trip to Fort Wayne, for which the gracious God may bless the dear givers abundantly.

Detroit, Mich. oct. 1, 1855.

Wilhelm Heinemann.

The undersigned hereby certifies that he has received 85.00 from the worthy Cleveland Young Men's Association. May the faithful God repay the worthy Lerem abundantly.

Fort-Wayne, Oct. 12, 1855.

ErnstRolf.

Get

a. to the Concordia College building:

from the Lutheran congregation in Mempbis, Denn., as a ErstlingSgabe 86,M

"Mr. Fried. Bernthal in Frankenmuth, Mich.- 2,00 Subsequently from the DreifaltigkeitS-Gemeinde in Buf-
falo, N. I. 3,00

Subsequently by some members of the congregation of the Lord

Past. Lochner in Milwaukee 6,30

Bon of the congregation of Mr. Past. Slater in

Altenburg 22,00

i. Mr. Cbrift. Müller "n Altenburg 50

" Wilh. Belster in Franklin Co, Mo..... 1,00

"" Fried. Kohnin Sheboygan, Wisc.

75

" Joh. Michael Bauer in Town Portland,

WiSc. 50

Yield of a Collecte in the Gem. of Mr. Pastor Stubnatzy in Thornton, Ill. 10,50

From Mr. Hassberg the same 81,00

"" I. Bergter " 1,00

Crio's from the old college - building in Altenburg, first payment 20,50

From the congregation of Herm Pastor Ottmann in Neu- Melle, Mo. 9,53

" Mr. Mich. Sasse, near Mayville, Wiöc. ' 1,00 ,, " Past. Lemcke, at Monroe, Mich. 2,00

Through Mr. Past. Epling sent in, from Messrs. C. Kimbel and G. Horarh L 81.00; M. Bauer and Pöllciu L 25. cts.; and from the bell bag 81.65- 4 .15
 Surplus of a collection from the congregations in Cleveland, Euclid and Newburgh, collected at the celebration of the Augsburg Peace Jubilee. Peace - Jubilee35

,M

From the congregation of the Rev. Sallmann in Elk Grove, collected on 25 Sept. 5 00
 " Mr. Jost. Meyer in Benton Co, Mo. 1.00 " to the congregation of Mr. Past. Ways in Benton
 Co. collected on Jubilee Sept. 25 - - - 5.85 d. to Synodal - Western District treasury:

From the parish to St. Louis 83 40
 " the Lutheran congregation in Memphis, Denn. 10,00 " Mr. Pastor Riemenschneider 1,00
 " of the Gem. of Mr. Past. Volkert, collected
 on 25 Sept 19.00
 " of the congregation of Herm Past. Miracles in Chicago, Ill. 7,65
 " Mr. Past. Best inHalmyra, Mo. 1,00
 " of the parish of St. Louis 4,05
 " Mr. Past. Ways 1,00
 sK -s? E. Roschke.

L—>
Received

for the school teachers Heid:
 By Herm B. H. Succopin Pittsburg 81,M
 "" Past. Seidel 1,00
 "" Stephan 50
 "" Steinbach 1,00
 " Herm Eckert near St. Louis 1.00

E. Roschke.

Funds

receivedbiSto october 16.

u. for negotiations of the first meetings of the western district of the German Evaug. Luth.
 Missouri Synod 2c.

Of the gentlemen pastors: Rennicke 40 Cts.; Birkmann 60 Cts.; Selle 81.00; Daib 35 Cts.; Schieferdecker 81.50 i Stephan 10 Cts.; Werfelmann 10 Cts.; Straßen
 81.00; Fricke 25 Cts.; Holls 35 Cts.; Wunder 82,00; Klaus 40 Cts.; Schwan 81,00; Stürkm 50 Cts.; Jünger 81,00; Schieferdecker 50 Cts.; Wichmann30 Cts.;
 Lochner 86,80; Grüber 50 Cts.; Scholz 81,M.

b. for the scripture: "Zur Eriuerung an das dritte hundertjährige Jubelfest 2c."

Of the pastors: Claus 84.00; Clöter 81.00; Grüber scn. 81.00; Grüber jun. 50 Cts.; Holls 81.8-5; Hahn 50 Cts.; Harms 50 Cts.; Heid 83.00: Hattstädt 85.50; Jungk
 50 cts; John 50 cts; Jünger 50 cts; Lehmann 81.00; Löber 82.00; Lemcke 50 cts; Riedel 81,M; Riemenschneider 50 cts; Schieferdecker .81,50; Sklicvsiek 81,00;
 Seidel 82,00; Sievers 83,50; Straßen 82,35; Stubnatzy 81,50; Steiubach 81,00; Streckfuß 50 Cts.; Trautmann 60 Cts.; Werfelmann 90 Cts.; Wichmaun 81,M;
 Wunder 83,00; Steinbach 81,50; and teacher Leemhms 88,00.^ e. for the "Luther Book." M,
 Bon the men's pastors: Claus 82.00; Fredcrking 86.00; Heid 89.25; Jäbker 86.00; Stricter 81.00; Scheeleigh 25 Cts.: Sallmann 81.00; Werfelmann 82.00.

E. Roschke.

Postscript.

Since, according to the current postal law, the recipient of unstamped printed matter has to pay double postage, I have, in order to save the subscribers of the
 "Luthrbuch" expenses, paid the postage for their ordered copies here. Those concerned will therefore kindly send the amount of the postage, 6 Ctö. per copy.

E. Roschke.

Get

u. zur allgemeinen Synodal - Casse: Sammlung am Neligions - Friedens Jubelfeste in der Gemeinde des Herrn Past. F. Also 84,85

from the congregation of Mr. Past. Trautmann in
 Adrian, Mich., from cntcasse 3.50
 Collecte of the congregation of Mr. Past. Wagner in
 Watertown on Jubilee collected 6,50
 By Mr. Past. ScleZu Crete, Ills., on Erndte- - feste in seinen beiden Gemeinde gesammelt, zur Besoldung ver Professoren in Fort Wayne 11,33^ |>.
 zur Synodal - Missions - Casse;,
 From the municipality at CollinSvillc, Ills. 4,40
 " " to St. Louis. 13.05
 ,, Mr. Past. Lemke collected at a baptism - -73
 " of the congregation of Mr. Past. Trautmann in
 Adrian, Mich. - 5,00.
 " Mr. Cordes Jr. in Benton Co, Mo, through Herm Past. Ways 5.0g

e. for the support of Concordia College: from the Township at Collinsville, Ills. 6,95

" to St-Louis- 22,00
 " >," of Mr. Past. Lemke at Monroe,
 Mich.-.-... 4,25

e. for poor **pupils** and students in Concordia College and Seminary:

by Heem Windhorst in Neumelle 2.00
 Collection of Mr. Past. John in Benton Co.
 Mo. in his community, at the Rcligionsfriedenö - Jubilee 7, 25
 from the Juugfrauen association in the southern district to St.

" of the congregation of Mr. Past. Nützel near Wittenberg, O-, for student Gotthold Grüber 4,50

F. W. Barthel, Cassirer.

For the Lutheran have paid:

Mr. August Claus.

The 9th year:

Messrs. August Claus, Johannes Groß, Johann Meyer Pastor Meyer (4 ex.), Johann Otterbacher, Roßwag, August Träger, Past. Wege (83.34.)

The 11th year:

Messrs. Adam Ambrosius, Past. Bauer, August Claus, Johannes Groß, Heinrich Haserodt, R. Haß (second half), Past. Jüngel, Conrad Kalbfleisch, Johann Christ. Mcyer, Georg Müller, Jacob Metzger, Johann Meier, Christian Otterbacher, Wilhelm Rinne, Roßwag, Leonhardt Schnell, Joh. Schneider, Friedrich Schwarz, Heinrich Seubert, Schulz, August Träger, Thümling, Past. Trautmann (11 ex.), Past. Wege (12 ex.).

The 12th year:

Messrs. Past. Auch (8 Er.), Wittwe Arndt, H. Bette-meier, D. Buntrock, H. Buchmann, Bensen, August Claus, E. Foljahn, Fr. Fellwock, C. A. Frenzel, Hunning, Heim. Haserodt, R. Haß, Bro. Henke, K. Hermann, Past. Jüngel, Conrad Kalbfleisch, F. Klug, W. Keup, H. Koch, Gottfr. Kiese, F. Milke, Carl Ploß, Rathe, Gottmann, Leonhardt Schnell, A-Schatz, M. Stüfer, Wissmann, W. Welker (first half), W. Wolkter, Aug. Wcsenberg, Past. Wege (6th ex.), GvtMzilliox.

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St. Louis, Mo.,

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(Submitted.)

Do not be mistaken, God is not mocked. For whatsoever a man soweth, that shall he also reap, and so on.

Galat. 6, 7. 8.

The attentive observer will notice that this well-known saying is interpreted and applied in recent times more apart from than in its connection with what precedes and follows in that passage. In Christian magazines, the words "Do not be deceived, God is not mocked" are often used as headlines when God's obvious judgments are recounted, which have fallen upon presumptuous sinners, e.g. cursers, here and there. Such an application of the saying is "similar to faith" (Rom. 12, 7.) and does not violate any article of the Christian creed. But Paul does not speak of such crimes in the passage, but of the neglect of teachers and fellow believers. For immediately before, in v. 6, the apostle exhorts that he who is taught by the word should impart all good things to him who teaches him, i.e., he should entertain his teacher and rejoice from his good. This is before the above-mentioned saying. And immediately after it, v. 9, 10, is written that in the prospect of an everlasting harvest, one should tirelessly do good to everyone, but mostly to one's fellow believers. The context therefore compels us to interpret the above saying first of all from the perspective of the

It is in this context that the saying is now to be considered, so that we move from the general to the specific. And it is in this context that the saying is now to be considered, so that we pass from the general to the specific. First, we will consider the general equation of sowing and reaping, then, in relation to the omission of the teachers, we will take a closer look at the words "Do not be deceived, God is not mocked," and finally, we will recall other biblical passages in which the bodily maintenance and care of the teachers of the gospel is inculcated.

We therefore begin with the equation of sowing and reaping. This reads: "What a man sows, that he will reap. These words are put in such a way that we are to consider the seed that is sown. Then it says: "He who sows to his flesh" etc. and "He who sows to the spirit" etc. These phrases indicate the distinct ground on which seed is sown.

The seed cannot be, as some commentators would have it, the good or evil desires and impulses, so that "to follow them" means as much as "to sow them in the heart. For the impulses and desires, whether good or evil, grow from the seed that is sown in the heart, but they are not themselves the seed. The seed is rather something that has not come from the heart, but from the outside into the heart, and by growing in the field of the heart, it has become the seed of the heart.

The seed is the seed that is planted in the heart, that works good or evil thoughts and desires and thus shoots up into good or evil thoughts, words and deeds. In this way, he brings other seed, which is sown by example and teaching in other fields of the heart, which then constitutes the good or bad education.

What then is the seed that has come into the heart and is to come? Since Paul says "what a man sows," he cannot mean merely good seed. Otherwise, one would say that the seed is "all good things," which is spoken of in verse 6. But the words "what man sows" are quite general and thus understand everything that is sown in the world into the hearts, good and evil.

But what is the good seed? Answer: All good gifts and all perfect gifts that come down from above, that is, 1. everything that belongs to the body's food and need or "all good things," which Paul means in v. 6, and 2. the word of God, as it is written Luc. 8:11: "The seed is the word of God." And what is the evil seed? Answer: the word of the devil, the lie, and the work of the devil, sin. "Many false prophets have gone out into the world" (John 4:2), through whom "the great dragon, the serpent of old, called the devil and Satan, deceives the whole world" (Revelation 12:9). His first word that he sowed in the heart of man was: "Yes, God should have said" etc. Gen. 3, 1. and his second: "You will die with no death" etc. Gen. 3, 4. Therefore all doubts about God originally came from this.

The result is the destruction of God's word and all lies against God's word, which now grow out of the heart as weeds, not only in ungodly teachings, but also in ungodly works. Such a work was Cain's fratricide. For the devil is not only a liar and a father of lies, but also a murderer from the beginning. (Joh. 8, 44.) And whoever commits sin is of the devil, for the devil sins from the beginning. (1 Joh. 3, 8.) This is the tares, which are also sown on and on and bring misfortune temporally and eternally. "They sow wind and will reap thunderstorms" (Hos. 8, 7.).

Next, we have to consider the ground on which, and the seed which is sown in the world. The soil is either good or not good. And the realm of nature points us to the following real or conceivable cases:

Good seed is sown on good land.

2. good seed is sown on barren ground, on bad land.

Evil, harmful weeds are sown on good land.

Evil, harmful seed is sown on bad land.

Although the latter two cases do not occur in the earthly world, because even after the fall of Adam people are still quite clever enough to perceive their advantage in the tending of the earthly house or field, these cases are still conceivable. In spiritual housekeeping, however, foolishness is so prevalent that really harmful weeds are sown in the hearts and that we must therefore regard these cases of bad foolishness in the spiritual tillage of the heart as general misery.

The bad land is man's "flesh," which is also called "the old man" (Ephes. 4, 22.), which was born of the devil through Adam's fall and is man's own, which is why it is called "sowing to his flesh," as the rich man received his good in his life (Luc. 16, 25.). Flesh is everything in man that is bare and empty of the Holy Spirit of God. Yes, the whole man is "flesh," when he is no longer under any discipline of the Spirit of God, like the people before the flood of sin, of whom God says: "Men will no longer let my Spirit punish them, for they are flesh." Gen. 6:3. These are "carnal, having no spirit." Jud. V. 19. "But they that are carnal may not please God." (Rom. 8:8.) The good land, on the other hand, is "the Spirit," which is also called "the new man" (Ephes. 4:24.), which is God's own and not man's, as it is written, "He that soweth to the Spirit." It does not say: He who sows to his spirit. The Spirit is Christ's field, which is created in Christ by the heavenly Father through the Holy Spirit, as Paul testifies in 2 Cor. 5:17: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And Ephes. 2, 10: "We are his workmanship, created in Christ Jesus for good works." The spirit is to be recognized in the new mind, turned to truth, love of God and peace, which God through the Holy Spirit, by means of His Word, has wrought, infuses and strengthens in those people who allow themselves to be drawn.

But what about the seed? Every good gift, i.e. bodily benefit and contribution, and every perfect gift, i.e. all instruction in the word of God is a good seed, if one wants to achieve the planting, preservation and increase of the spirit, i.e. his and other people's blessedness and God's glory. The sower, whom God sent into the world, "the Son of Man" (Matth. 13, 37.) sows such seeds through men. However, as is well known, many good seeds, i.e., many gifts of physical and spiritual care, are lost. For some falls by the wayside, where it is replaced and eaten up by the birds of the air; some falls into the stony places, where it withers and dies; and some falls into the thorns, where it is choked. (Matth. 13, 3 - 7. Luc. 8, 5 - 7.)

But also evil, harmful seed is unfortunately sown in the world on good land, when lies and sin are allowed back into the Hans, from which the devil was driven out by the strong hero Christ (Luc. 11, 24 - 26.), whereby the good land becomes bad again, even worse than it was before. (2 Petr. 2, 20. 21.) An evil seed on good land is also when the conscience is anesthetized after experienced good movements, by which the land was first made good. And when seducers produce bad thoughts and inclinations in pardoned souls, e.g. in young well-educated children, by poor examples and wrong principles, as once the devil did in mother Eve, this is a horrible sowing of good land. (Matth. 18, 6.) But how evil, harmful seed is finally sown on bad land is shown by daily experience in all vicious or pharisaic worldly children, who walk in the vanity of their mind and are alienated from the life that is of God, in that the former openly practice their abominations, but the others hide them under pious appearances.

What have we gained from this explanation? We learn from it that the basic direction, the basic instinct, the basic desire, the basic nature of man decides whether he sows to his flesh or to the spirit. The sower is therefore not judged according to the success of his seed, but according to his intention and prevailing opinion of will. Soil that is trodden on, stony or overgrown does not make the good seed of the good sower bad. Rather, God's mercy is to be admired that even such unfit soil is still sown and not immediately abandoned to the curse. Whoever, on the other hand, turns away from the truth, his direction becomes carnal, as is the direction of the worldlings. Now the children of the world also speak good words at times, as once even the spirit in Philippi did, which Paul cast out (Acts 10:17, 18), and do works that can be called lawful.

must. But they have their reward there, because their basic direction is worldly, carnal. On the other hand, Paul and all believers complain that he does evil that he does not want to do, that he takes pleasure in God's law according to the inward man, but sees

another law in his members that contradicts the law in his mind and takes him captive to the law of sin that is in his members. (Rom. 7, 19. 22. 23. Galat. 5,17) In the midst of such misery he still gives thanks to God through Jesus Christ our Lord. Paul's basic direction is therefore right. His faith is the victory that overcomes the world, and all the manifestations of his flesh that so grieve him are under forgiveness. He whose thoughts and aspirations are directed to God's glory and to his own and other people's bliss, lives in the spirit and has the urge in himself to walk in the spirit as well. Thus, the application of the bodily and spiritual gifts given to him is a seed to the spirit, no matter how many hindrances he experiences from the flesh and the world.

After this discussion of the general parable of sowing and reaping, we now want to go further into how the apostle Paul uses the generally expressed diligence to inculcate the Christians in particular with the charitable entertainment of the teachers and the poor. For this is the actual special meaning of the passage Gal. 6, 6-10, as the natural context gives it. Anyone who fails to do good to the one who teaches him the word of God, as well as to his fellow believers in general, is of the opinion that the servants and children of God are at the mercy of men and that God does not punish them if they are treated unmercifully by withholding God's gifts and if God's gifts are only used for worldly, carnal purposes. But this opinion is a mistake; for the minister of the word and the children of God in general forget that they must suffer and see such unkindness with sorrow, or even scoff at it, that is, mock God, their Lord and Father. In this regard Paul says: "Do not be deceived, God is not mocked." As also King Solomon, Proverbs 14:31, says: "He who does violence to the poor (by commission or omission) blasphemes his Creator; but he who has mercy on the poor honors God." Now the apostles and other servants of God, according to their outward appearance before the world, "are presented as the very least." (1 Cor. 4:9.) To these, therefore, Christ also says for comfort: "He that heareth you heareth me; and he that despiseth you despiseth me; but he that despiseth me despiseth him that sent me." (Luc. 10:16.) And when the children of Israel were no longer satisfied with spiritual leadership, but wanted to have a temporal power over them, as the Gentiles had over their kings, then the Lord God said to Samuel the prophet, "They have not rejected you, but have rejected me, that I should not

43

Be king over them. (1 Sam. 8, 7.) Yes, so much is the honor of God and the honor of his witnesses merged into each other that one cannot despise and reject them without at the same time despising and rejecting God, and that those lie who say that they honor God, when they nevertheless neglect and mock his servants. God's despisers, then, are people who speak of the clergy thus: "We need the preachers only to keep the rabble in check and to maintain external order. But what they say in their sermons we can say to ourselves and therefore need no church." Yes, when talking about the entertainment of the preachers and when the pastors demand their remaining wages, one can well hear the scornful remark that Dr. Luther already makes in his interpretation of the Epistle to the Galatians in our passage: "The devil is in the stingy clergymen; no one can give them enough and satisfy their insatiable avarice. If they were truly evangelical, they should have nothing of their own, but be poor beggars, as Christ and the apostles were, suffering all kinds of hardship and want." Dr. Luther, in his interpretation of the Epistle to the Galatians, explained the whole passage Gal. 6, 6-10 only from the preachers' conversation, in which faithful interpretation right Lutherans should follow their great church father. So we stick to this: People who could communicate all kinds of good things to the preachers and teachers and who, out of wanton indifference to the word and the servants of God, neglect to do good to fellow believers and to everyone in general, such people are despisers and mockers of God.

But God will not be mocked. For first of all, the blessing that the benevolent children of God have, who hear and keep the word of God, and love the preachers and teachers in deed and in truth, is withdrawn from the scoffers. This is the first harvest of evil seed that comes to and is given to every despiser of God and his church servants. "He would have the curse, saith the scripture, it shall come unto him; he would not have the blessing, it shall remain far from him." (Psalm 100, 17.) Read in Proverbs Sal. 1, 20-33. the description of this curse and how wisdom laments. "When the prophecy is out, the people become wild and desolate." (Proverbs 20:18) As Luther writes: "Satan arouses such great disgust, envy and hatred of the false Christians against the ministers of the gospel that they do not grant them the dear bread, therefore also many are urged by poverty and hunger to leave their office. He also brings this about by the fact that from now on no one or even a few will allow themselves to be used for the ministry, because they see that they are being led in such an abominable way, from which it will further follow that the poor people will be deprived of the divine word and even become vain beasts and unreasonable animals." To such beasts and unreasonable animals are in particular the so-called educated among

The first is to be counted among the despisers, from whom also this destruction, namely, the denial that one no longer believes in eternal life, actually emanates. But "they go after their fathers and never see the light. In short, when a man is in dignity and has no understanding, he leads away like cattle." (Ps. 49, 20. 21.) Yes, damnation, that is the second harvest that is in store for the despisers and scoffers of God and His servants. What will these wicked, who live only for themselves and not for Him who died for them and rose from the dead, be able to say to the King and Judge Jesus Christ when He turns them to the left and rejects them into the eternal fire to the devil, because they did not show mercy and help to these His least brothers in the time of their manifold need on earth and thus did nothing to love Him, their Lord? "Unmerciful judgment will come upon him who has not shown mercy; and mercy boasts against judgment." (Jacob. 2, 13.)

Therefore, the apostle Paul so diligently exhorts, not only in our passage but also elsewhere, that Christians should sow a good seed and feed their teachers properly. He says 1 Corinthians 0:7: "Who ever goes to war on his own pay? Who plants a vineyard and does not eat of its fruit? Or who feeds an herd and does not eat of the milk of the herd?" As he means this, he says there v. 11: "If we sow you spiritual things, is it a great thing if we reap your corporeal things?" And v. 13. 14: "Know ye not that they which sacrifice eat of the sacrifice? And they that tend the altar, enjoy of the altar? So also the Lord commanded that they which preach the gospel should feed of the gospel." And Paul can all the more freely inculcate this duty on Christians because he himself "used none of them." (V. 15.) He speaks to the elders of the church at Ephesus, Acts. 20, 33-35: "I have not desired any silver, gold or clothing for you. For you yourselves know that these hands have ministered to my need and to those who were with me. I have shewed you all things, that it is necessary to work so, and to receive the weak, remembering the word of the Lord Jesus, which He said, "It is more blessed to give than to receive." And to the Thessalonians he brings 1 Thessal. 2:9: "Ye are well mindful, brethren, of our labor and our toil: for day and night we labored, that we should be burdensome to none of you." As he also 1 Corinth. 4, 12. of himself and his helpers: We "labor and work with our own hands." Because the apostle does not have to speak for himself, he is able to hold up the Lord's command to the churches to nourish the ministers of the gospel all the more freely and confidently to the Christians. Among other things, Dr. Luther also says this about our passage: "I lay down such sayings as these for us, the servants of the word,

In addition, it can be seen, if one acts such sayings before the people with diligence, as if one does it for the sake of avarice. Nevertheless, the people must be informed of this, so that they know what honor and entertainment they owe and are obliged to their teachers. This benevolent care of the teachers is a main part of the tax that should be paid to the poor saints, of which Paul writes in 2 Corinthians 9 and elsewhere. And everyone has to carry the apostolic words in his heart, which are: "He who sows

sparingly will also reap sparingly; and he who sows in blessing will also reap in blessing. Every man according to his own will, not with displeasure, nor by constraint: for a cheerful giver God loveth." (2 Corinthians 9:6, 7) Do not forget what is written in this 9th chapter of the second letter to the Corinthians, then vv. 8-15.

The church of Christ is a stranger on earth, rich in heavenly goods but poor in earthly goods, as even its head, the King of kings and Lord of lords, lived on meager gifts in the days of his life. (Luc. 8, 1-3.) Dr. Luther says: "No one gives Christ nothing; for when he was born, he had to lie in the manger because of poverty, for he had no other room in the inn. When he walked on earth, he did not have so much that he could have laid his head to rest. Finally he was stripped naked, stripped of his clothes and hung on the cross naked and died there in the air between two murderers in the most dreadful way as an arch-villain. This is how the world can care for and honor its Lord and Savior. If this has happened to the Lord Himself, let His servants also take it for good." But whoever lovingly helps the church's servants in their earthly needs, God blesses them with all kinds of blessings in heavenly goods through Christ, here temporally and there eternally. The apostates, on the other hand, who depart from the Lord and from his word and his servants with their hearts, he leaves in drought. (Ps. 08, 7.) And finally their defiance must perish in hell. (Ps. 49, 15.) Therefore do not be deceived; God will not be mocked. He does not let his word and his witnesses go unpunished, nor does he let the insolence of the scorers go on forever. The seed matures to the harvest. "They that sow with thirst shall reap with joy. They go and weep, and bear noble seed, and come with joy, and bring forth their sheaves." (Ps. 126:5, 6.) But "they that say unto God, Remove thyself from us; we will not know thy ways: who is the Almighty, that we should serve him? or what are we improved, if we call upon him?" They shall be as stubble before the wind, and as chaff which the whirlwind sweepeth away. (Job 21:14, 15, 18.)

Now then, "Arise, O God, and plead thy cause; remember the reproach that is upon thee.

daily by the fools. Forget not the clamor of thine enemies: the raging of the wicked increaseth the longer. (Ps. 74, 22. 23.) "Help us in our distress, for there is no use in help. With God we will do deeds. He will subdue our enemies." (Ps. 60, 13. 11.) Amen.

I. Kilian, Lutheran pastor in Texas.

(Submitted.)

Excerpt

From the proceedings at this year's annual meeting of the Norwegian Evangelical Lutheran Congregations in Wisconsin and Illinois, which included all the symbolic books of the Lutheran Church in Wisconsin, Church, and have united themselves to the same.

The meeting was held on Spring Prairie in Wisconsin on the first Monday and the two following days in June. In attendance were Pastors P. A. Rasmussen and E. Eielsen, deputies from many churches in Wisconsin and Illinois, and a large number of other Christian friends. E. Eielsen was elected spokesman, and P. A. Rasmussen secretary.

The speaker drew attention to the importance of ascertaining to what extent one or more Christian congregations have the right and power to establish an ecclesiastical order among themselves, and to appoint preachers from their own midst, if the teachers already appointed do not want to "behave" according to the doctrine of the Lutheran Church. Fr. Rasmussen thought that, if they did not join the synod, which would orderly harden the preachers who had come over from Norway, an illumination of this point would be both of great benefit to the members of their own association and a duty against those outside it. It was decided to hear some testimonies from Luther and other teachers of the Lutheran Church, and to read and dismiss Luther's paper "Grund und Ursach aus der Schrift, dass eine christliche Versammlung oder Gemeinde das Recht und die Macht hat, die Lehre beurheilen und Lehrer zu berufen" (1823)". Thereupon Father Rasmussen remarked that "if they had now come to a conviction in this matter," they would have to consider further whether there was also such a need for them that would entitle them to make use of the right and power of the congregation in question; he believed this to be the case. An affiliation with the synod formed by the volt of preachers who had come over from Norway could not take place, since the synod did not strictly adhere to the symbols of the Lutheran church, which would be especially evident in its treatment of the third article, in that it had changed "a holy Christian church" into "the holy, general Christian church," a definition of the "church" that was quite different from that of the Augsburg Confession. Church and taught "faith in the Church" against the Scriptures and the testimony of the Fathers.

The speaker now called attention to the events that had taken place during the last meeting in Lisbon, Ill. to relieve the existing need for preachers, and wished to be informed of the result of these events; among these events was the appointment of Candidate Thalberg, the letter sent to O. Nielsen in Friedrichshall to enable young Christian men equipped with teaching gifts to come over, the election of Torbjörn Tjentlaud as preacher, and the establishment of a seminary. Father Rasmussen announced that Candidate Thalberg had accepted the call he had received and could be expected in the course of the summer; whereupon it was decided to invite him, if he came, to make a trip to the various communities in order to find the place most suitable for his effectiveness and most in need of it. Father Rasmussen also informed that O. Nielsen had replied that a young man currently studying at the theological seminary in Christiana and a school teacher with the best recommendations would come over in the summer.

Torbjörn Tjentlaud wanted to give a call to a congregation if he wanted to accept it, but he refused this offer, partly because of his advanced age, partly because of lack of the qualities necessary for such an office, but he allowed himself to be "moved" to "postpone" a decisive answer until he had paid a visit to the congregation. Wilhelm Weltzin was elected as preacher, but did not accept the election because he considered himself unfit; however, since he had been presented with ideas, he asked for time to think it over. Father Rasmussen called attention to a school teacher who had agreed to serve within their congregations; and the congregations on Spring Prairie 2c. appointed him.

On Tuesday, Pastors A. C. Preus of Koskonony and H. Preus of Spring Prairie arrived; Fr. H. Preus remarked that several members of his congregation and also some of "ours" there had requested him to come together with "us" so that the difference between the doctrine of their church and "ours" might be explained. He said that he believed that "there can only be one Lutheran church community," and that since he found three communities here in America that "called themselves Lutheran": the one to which he belonged, the one where E. Eielsen and P. A. Rasmussen were preachers, and the one that went by the name of the "Northern Illinois Synod," it seemed to him that only one of these three could rightly be called Lutheran, while the others must be schismatic. The question now was what was the cause of "our" separation from them. Fr. Rasmussen listed as such first the change made by them of the article "one" into "the" in the third article of the Apostolic Symbolum, their doctrine of, faith in the Church and its explanation of what the Church is. On the first point, S. Preus referred to the Latin text as the authority for that

change. Father Rasmussen replied that the Latin language had no article, neither "the" nor "one." After some further futile attempts to justify the change made, S. Preus remarked that it concerned only a "grammatical" difference of "no particular" importance, and A. Preus that he had no "fixed" definite object for his belief in the use of "one," but that he had in the use of "the. To this, Father Rasmussen replied that he thought it dangerous to make any change, however slight, in our symbols, since this might pave the way for more and greater changes; but that the change made was not even a slight one, in that thereby the right concept of church would be explained away, and in place of the invisible one, rather, a definite visible one would be placed, which one could point out and of which one could say: there it is. Likewise, he replied that according to A. Preus' explanation, earlier and later teachers of the Lutheran church must have had no fixed object for their faith, but necessarily found themselves in ignorance and, as it were, floated in dream images and in the air. Although H. and A. Preus did not want to admit this, they finally said that if they had foreseen that this change would cause so much discontent and suspicion, they would not have accepted it.

H. Preus only remarked that he thought the word "general" introduced by them into their textbooks was a greater cause for "us not to unite" with them than the substitution of the article, and especially appealed to the aucturity of the Latin text for the introduction. Father Rasmussen replied that "we" do not attach so much importance to it, if the word is used only in the right sense: to express that the Church is scattered over the whole world, without being bound to your certain place, or to a single visible community", and invoked for the omission especially what "the well-known German professor Guericke" says in his "General Christian Symbolism" in this regard.

Now they went on to the point "faith in the church". Father Rasmussen said that with such a doctrine one must necessarily explain away the right concept of what the church is. A. Preus explained that by that expression he only meant that he hoped and believed that through the means of grace of the church, as a partaker of it and as a member of the church, he would have fellowship with the Lord and eternal blessedness. S. Preus declared himself in agreement with this. Father Rasmussen, on the other hand, said that our Lutheran church does not teach that one comes into fellowship with Christ the Head only by becoming a member of the church body; but that one comes into fellowship with Christ the Head by becoming a member of the church body.

one comes into fellowship with Christ, the head of the church, by means of faith, only becomes a true member of the church. H. Preus now explained himself again about the meaning he had in mind with the expression "faith in the church", to which Fr. Rasmussen replied that if he understood it in this way, he (Rasmussen) certainly agreed with him; but then he did not see why one should say "I believe in a church" and not rather, "I believe in a church", i.e. that such a church exists. After some further words, A. Preus said that the sack was not of great importance, since it belonged to the field of grammar, and that since he could not consider Rasmussen his teacher in grammar, he would not admit any incorrectness in the use of the expression in question. To this, Fr. Rasmussen remarks that he has never made the claim to be the teacher of scholars, on the contrary, he considers himself too poor a teacher; but that he also does not wish to become such an exceptionally learned grammarian that he should let the definite and indefinite article have the same sense and find no difference between the expressions: "I believe in the holy Christian church" and "I believe a holy Christian church".

Concerning the third point, the definition of what the church is, A. and H. Preus declared that it is the congregation of the saints in the proper sense of the word. A difference appeared in H. Preus' judgment on two expressions in the Norwegian ritual, which he disapproved of, as well as in his opinion that church and congregation of saints in the third article were not synonymous, for which he referred to Franke's catechism sermons. Rasmussen justified those expressions, noting in regard to this opinion that Luther in the Large Catechism expressly says that "communion of saints" is nothing but a gloss or interpretation, and that we have a greater obligation to follow Luther and the symbols in regard to doctrine than Franke. Finally, A. and H. Preus thought that both parts were essentially in agreement, and that a complete unification was very desirable, so that they could work with all the greater strength to promote the Kingdom of God and to fight the sects rising among their countrymen. One voice from H. Preus' congregation earnestly desired such a union. Rasmussen, however, said that a complete unification would also require an exact treatment of several doctrinal points, such as ministry, ordination, etc., for which there was not enough time now. In addition, the aforementioned change of the third article was still in their textbooks, and one did not want to recognize the expression "believe in the church" as un-Lutheran. Now A. and H. Preus explained that if it were of such great concern to "us," they would no longer want to use the expression. Several of the "ours" also recognized the fruitfulness of a union. However, since the letter from Drontheim against Olaus Nielsen had been put on the track

which H. Preus had once read in his congregation, and since he also now essentially agreed with it, Rasmussen said that if one could essentially agree with it, we should not think of a union, since that letter contained terrible errors, in that it denied that God's word in the holy Scriptures was the two-edged sword, nor could it come to the aid of a man in his temptations, but that baptism and holy communion alone were that sword. S. Preus now explained that he could not remember the contents of that letter so precisely, but that if it contained those errors, he did not agree with it. Rasmussen went on to say that he could well see the profit of a complete union, and that he lamented that in such a dispute the beginners in Christianity were often led away from the main thing, namely, to get to know themselves and the grace of God in Christ Jesus, by immediately turning their attention to the various doctrines, engaging in much dispute, losing diligence in sanctification, and opening their hearts to a loveless spirit; but to whom was the blame to be attributed for this? Those who stick to the truth and do not want to deviate from the scriptures, the symbols and the testimonies of the fathers in any point, or those who have allowed themselves deviations and changes? Therefore, the only way to remedy such damage seems to him to be that those who have allowed themselves arbitrary changes return to the old. In response to the question of A. Preus, what profit they could have from their present meeting, it was agreed that in the future both sides should seek closer contact with each other, so that through a mutual development of the doctrines that caused the separation in particular, they might come to the greatest possible agreement on the basis of the Word of God, our symbols, and the testimonies of the fathers; as well as that in daily contact with each other one should not give room to bitterness and unkindness, but instead look to the humble, gentle, and loving mind of Jesus. A. Preus now said no more about H. Preus' opening words that the two other Lutheran communities had to be regarded as schismatic, and also H. Preus considered his expression too strong. The meeting was concluded and they took leave of each other in love.

On Wednesday, the seminary was still to be discussed, in view of the measures taken at the last annual meeting to remedy the shortage of teachers. The building with the land belonging to it had been handed over to "us" in January, but teaching had not yet begun, since Father Rasmussen had to spend all his free time until Easter on the translation of J. Arndt's Postille, and later on traveling. Everyone saw the necessity that the sooner the better the lessons should begin, and it was decided that the main focus of the seminary should be to educate young men from 18 to 30 years of age who have come to Christian knowledge and must possess the necessary teaching gifts; but also to accept young men from 14 to 18 years of age who combine a Christian sense with teaching gifts. The impecunious, who are entitled to good hopes, are to be taught and maintained free of charge. Father Rasmussen was chosen to teach at the institution; he declared that he considered himself quite

unfit to take on such a post, and that he also had much other work and travel that he would have to stop in that case. It was thought that he would prefer to limit his effectiveness as a preacher at the congregation of Lisbon and the neighboring congregations in order to be able to devote himself to this important work. He then agreed to take over the teaching for the time being. It was decided that the classes would begin in October of this year. A board of the seminary was elected, which will meet for the first time in Koskonony on the second of October of this year.

Already at the previous meeting it was decided that if the subscription run for the seminary should result in a surplus, it would be used for the acquisition of a printing press, which would then belong to the seminary. Everyone recognized the necessity of such a printing press, both for the procurement of the books needed in the communities for school lessons, and for the printing of other good and edifying writings of our fathers. No less was the need recognized for an ecclesiastical newspaper, which, by focusing on the Holy Scriptures, the symbols of our church, and the religious and religious history of our country. It was therefore decided at the meeting that the members of the community should be informed about the pure Lutheran doctrine and introduced to it more deeply, and that the false doctrines that were emerging in some parts of the country should be revealed and combated. Therefore, it was decided to examine at the meeting of the seminary board in Koskonony, what the surplus would be for the seminary, since the last payment date fell in that time, and to send out a subscription plan to the communities belonging to "our" community, in order to receive a sufficient amount for the acquisition of a complete press. Such a lively interest in the matter was expressed that there is every reason to hope that it will soon be brought to fruition.

The next annual meeting will be held at Primrose Settlement in Dann Co, Wis. the first Monday in June 1856.

The above excerpt speaks for itself. **We rejoice in the** knowledge and determination, with all the love that the Lord of the Church gives to our dear brethren of Norwegian tongue in this country, of their victories and their works; and we ask Him to continue to hear the petition: Thy kingdom come, graciously hear.

A. B.

(Submitted.) **Conduct of the Evangelical Lutheran Synod of Eastern Pennsylvania in relation to the „Definite Synodical Platform.“**

While the Wittenberg Lutheran Synod in Ohio unanimously adopted the platform, as reported in an earlier article, the above-mentioned Synod unanimously rejected it at its meeting this year in Lebanon, Pa. on September 21 and following days. For what reasons the reader will see from the following excerpt from the proceedings.

"Since an anonymous pamphlet under the title of „Definite Synodical Platform" has been widely circulated in the church, and by introducing changes of the most alarming kind in the confessional position and ecclesiastical and fraternal relations of the different divisions of the Lutheran church among themselves, necessarily tends to unsettle, disrupt and divide the church; and since this Synod wishes by all means to keep such disturbance at bay, and turns away in horror and abhorrence from the intolerant and proscriptive principles there enunciated and proposed for introduction into the constitution of our church:- be it resolved that we hereby express our unconditional disapproval of this most dangerous attempt to change the doctrinal basis of the Lutheran churches now united in the General Synod and to overthrow its existing character; and that we hereby solemnly warn our sister Synods against this dangerous proposal, and express our earnest hope that none of them will either engage in or abet such a disturbance, but rather that each will be all the more earnestly concerned "to maintain unity of spirit by the bond of peace with their brethren in all parts of the Lutheran Church who profess the great evangelical doctrines of the Reformation." - —

Meanwhile, in the "*Evangelical Lutheran*"

An article signed 8. 8. (probably S. Schmucker) appeared in which it is denied that the platform in question is likely to cause a doctrinal dispute, and asserts that both the duty and the benefit of the individual synods require that it be adopted. Two of the points made under the latter heading are that such proceedings would lift their hearts by the consciousness of having honestly confessed their faith, and that the question of accepting or not accepting such a platform is tantamount to the question whether the churches and institutes of the New School Lutherans shall continue to serve for the propagation of the views and the attainment of the purposes for which they were founded, or fall into the hands of the Old School Lutherans. With regard to the first point, one must sincerely wish that

8. 8. and his comrades in opinion would like to consider that honesty, at least of one who wants to have a better hope than a heathen, requires not only that one speaks out what one thinks, but also and rather that one thinks, not as the evil and corrupt heart would like to guide the mind, through prejudices, fear of man and complacency, but as the Word, which is truth, teaches us. The other point is very pleasing, and is certainly not unfounded, since, according to reports, the preachers within the General Synod, who study the most diligently and administer their office with the greatest fidelity and zeal, are leaning toward the so-called Old School Lutherans.

A. B.

Synodical Statement.

October 15, 1855.

The undersigned, as Secretary of the Evangelical Lutheran Synod of Virginia, transmits the following introduction and resolutions adopted at the twenty-sixth meeting of said Synod, held at Zion Church, Augusta Co. Va. from the fourth to the ninth of October, 1855, in relation to the "*Definite Synodical Platform*," for insertion in the "Lutheran."

"Since a certain anonymous document under the name "*Definite Synodical Platform*" has come to light in the churches and has been distributed among our preachers, and since we do not know whether this has been done by a friend or an enemy; and since the matter is uncalled for and likely to cause division and strife, and moreover appears as an irresponsible interference with the doctrinal foundation of our church and as a presumptuous and impertinent prescription;

Resolved, then, first, that we as a Synod affix our seal of condemnation to this attempt, as to all others of a similar nature, and warn our sister Synods against the adoption of this strange document; resolved, secondly, that we deeply deplore the proceedings of our brethren of the Wittenberg Synod, who have adopted this strange document, and cordially request them to reconsider said proceedings; and resolved, further, that this introduction and resolutions be sent by the Secretary to the various newspapers of the Church for publication.

A. S. Rude Secr.

The Osnabrück Consistory

has published Luther's little catechism un mutilated and with a book of sayings in order to displace the Hannöversche Landescatechismus. In the preface to it it says: "Longer than 300 years ago this little book was made by the honorable man of God Dr. M. Luther. It is therefore already quite old and is still very young, and will probably remain young as long as there is a Lutheran church on earth. For the catechism is taken from the Bible, it is the Bible in miniature. What you have to believe, do and hope in order to become a happy man here on earth and a blessed man there in eternity, the Catechism tells you in short words, but clear and true and in such a beautiful way that in the long time of more than 300 years no learned man could have said it more beautifully and better than Dr. Martin Luther did. In more than twenty languages, the booklet has passed over the earth, and millions of hearts have been refreshed by it in life and death. Next to the Bible, the Lutheran Church has no more precious treasure than this little book, which has contributed more to the preservation of pure doctrine and the promotion of a moral life than any human book in the world. That is why the Catechism has been so dear to pious souls throughout the ages."

This is followed by the partly well-known testimonies about the catechism from Luther himself, from Joh. Matthesius, Justus Jonas, Seckendorf, Bogatzky, from the historian Ranke and Duke Friedrich II of Saxony. - The decree of November 2, 1854, accompanying the booklet, prescribes for all elementary schools: "Henceforth, catechism instruction is to be given exactly according to this book, the same is also to be used diligently in the instruction of biblical history, and therefore care is to be taken that this new edition gradually comes into the hands of all children." - —

The London Bible Society.

It celebrated its annual festival this year on the second of May. The report spoke of favorable successes and growth everywhere. From the depot in Paris, 109,235 holy scriptures had been distributed. In Germany 77,835 Bibles were distributed, in Brussels 27,000, in Amsterdam 20,000, in Switzerland and Northern Italy 20,639. This was also the case in other countries, even in the East Indies and China.

148 auxiliary societies were newly formed, and the income amounted to 61,878 pfd. sterl. in contributions, 59,600 pfd. for sold Bibles and wills, thus total income 124,478 pfd. St.

The following were issued in the year under review: from the deposit at home 1,018,882 from the deposits abroad 431,994

Summa 2,450,886 h. Scripture.

The total number of Bibles sold by the company is 29,389,597 copies. *

The money issue for the year was 149,040 pounds sterling, or a deficit of 29,782 pounds st. 87,000 Bibles were sent to Crimea and Constantinople, 38,000 to Paris for the military.

(From the "Luth. Herold.")

to the following highly important work: **Catechism interpretation** ckus.

Dr **Luther's writings and the symbolic books**, compiled
from

Ernst Gerb. Wilh. Keyl,

Pastor St. Paul's Lutheran Parish in Baltimore,

Second main part.

In 1853, the Beck'sche Buchhandlung in Nördlingen published the first part of this interpretation of the Catechism, comprising the first main section. Not only in Germany, where it appeared, but also in America, this book found a most favorable reception and abundant sales.

In the same way as the first main part, the second main part, comprising the three articles of the Christian faith, has been edited by Pastor Keyl, and the undersigned hopes to be of service to Lutheran pastors, school teachers, home fathers, and all Lutheran Christians in general by publishing this book.

It will be printed in the same format and with the same typeface as the first part and will cost 1 dollar permanently bound in cardboard. Printing will begin as soon as 500 reliable subscribers are available.

Collectors of subscribers receive one free copy for every 10.

All Lutheran pastors and school teachers, or anyone else who takes a lively interest in the publication of this work, are most respectfully and urgently requested to contribute with all their strength that it may obtain the widest possible distribution in the Lutheran Church.

Heinrich Ludwig,

Publisher and printer, 15 Vesey St.

New-York, November 1, 1855.

Receipts and thanks.

With heartfelt thanks to God and the benevolent donors, I hereby certify that I have received from Mr. Dietrich Kruse in Addison and from Mr. Heinrich Åruse there \$5.00. May the rich God reward them temporally and eternally. Wilhelm Bartling.
Encerdia-Cvlllege, Nov. 6, 1855.

Get

to the Synodal - Casse of the Middle District: s From the following congregations has arrived; Minder congregation of Mr. Pastor Schwan in Cleve- ' land\$66

	.88	
" St. Paul's Parish in Fort Wayne	18.00	
" Loilisc Kablenberg	1.00	
the congregation of Mr. Pastor Strikter in Inde- pmdcncce	10.25	
"the congregation ofMr. Pastor Laib	5.00	
""""Dietz at Pigua Road7	.25	
l""""Werfelmann	2.33	
""""Chick Euclid as follows:		
Friedr. Rolf KIM; Bcnde KIM; collected on Unke- meicro infant baptism \$1.96: at Bloomen- kamvs wedding collected 53 cts; baun Collecte I as on Sept. 1		
\$4.11	8.60	
From the Gemeindm of Mr. Pastor Hüsemann: the Emmanuel congregation 51,45 and the one at Ehester \$2,45 " the congregation of Mr. Pastor Stücken in		
Lo- gansport	5,80	
" der GemeindedesHermPastorSchürmann- .-. 2,12^		
""""Bergt	3.12^	
/, "" "" Wichmann in		
Cincinnati	11.84	
" of the congregation of Mr. Pastor Richmann in		
Fairfield Co., Ohio	17.47	
" of the congregation of Mr. Pastor Kalb as Collecte from June to the end of September	11.00	
" theMr.		
PastorSchuster	7.56	
"theCommunity "" "" Heid in Pomeroy5	.00	

"" "" Fritze in Adams
 Co, Yes. 2.27
 " some members of the Mr. Pastor Stecher as;
 C. Brandt 51.00; H. Brueggemann 51.00; then from the Cent Casse of St. Peter's Parish in Huntington 56.00 8 00
 " of the congregation of Mr. Pastor Junget in Liver
 pool, Ohio 20,00
 " of the congregation of Mr. Past. Fricke in Indianapolis 7.00
 "" Saupert in Evansville 5.20
 "" "" " Engelbert 4,00

in total: 5 232.15

Contributions of the pastors and school teachers: The pastors: Kühn 53,00; Professor Crämer 52,00; Stücken 52,00; Daib 51,00; Werfelmaun 51,00; Hüsemann
 51,00; Schürmann 51,00; Bergt 51,00; Lindemann 51,00; Richmann 51,00; Kalb 51,00; Sauer 51,00; Eppling 51,00; Schwan 51,00; Fricke 51,00; Kunze 51,00;
 Saupert 51,00; Stecher 51,00; Wambs-gans 51,00; Fritze 51,00; Letzer 51,00; Schuster 51,00; Wesel 51M; L-trieter 51,00; Dr. Sihler 53,00; Föh-inger 51,00;
 The Heren school teachers: Wolf 51,00; Zage! 51,00; Richter 51,W; Kappel 51,Oil. Summa 536,00

Chr. Piepenbrink, Cassirer.

Get

n. to the Concordia College Building:
 Bon Herr Heinrich Meyer in Benton Co, Mo..... 5-50 " of the congregation of Mr. Pastor Sauer in Jackson.
 Co., Yes.:

H. Benter and F. Schcpmann L 53.00; H. Schneider, F. Poltert, F. Schepmann, H. Beukmann, H. Otten, K. Sundermann, F. Kleekamp, G. H. Schcpmann, G.
 Surcnkamp, F. Sundermannä 52.00; W. Gottschmidt, H. Michael, H. Altermaier, H. Tbormcler, H. Steinbrück, H. Reitmeier, H. Driebaus, H. Meidla, F. Siefker, G.
 Möhlenkamp, H. Aufenberg, G. Schern, , F. Steinkamp, W. Duwc, H. Dillmeier, I.
 Freier, H. Meier, G. Stolker, H. Brttenbank, F. Eggemann L 51.00; H. Helunann 51.25;
 H. Bühner 51.40; G. Topyy95 Cts.; I. Stuckwisch 70 Cts.; H. Niewede, F. Siep, G. Möhlenkamp, H. Robert, H. Aubke, F. Beneberg, I. Bischof, F. Meier, G.
 Wicnborst, F. Howener L 50 cts; H. Mascher 85 cts; H. Buse 35 cts; I. Niewede 30 cts; G. Tbormäler, N. Stuckenberg, S. Schröer, S. Vortmann, F. Hollen ä 25 cts.
 63.65

Collecte of the congregations of the pastors Saupert
 and Wesel, collected on Jubilee d. 25 Sept. 17,00 by some members of the congregation of Mr. Past.

Stoker 4.75
 s " the congregation of Mr. Past. Richmann 12,45 s " I. S. by Mr. Past. Werfelmann 3,00 i " the congregation of Mr. Past. Fricke in Indiana-
 polis, Yes., third broadcast 14.13
 b. to the synodal treasury of the western district:

From the municipality at Stringtown, Cote Co. mo.-- 53.25 " from the JionSgcmcincd in Cote Co. mo.-- 2.68
 " of the congregation of Mr. Past. John in Colecamp,
 Benton Co., Mo. 2.00
 "Some members of the community of Herm Paff. Ways
 in Benton Co, Mo. 2.00

E. Roschke.

Received

for the school teachers Heid:
 Bon Mr. Pastor Scholz\$- .50
 "" 50
 "" 50
 "" Richmann 50
 "" Sauer
 50
 "" Schürmann 50
 "" Wichmann 50
 "" Bold 50
 "" Calf IM
 " of a Christian friend, through Mr. Rev.
 Trautmann 50
 For the verw. P äst. Fick: from Mr. Päst. Weyel 50
 Jür. verw. Frau Past. Häckel:
 from a Christian friend, through Mr. Pastor Trautmann 50

E. Roschke.

He hold

n. to the general synodal - Casse:
 From Mr. Past. You at Fort-Wayne)0.5v
 for the general president:
 From the congregation of the said Mr. Past. You ... 11.15 From the centcassc of the congregation of the said Mr. Past. Weyel,
 Yes. 12,90
 b. to the Synodal - Missions - Casse:
 From Mr. Peter Sauvage in Pomeroy, O. 2 .00
 " of the branch parish of Mr. Past. Stecher in
 Lank-Taunsch at Huntington, Ja. 1. 50
 "Herm G. Schepmann in Mr. Past. Sauers
 Municipality 1, 00

" the congregations of Mr. Past. Hüsemann
Past. Wichmann in a
cinnati -15

5.50 By Mr. Past. Weyel from his congregation
.00

g>70 By the congregation of Mr.

" to the congregation of Herm Past. Dietz at Fort-Wayne 21.83 e. for the support of Concordia College:

Don Mr. Divine lithographic printing in St. Clair Co., Ill. 2.00 ä. for poor pupils and students in the Concordia--
College and Seminary:

From Mr. Gottlieb Steindruck in St. Clair Co. - 4.00 Collection at Herm Jünger's wedding in St. Louis 3.75 From the congregation of Mr. Past. Scholz in Minden,
Ills. 6.23

F. W. Barth el, Cassirer.

For the Lutheran have paid:

The 9th year:

Messrs. Dietrich Brockschmidt, W. Fißmer.

The 10th year:

Messrs. Dierich Brockschmidt, W. Fißmer, Br. Tatgr.

The 11th year:

Messrs. Bracher, Brnkhardt, Christ. Becker, Fr. Benzmann, G. Bernthal, Conr. Brandes, H. Behrens, H. Brüggemann, F. Beckemeier, G. Bohne, Fr. Borges, Fr. Böhning, H. H. Böhning, I. H. Böhning, Joh. Bauer, Diatr. Brockschmidt, G. Dörst, Joh. Dimmig, EggerS, A. K. Ernst, Past. Engelbert f-35 C.), H. Fricke, W. Fißmer, G. Fischer, Dr. Fahrer (-50 C.), Past. Hengist (-50 C.), G. Heilbronn, Heinr. Hartmann, I. Hofherr, G. Hcllmann, I. Knothe, D. Korff, Kundinger, G. Müller, F. Welcher, I. F. Matthias, Mich. Meyer, W. Pieper, Past. Pinke- pank (5 Er.), I. M. Reif, Past. Stecher, G. Schulte, F. Staiger, F. Schwerdtfeger, L- Sauer, G. H. Scherler, Past. Strikter, Past. Sauer (P3.50), Matth. Schmutde, F. Tonsing, H. Tvpl, Weinhold, Chr. Zitzelmann.

The 12th year:

Messrs. A. Brose, W. Baade, D. Bück, Ch. Becker, P. Beyer, Jakob Bürger, K. Blecke, Carl Brandt, G. Bohne, G. Aerger, Chr. Bohne, Fr. Borges, Fr. Böhning, H. H. Böhning, I. H. Böhning, Gerh. Heinr. Brockschmidt, Diatr. Brockschmidt, Ludwig Brockschmidt, G. Dörst, Past. Dir- (10 Er-), A. K. Ernst, Heinr. Evers, Past. Günther, Past. Hengist, P. Hofmann, F. W. Hartmann, Maria Hölter, I. Knothe, K. Kleppisch, Chr. Kohlmeyer, D. Korff, Lankcnau, Friedr. Mehl, M. Merz, W. Meyer, C. F. G. Meyer, I. Müller, I. H. Matthias, F. Oelschläger, Past. Pinkepank(7Ex.), W. Paul, W. Richter, Matth. Schmutde, Chr. Schaper, Dr. Sihler, A. Steinka'mper, G. Strieger, G. H. Scherler, Past. Strieter, G. Thieme, G. Trier, Weinholdt, A. Wichmann, G. Wolf, Chr. Wöbking, Wü- kming, Past. Weyel.

The 13th year:

Mr. Past. Hengist - 50 L.

Changed addresses.

Lev. k'. A. Doelcel ü^ttl'orll, ^VisL.

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IZr^nn 1^ 0.

JVillinins Ov, 0. "

Books and pamphlets, to have at the Urterzeicknichten for the buried prices. - - >> —

- Hirschberg Bibles, very schön and durable gebunden in leather, ' \$2,75
 Bvllständige Bibles, large format, good printing paper bound in black gcvrlestes leather ä 1.00 "" gr. form., good printing paper finely bound.
 m gilt edges, cover gilding and case ' 2,00
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 Splendor binding2 .00 "" k l a format, otherwise as above 0.60
 Binding2 ,00 "" Belin paper, splendor
- New Testaments, large octavo< 1/10
 "" with psalms in gold cut 0,20 Concordia book, New York edition 1.00 " Detzer sckc "" 1.25
- Church hymnal for evang.Kutb. Published by the local Lutheran congregation of U. A. Lcnf. in pressed leather binding, 0,55, a dozen 5,80, a hundred 15,00
 The same in larger print and Fvr in a t, the piece 0,75 the dozen M,00, the hundred (>2,50 (Bon both formals are also Exemplarc, elegantly bound, in gilt edges, for the price of P l, 10 to \$1,75 vorräthig).
- Dr. Martin Luther's Small Catechism, unchanged imprint, the piece 10 Cts, the dozen 1,00
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- Johann Hübner's Biblical Histories, Ncw-Avrkr edition, the piece 25 Cts, the dozen 2,00
 New primers, or ABC and reading book for Christian schools, edited by the cvana. luth. Svuodc of Missouri, Ohio and other Ltaärcn, the piece 0.10 the dozen 1.00
 Timothy, a gift for cmifirmed youth, second edition, 0,20 the dozen 2,00
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 Third, Fourth, Fifth, Seventh, and EighthTvnodal Report of the German cvang. luth. synod of Missouri, Ohio, & a. St., each0.10
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 Days of the week 2c. 0.05 The dozen 0.25
- Sermon preached on Easter Day, 1851, at St. Louis, Mv. by Prof. E. F. W. W a l l h c r, 0.05
Whose sermon on 1 John 2:11: Why can and should not the belief that your wabre church is actually invisible and scattered over the whole world tempt us to leave your faithful visible church 0.05
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 Conversations between two Luteraneru about m e thotism, 0.05
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 " " to the naih lords of all stands
 that they establish and maintain Christian schools so-called, 0.05
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 vr. Martin Luther's Complete Spiritual Songs
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(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The sixteenth chapter.

Here now follows the work of the "seven angels," which, as already said, is nothing else than the work of our blessed Dr. M. Luther. For the papacy, there are seven plagues, because it was overthrown by them.

The first plague: V. 1. and 2. a gland, i.e. where the pus was hidden before, it now comes as a boil of light: because the gospel makes it obvious. This happened when Luther brought forth the Word of God, and by the bright light of it all the world had to recognize that the papacy was an abominable idolatry. What had hitherto been regarded as good and wholesome was thereby branded as "an evil and wicked gland.

The second plague: v. 3. the sea becomes blood. The knowledge of the Lord covers the earth like the waves of the sea and becomes an unheard-of torment for the followers of the lie, so that they die over it. For while in former times the papists played like fish in the sea without danger, they have now become a carrion that stinks among the people. To them, the word of life becomes twofold a stench of death to death.

The third plague: vv. 4-7. The streams and fountains of water become blood. Orthodox preachers and schools preserve the pure doctrine and are thus exposed to the fountains and streams. For the papists, they are death.

"Who was there": God seemed to be no longer there; but now it turns out that he only put the rod into the water.

"from the altar": - now the sighs of the saints are heard.

The fourth plague: v. 8. and 9. The sun burns like fire. This is Christ. The papists had covered him with masks. But now his face shines in the preaching of the Word of God. There it becomes hot for those who buried him. But the fire of public shame and of a beaten conscience is only the harbinger of the terrible judgment of God and the eternal torment of hell. Nevertheless, they repent as little as Israel did when they rejected Christ.

The fifth plague: v. 10. II. The chair of the beast is darkened. The papacy remains, but comes in contempt, "biting their tongues in pain": the eulogists of Antichrist, his hired advocates have a hard job, which is only rewarded with pain and brings them ridicule and contempt from those they serve. For Prierias, Eck, and the authors of the Confutation have gotten nothing out of it. What blindness! They are beaten and do not repent.

The sixth plague: vv. 12.--16. The Euphrates dries up. This is aimed at King Cyrus damming the Euphrates and entering Babylon, which held Israel captive, through its bed. To this is not unequal, what in of the Reformation. For the mighty wall of the Antichrist, which held Israel captive, was not climbed by force; but the torrential river Euphrates dried up, which the papists had nevertheless squeezed into their empire and bent with great guile. Just as the Euphrates, which came from paradise, had to become like a snake in its course in the mighty eagle's claws of the cosmopolitan city of Babylon, so that it flowed three times through the same village before it reached the city, so the divine revelation, which had begun in Eden, was not fulfilled, The divine revelation that had its beginning in Eden, even before the papacy unfolded its power, was counterfeited by Roman cunning, stopped in its course by serpentine coils and made completely subservient to the whore who sat by the waters, listening to the kings of the earth with the wine of her sorcery. The pseudo-isidorean decrees gained such prestige that it was as much to contradict God and fall away from the Gospel as to rebel against them. This was the fairway for Babel's merchants, who made it rich and great, for the scribes and shouters who served the Roman whore. The current was raging and deep. The longer it lasted, the less the deception could be detected. - But that changed when Luther came. The stream became shallow. One saw how its water fell. It came to light that the faith of the peoples, on whose waves the pope had been fed, as it were, had been led into a crooked bed of lies. There one just rose by help of the stream, the baby-

50

lon owed its protection into the walls of the idolatrous city: the faith of the people allowed the witnesses of truth to enter.

The kings from the exit of the sun found a prepared way: i.e. as soon as the papacy fell, Christendom came again to its right of grace of the royal priesthood.

But "the beast" did not rest yet. Three unclean spirits, like frogs, fought with faint cries for "the beast in the reed" (Ps. 68, 31.) and awakened kings and the circle of the world to prepare for battle. In the meantime, the "great day of the Almighty God" came. - Therefore let no one be afraid of them, though they perform signs, but watch and listen for the voice that cries out between them, "Behold, I come as a thief 2c.

The place where they will be gathered is called Armageddon, literally: warrior's spell, i.e. as Luther explains it: "damned warriors, cursed armor or wretched men of war." Like a magic spell, consternation will fall on them, so that they will be caught, entangled and blinded, like Midian.

The seventh plague: vv. 17-21. Various signs that testify as a public sign that the Holy Spirit has done His work. Spirit has accomplished his work.

The air is a common image of the Holy Spirit, cf. Genesis 1, John 3. He will renew the church with his gifts and frighten the wolves that raged in the sheepfold. Voices, thunder, lightning, earthquakes indicate that the Lord is plowing a new one. With carnal wisdom it is not possible to argue against such forces. What is the use of a master builder when the earth shakes to its foundations?

I do not know what it is that "the great city becomes three parts. Perhaps it refers to the divisions that even the papacy could not avoid. Or it indicates that since the Reformation the papal rule could only hold together at most what wanted to fall apart. Before, the whole empire had had a hold in itself. Now, however, what was not held particularly tightly fell down.

"The cities of the Gentiles fell" -: i.e. until now the Gentiles had ruled. It had remained, although the cities of the Gentiles had fallen outwardly long ago. Now the gospel arose, the cities of the Gentiles fell even more.

Then the Baalspawn scratch themselves and cry out that God may remember Babylon: but their work accomplishes nothing but that "Babylon the great shall be remembered before God, to give her the cup of wine of his fierce wrath.

"And all the islands 2c. Among them is presented the deceptive hope that was placed on the new world in the papacy since the Reformation. For although many islands became known at that time, they escaped, because they only served to make the Roman idolatry lose its magic power and its most powerful mammals under

the princes, like Spain were invalidated: because America was its fall. The "mountains" are Papist kingdoms, they can also no longer protect.

The hail are heavy plagues, bloody wars and the like.

N. B. The Antichrist now whines about these seven plagues and calls his cry of fear the seven words of Jesus on the cross. That is really antichristian! But our Elijah has a hard heart. Even the bloody tears of the Baal priests do not move him. His water is at their throats, - the double-edged sword of the Word of God. One hears their hoarse voice only "in the chamber." (Matth. 24, 26.) And Christ assigns his: "accomplished!" to their merciful slayer.

Notes on Chapter 16 of the Book of Revelation.

V. 16. It was a shining armor, that only the one who put it on was worth something; yes, it covered all the disgrace that was attached to the person. Just as now the papists write, knowing the spirit of the times: a rascal is he who does not zealously support the Jesuits. But the Holy Spirit warns against such a splendid skirt, which promises to cover all guilt with its ornaments of arms, as against a terrible nakedness (v. 15). And he flattens the glorious place of election. As a consolation for those who set their date on this world, he calls the "place" by its right name, but only in the Ebraic language. Here the shield-guards of the whore shall still be called "holy and blessed armor" by many.

V. 17. "A voice from heaven out of the throne" says, "It is done." On earth, on the other hand, one generation cries out to another: It is not yet done; the right reformer has yet to come. Blessed is he who accepts the seal which God in heaven has pressed under the rediscovered old eternal testament, on which the Lutheran church was built, for its authentication.

V. 18. "Thunder and lightning" are revelations of God's wrath, terrible judgments for the ingratitude of the world (cf. Cap. 14, 15.). The "voices" think in time what God intends to do. They are righteous preachers. But although they precede the thunder, God still warns in vain. Then the signs of the last day must follow with power. "A great earthquake" (cf. the Gospel on the 2nd Advent: - "and the powers of heaven also shall be shaken"): of this the world now trembles, that all bonds shall be loosed in heaven and on earth - as never! Also the pagan altars fall, not at first because the faith overthrows them, but because the praying idolatry is still too human for the devil and he now wants to kick his servants into the most stinking dung in gratitude for the sacrifices they have brought him, so that also the cattle run over them with their feet, because they are nobler than they.

V. 19. "And the great city became three parts": - Where once the papacy ruled alone, there is now one part still pa

pistic, another Lutheran, a third reformed. So rugged is the mountain, on which the Antichrist still asked for his castle. Thus, the Antichrist's resistance to God's Word is to blame for the fact that Christianity is being miserably torn apart. That is why he had to keep the fruit of his outrageous defiance at Trident in his dark cellar. For that has its name from "three teeth". As if the devil wanted to shout to all the world: "Behold here the greatest beast of wonder that I have begotten in Christendom to no small glory: it has three teeth, in order to tear Christendom apart under the pretense that it will soon belong to the Holy Trinity.

But "three parts" can also mean as much as: three lords' prey, namely the devil, the world and the flesh. This is then also a beautiful title for "the great city," which the triune God is said to have built for his unified dwelling.

The "three parts" would still like to make clear that, while earlier in the papacy the church, authorities and marriage had been delayed by the Antichrist on a string that did not come from his neck, now each estate wants to assert its rights and makes trouble for the pope.

"and the cities of the Gentiles fell" - can also mean: since the secret wickedness of the Antichrist has been revealed, it has brought the abomination of the Gentiles into oblivion. One talks now little more of the old idolatry, if one wants to inculcate the first commandment. Thus the cities of the heathen have fallen and the papists have come in their place. - This prophecy was fulfilled even more conspicuously when, from Luther's time on, the discovery of distant parts of the world penetrated deeper and deeper into the last nooks and crannies of the old paganism, and the bulwarks of it were destroyed, without Christ's kingdom spreading any further. The cities of the flocks only "played": they were deprived of their civil rights, but little care was taken for them.

V. 20. cf. Esaias 2:6-21. "The day of the LORD of hosts shall pass over all the high mountains, over all the ships of the sea, and the idols shall be utterly destroyed. Like a flood of sin, God's wrath will cover all the world. Zero previously wanted to escape the affliction, which testified to the judgment that was approaching, by fleeing to distant "islands." But when God's wrath is revealed and the children of wrath must stand before their judge, all "isles" flee: for they cannot render to conscience the service it desires. Cf. Ps. 139, 7.-12. So they cry out then:

"Mountains fall upon us"; but "no mountains were found."

V. 21. What we call hail among the Greeks actually means something that is let loose. This corresponds to the judgments that are presented here under this plague of Egypt. The word of God was pushed so far away from them that it was as if the Lord had never spoken to them.

the children of men. For a while, God let the swine have a good day and fixed, as it were, the threats of his law over the heads of the despisers. But now he lets go: i.e. the plagues, which his long-suffering had so far postponed, break in, because he withdraws his hand and allows the devil to strangle the children of men. So then even the "defiant" enemies of truth cannot avoid the painful touch they have so long evaded. In the heavy judgments that fall upon the world, God's word falls upon their heads like hailstones.

But hard heads remain: for it says further, "and men blasphemed God above the plague of hail." The world is now full of such blasphemy.

(From Freimund's Wochenblatt.)

An emergency defense of faith and love.

Prelate Kapff held a sermon on love at the well-known and much-discussed Kirchentag in Frankfurt a. M., which was printed and thus also came to Freimund's attention. The following passage from faith and love is found in the intestines, which I do not want to withhold from the reader, but about which I also want to express my opinion with a few words. The place sounds:

"What prevents not a few from loving is faith. Faith? Is it not the root of love? Certainly it is. But if one does not have the right faith, how can one love him? So many say now, and often they do not put the right faith only in the firm faith, but they demand to the utmost that you believe everything, just like them, and whoever does not believe everything, just like them, they do not give him the brotherly covenant, they do not love him. So now many in the German districts have not come to our church congress, we are not confessional enough for them, or we are not strict enough in this or that. Love friends who remain so far away from us, look at Jesus, as he also loved those whom you must certainly regard as worthy of being far away from you. There is the Samaritan leper, the Lord did not say to him: Become a Jew and I will heal you; as a Samaritan he healed him, and the Samaritan gave God the glory more than the 9 Jews who did not give thanks for the healing. There is the Samaritan glory at Jacob's well and the Lord spit with her, so much so that the disciples were amazed that He was talking to her, yes He even went into the little town of the Samaritans and stayed three days with these people who were considered heretics by the Jews. What do all our differences of Lutheran, reformed, united mean against the gulf that took place between Samaritans and Hilden? But the love of Jesus filled this gap.

O come, ye brethren of diversities, let

We also want to fill the gulf that still exists among us because of the differences in faith. We do not want to fill it with the ice of indifferentism, not with the sand of vain human statutes, not with the soil of empty rational thoughts, but with the holy binding agent of love that flows from the cross of Jesus. But by the holy binding agent of love, which flows from the cross of Jesus, we want to fill it. We certainly do not want to forgive anything to our "most holy" faith, and let each one be sure in his opinion; we also do not want any quarrels of faith and no love at the expense of sincerity, but also not sincerity without love; we want to love all who love the Lord Jesus out of a pure heart, and where we are not yet able to unite in matters of faith or rather in matters of dogmatics, we want to pray for and with each other and we want to think: Up in heaven, there we will "understand better", then we will no longer have piecemeal dark knowledge about the secrets of the infinitely great and glorious truth, but will recognize Him, who is the truth Himself, face to face, and then everything will be cleared up, and how ashamed we will then be, if we quarreled here on the way to one goal!"

I, Freimund, only want to confess what everyone knows who knows me from the past, and what everyone can know who has only gotten to know me from No. 2 of my weekly journal, that I am also such a one to whom these words are meant, therefore it is in order that I take care of myself and my fellow members and say against it what is to be said, but promised: sine ira et studio! For it is not about my person or about any person's person, but about the cause, namely about the cause of our Lutheran church.

What the prelate said there, he obviously did not consider enough "and before God, otherwise it would have come to him that his words themselves are not from love, which Paul 1 Cor. 13 praises as the right characteristic of a Christian and of which he testifies: "It does not rejoice in unrighteousness, but it rejoices in the truth. Now it is certainly unjust to put words into a man's mouth which he has never said, and to base a fresh accusation on them. And if one then rejoices that one has been given out in such a way that it asked for something (although I do not trust the prelate with such a thing, but many others do), then one certainly does not rejoice in truthfulness. But the prelate has done the one thing in the quoted passage of his sermon and has given the least cause for the other; for I am sure that he cannot give an example of a Lutheran, no matter how rigid, who really uttered the words he quotes: "If one has not the right faith, how can I love him?" No one has ever said that. But if the prelate had wanted to speak the truth, he would have had to say that many say, "If one does not confess the right faith, how can I in ecclesiastical fellowship with him stand?" That would have been in accordance with the truth, but that would have broken off the whole proof and no one could have been happy that this time the rigid Lutherans got something out of the mouth of such a man, but many would have thought in their

hearts: Yes, but that is also quite natural and in order, because common faith belongs to the ecclesiastical community! But it is obviously another thing not to be in church fellowship with someone and another thing not to be able to "love" him. If the prelate had put the first sentence in accordance with the truth, then the other one, which is correct: "So now many from the German regions have not come to our church congress; we are not confessional enough for them or otherwise not strict enough in this or that piece" - he would have looked and sounded quite openly and simple-mindedly into the world, and many a simple-minded soul would have had to "think": Certainly, if they are not of the same opinion with us, they cannot well go together with us and work together with us! But because of that preceding untrue sentence, this true one also gets a crooked look and betrays the evil suspicion: They did not come because they do not want to love us, - and leads to the unjust conclusion: Whoever stayed behind from the church congress because of confessional misgivings, has no love. In order that confessional faithfulness and conscientiousness may also get one thing out of the way and its good right be cut off from it, the prelate asserts: "Very many also often place the right faith not only in the firm belief in the Bible, but demand to the utmost that one believe everything, just as they do, and whoever does not believe everything, just as they do, they do not give him the brotherly hand, they do not love him. Again, this speech is nothing less than out of devotion, and therefore not out of love. For the prelate knows very well that our faith is not a self-made and invented one, not a subjective one, as is more learnedly expressed, but that it is the faith which our church has confessed from the beginning to be founded in God's Word, and whose truthfulness and correctness have not yet been refuted from God's Word. Therefore, our faith is really nothing other than the firm Bible faith and is an obvious untruth and injustice, if the prelate suspects our peculiar faith and our confessional loyalty as obstinate stubbornness and unkindness. But with the Bible verses that he raises against us and with which he wants to stir our consciences, he does not hit us at all, so that he only makes us all the more firm in our previous convictions and practices. "There is the Samaritan leper," he calls to us, "the Lord did not say to him, 'Become a Jew, and I will heal you;' as a Samaritan he healed him. "2c. - Accordingly, the prelate had to be able to show examples of Lutherans, nota bene, of real, believing ones! —,

who did not feed a hungry person, water a thirsty person, clothe a naked person, take care of a sick or abandoned person, nurse him or otherwise care for him - provided that they could - because he was not a Lutheran, because he was a Jew, a Catholic, a Reformed or a Uniate; can the Prelate really show even one such example? I will never believe it until I am given proof. Or even only one example of one who has pronounced such principles? If he cannot provide the proof, he has not spoken out of love, for he has not spoken out of truth. But the prelate will answer: Do you not reject all Confederation? And Freimund confesses: Yes, we do. But the prelate must know, and does know, that there is a great difference between confessing and sharing works of mercy with people of whom I am convinced that they have a false faith not founded in God's Word, by which not only the infirmities of the body but also the infirmities of the soul are to be remedied - and this is called confederation - or whether I refuse to lend a helping hand, refuse a morsel of bread or a drink of water to someone of whom I know that he has a false faith. We do the former, that is true; the prelate blames us for the latter, citing the example of the healed Samaritan, but against the truth and thus against love; I will continue to assert this until Prelate Kapff provides clear proof to the contrary. We have a good conscience, thank God! But perhaps the other example will strike us all the more deeply. "There is the Samaritan woman at Jacob's well," the prelate continues to call out to us, "and the Lord speaks with her, as much as the young people are surprised that he speaks with her, yes, he even went into the little town of the Samaritans and lived for three days with these people, who were considered heretics by the Jews. What do all our differences of Lutheran, reformed, united mean against the gulf that took place between Samaritans and Jews? But the love of JESU has filled this gulf." - It is well said, I say, that Jesus proved that he did not know anything about religious hatred, that he did not let anything stop him from leading the erring souls to the truth, because he "missionized", to use a modern expression, among the Samaritans. And the example strikes us strikingly when the Prelate can prove to us Lutherans that we let ourselves be kept from missionary work by our alleged lack of confessional love, or that we let ourselves be kept from occasionally addressing a reformed or unconfessed person, freely confessing our convictions and also bringing the other person to a knowledge of the full and pure truth, in order to make of him a "true disciple of Jesus" who in all things sticks to "his word. (Joh. 8, 31.) Of course, **he will** hardly succeed in this. But if

If the example given proves (as it should) that the Lord Jesus overlooked the confessional differences, left the Samaritans their false faith and practiced only blind love, and that we should therefore do the same, we might perhaps feel a little uneasy in our conscience if John did not fortunately expressly tell us that the Lord Jesus had said to the woman: "Ye (Samaritans) know not what ye worship: but we (Jews) know what we worship, because salvation cometh of the Jews." I think, in this sense he will have preached in the little town to the whole crowd of Samaritans and will have converted them to Judaism, of course to the right one, "in spirit and in truth!", and this was his love against them. But that he united and confederated with the Samaritans is certainly not to be read out of the fourth chapter of John with the best will in the world. Well, then we Lutherans are of good cheer, we do not want anything else and no one can blame us for anything else on the basis of truth.

Thus, the attached call to confederation cannot and must not go to our hearts in such a way that we would follow it from now on. For how should we trust the assurance that the gulf will not be filled with the sand of vain human statutes, after the prelate has tried to throw sand in our eyes and those of other honest people by truly vain use of the Scriptures, in order to fill the gulf and drag us over? How should we be enticed by the assurances that we do not want love at the expense of truth, after we have just been treated with a strong dose of love without truth? And that we should not forgive our most holy faith anything, because of which we have just been suspected? - No, dear sirs, leave us in peace, we are not forced to do so. - Let us not think that we have already grasped it, but only want to pursue it, and may the merciful God teach and strengthen us to show our faith actively in love and to practice love that is in accordance with our faith, that does not sin against morality and thus against itself. And if we so faithfully hold fast to the "things" which He has clearly revealed to us, then we will certainly not have to be ashamed before His most holy face. May He help us! Amen.

(Submitted by Ph. G.)

What is the true meaning of the baptismal formula: I baptize you in the name of the Father, the Son and the Holy Spirit?

The venerable and learned theologian, Johann Gerhard, writes: "The words of divine institution, Matth. 28, 19: "Go into all the world and teach all the Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit," must be carefully considered. From them it is clear that by virtue of

of this commandment and of the divine institution, the name of the Father, of the Son, and of the Holy Spirit is invoked over the person to be baptized, and is joined to the water in baptism. Therefore, when the baptizing preacher says: "I baptize you in the name of the Father, the Son, and the Holy Spirit," these words are to be understood in such a way that this is to be indicated: 1. that baptism is not a mere ceremony devised by men, but an endowment of the true God, a holy sacrament instituted by God, namely, of

him who is one in essence (therefore it is not called in the names, as in many, but in the name, as of the one true God) and threefold in persons, who are expressly called Father, Son, and Holy Spirit. 2. that the preacher does not administer this sacrament at his own discretion, but in the place of God, whose servant and steward of fine mysteries he is. Therefore, when the preacher baptizes, it is just as good as when God Himself baptizes 2 Cor. 2, 10: ""For I also, if I forgive anything of any, forgive it for your sakes, in Christ's stead."" 2 Cor. 5:20: "We are therefore ambassadors in Christ's stead, for God admonishes through us." (3) That upon this water of baptism the name of the one true God, the Father, the Son, and the Holy Ghost, may be invoked, that he may be present in this act commanded by him, according to his promise, and receive the person baptized into his grace. 4. that the water of baptism is no longer mere and ordinary water, but such water through which the whole Holy Trinity wants to be effective for the salvation of the baptized, through which it therefore also works powerfully in the act of baptism according to its promise. I baptize you in the name of the Father, the Son and the Holy Spirit, i.e. I testify that through this sacrament you are received into the covenant of God, that the Father accepts you as a child, that the Son washes you from sins through his blood and clothes you with the garment of his righteousness, that the Holy Spirit restores you and renews you to eternal life, that you are therefore in the future a child of God the Father, a brother of Christ, and a temple of the Holy Spirit. The Father is called the communicating, the reward the earning, the Holy Spirit the sealing cause. 5. that the person baptized by this sacrament into the covenant of God is thus obligated to know, call upon, honor and serve the one true God, Father, Son and Holy Spirit, from the fine word, and to fight under the banner of Christ against Satan and all his accomplices and works."

"And that we summarize all this briefly, this is the meaning of the words of baptism: 'I, the minister of the Word, do not baptize you in my name, or of my own will and enterprise,' but by command, authority, appointment, and endowment, that is, in the name and instead of Christ the

High Priest of the Church, our one and only Mediator and Savior, i.e., I bless you with the water sanctified by the Word of God in the name of the Father, the Son and the Holy Spirit, i.e., at the command and invocation of the true God, who is one in essence and three in persons. i.e., by command and invocation of the true God, who is one in essence and three in persons, namely, the Father, the Son, and the Holy Spirit; to whom I pray that he may receive you with grace, forgive your sins, and grant you eternal blessedness; and at the same time I testify that you are (truly) accepted by God your Father in grace, washed from sins by the blood of the Son, our Mediator, and sealed by the Holy Spirit, who regenerates and renews you to eternal life; and that you know you are baptized in the name of that one true God, i.e. you are bound to Him. That is, thou art bound to know him, to call upon him, and to serve him."

"That this is the meaning and power of the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," is evident from the following scriptures, Ex 5:23, "For since I went in unto Pharaoh to speak unto him in thy name," 2c., Deut 18:7, "that he (the Levite) should minister in the name of the LORD his God, 2c." V. 20. ""But if a prophet be presumptuous to speak in my name 2c."" 1 Sam. 17:45. ""But I come to you in the name of the LORD of hosts."" 2 Sam. 6:18. ""And when David had offered . . . he blessed the people in the name of the LORD of hosts."" 1 Kings. 18:32. ""And Elias built an altar in the name of the LORD."" Matth. 18, 20. ""Where two or three are gathered together in my name 2c."" Marc. 9, 39. ""For there is no one who does a deed in my name 2c."" John 16:23, ""What ye shall ask the Father in my name 2c."" - From these and similar passages it is clear that to speak or do something in the name of God is the same as to speak or do something at the command of God, instead of God, in true invocation of God, by the power of God, in firm trust in God, for the glory of God 2c. Cf. Luther tom. 2. lat. fol. 286: "When the preacher says: I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen: he does not say: I baptize you in my name. As if he said: What I do, I do not do on my authority, but instead of and in the name of God, so that you do not see it differently, as if God himself does it invisibly. The author and the administrator are different, but the work of both is one and the same; rather, it is the work of the author alone that he does through my ministry. For this I believe, that the word 'in the name' indicates the person of the author, so that it does not mean merely to apply and invoke the name of the Lord in this action, but to perform the action itself as a foreign one in another's name, and in his stead." (Iwc. tüool. lle Imptisru. § 80. et 81.)

(Sent in for the "Lutheran.")

Church service on Nov. 3.

at Trinity Church in St. Louis.

On the first of November of this year, at the opening of the railroad from St. Louis to Jefferson, the capital of the state, a terrible accident had occurred: the bridge over the Gasconade River had collapsed just as the train came upon it, and 27 passengers had perished miserably, while several hundred were more or less severely damaged, as the newspapers will no doubt have reported everywhere. As a result of this accident, which had mostly affected St. Louis and very badly, the mayor of the city asked the inhabitants to leave all worldly business for Monday, and to gather in the churches to take heed of what had happened in the light of divine revelation.

Professor Walther, who preached Monday morning in the Trinity Church, showed in the introduction how it was right and just that when God speaks with such a loud voice as he did in that misfortune, people idle away from their worldly business to hear that voice and reflect on it. God had indeed spoken, for "Is there also a calamity in the city that the Lord does not do?" But the voice with which He speaks is found in our text Luc. 13, 1-5. It tells us two things. First, after "Do you think - I say, no," that we should not judge; for those who perish in a terrible or lamentable way are not always sinners before others; sometimes they are even righteous: the first man who perished at the hands of murderers, Abel, was a righteous man, and the one who suffered the most shameful death was the most righteous. Secondly, "if you do not mend your ways, you will all perish," so that we who have been spared should judge ourselves most severely. The misfortune could not be regarded by the city and the country as a fatherly chastisement, but as a punitive judgment; this was demanded by the sky-scraping injustice that was going on, as fraud, violence, bloodshed, neglected justice. God sends such punitive judgments to remind people and to move them to think about themselves and to mend their ways. If they do not turn to it, then finally a punishment follows, which carries all away. God visited the Jewish people through the blood bath that Pilate inflicted on the Galileans and through the tower in Siloah that killed eighteen; and because they did not mend their ways, Jerusalem was destroyed, and the Jewish people were trampled underfoot and scattered among all nations. Thus God had already afflicted this city and this land by fire, by flood and pestilence, and now also by this calamity. Woe to them, therefore, if they do not mend their ways! But if those to whom God's judgments are a mockery are not overtaken here by His punishing arm, so much the worse for them, for then they will be fattened up as on a slaughter day. We do make a distinction between those who have turned themselves into

Christ and the world. But also for those, let these preceding judgments be an urgent admonition, especially to free ourselves from the sins that stain the world in which we live, and which all too easily creep in among Christians, as avarice, presumption, and so on. If we hear his voice and repent and watch, we will be saved from eternal harm, even if a general and terrible judgment comes, and in it we will receive only a chastisement for our salvation.

(Submitted.)

Love.

1 Cor. 13:1-8.

If I knew how to praise God's glory with men - and with angels' tongues,

And my speech like the strong thunder,

Full of strength and emphasis, full of sweetness: if my language, that, the "higher" spirits,

Irresistibly gripped every heart, So full of unction, full of high wisdom, As once the sermon there in Peter's ship: If my speech is full of beautiful sayings

Of the holy scripture; my mouth alone endeavored to show powerfully to all the world, How one must always consecrate oneself to virtue: If I, as a seer, even of the future darkness

My researcher's view of the depths of wisdom could have revealed,

And for the welfare and salvation and happiness of mankind no secret was kept from me. My name great, by my deeds fame, With my faith mountains themselves moved,

And I would give my own property as a sacrifice, All my possessions to the poor. For my faith I gave my life, Yes, a provider of all poor widows,

Yes, even a father of all orphans was called: Nor would I be anything! before God's pure eyes,

My doings were vanity! - O Christians hear! If love did not completely permeate my heart:

Just a bell and a sounding ore!

O Love, Queen of all virtue, You are the crown of true piety!

When faith and hope once at the great goal: Then you will remain for all eternity.

O Love! Love! Crown of all virtue, Sanctified by Jesus Christ's death, You are full of compassion, you are full of mercy, You break the hungry so gladly your bread

O love, crown of all pious Christians, You go out with Christ always to bless!

Your heart breaks at all the miseries of the earth, You so gladly lead those in misery home. Thou art full of long-suffering, kind, without zeal, So far from guile, free from vain fame;

So far from pride, far from self-interest, Only pious Christians true sanctuary!

You are so far from. You are so far from envy and jealousy, You do not chafe at injustice, The adornment of truth is only your crown, Your most beautiful bond of unity of spirit.

O love, queen of all virtue!

You are full of gentleness in the face of your neighbor's guilt, so childlike pious to lift up your neighbor.

Full of blessed hope and so full of grace.

Yes, you never tire in good deeds, you work good, because it is called "Today"!

Only Jesus is your exalted pattern, And Jesus Christ's spirit animates you.

O love, queen of all virtue, you are the crown of true piety'. When faith and hope once at the great goal: Then thou wilt endure for all eternity!

My Savior! Model of the purest love, You have loved me from eternity! And I am amazed when your mercy shows itself,

54

To redeem me, to death itself gives. Let your love always enliven my heart,
Me poor pilgrim after the E mgeit! " -
Only let your spirit always rule my heart,
Love alone is Christian bliss.
Oh adorn thou with all virtue crown
By grace me, O my Lord Jesus Christ!
You do this gladly, O Lord, because only love
Only the fulfillment of the law is.

To all those Christian noble hearts, who so willingly and lovingly helped me publicly by advancing the travel expenses, as well as for the Christian friendly reception here, my warmest heartfelt thanks.

I. G. Kühling and family. St. Louis, Mon. Sept. 22, 1855.

The two-eyed priest.

P-r. W. H. Riehl tells the following story in his book "Land und Leute" published in 1854. In 1536 there was a pastor in Rod an der Weil, who at the same time had to provide the parish in Hasselbach and presumably his salary was divided equally between the two places. Now, however, the Reformation came into the country and the parish in Rod became Lutheran, but the parish in Hasselbach held fast to the "papacy".

"That's why the priest was greatly embarrassed. If he had remained Catholic, he had lost Rod, if he had become Protestant, Hasselbach. However, he found an information. Early in the morning he preached a Lutheran sermon in Rod in a choir robe, and an hour later he went out of the valley to Hasselbach and said mass there in a stole. First he baptized Protestant in Rod, and then - it is only a good half hour's walk - Catholic in Hasselbach; copulated according to Luther's way over there, according to the Pope's over there. And so it went on for quite a long time."

"Suddenly, however, a Protestant church crisis came to Weilthal and the visitators heard for their special edification the story of the double-skulled priest, asked him why he had done such a thing, and wanted to recite the service to him. But the priest apologized, saying that the people had forced him to wear it on both armpits, and vowed to mend his ways. Thereupon he was left in service.

This 16th-century ambiguous pastor has many colleagues in the 19th century. At this time of ours, being a dyed-in-the-wool pastor has become quite fashionable in the Protestant church. There are quite a few pastors who can teach and act Lutheran, Reformed and Unirt, depending on what is required of them. In Bavaria, for example, it happens that many clergymen from the circles on this side, who are Lutherans by birth and who are also allowed to return to the service of the Lutheran church, become pastors in the unirreformed church.

Church of the Rhine Palatinate. Or it could be that on one and the same Sunday, in one and the same city, where there are many Lutheran pastors, a Reformed clergyman preaches "stock Lutheran" and confession and communion to Lutheran Christians. and already on the way to the reformed church be "reformed" again. Or one and the same pastor can serve his Lutheran congregation on the mountain in the Lutheran way, but his Uniate congregation in the valley in the Uniate way with Word and Sacrament. Or if, during a change of garrisons, soldiers of the Uniate confession come from the Rhenish Palatinate to a city, the Lutheran pastor is commanded to serve the

to serve communion to unirreformed soldiers, and the previous Lutheran clergyman will soon be moved to higher command is a dubious pastor. And how many clergymen are there who allow reformed and un-reformed people to take Lutheran communion, either individually or in droves? Yes, there are even clergy

The parishes are made up of Lutheran, reformed and unirreformed members and want to remain Lutheran, reformed and unirreformed. Today, one could even speak of "drieschlächtigen Pfarrern" (pastors with a drieschlächtigen pastorate).

No wonder there are also zwie- and drieschlächlige church members. "How the shepherds, so the flocks." It happens that members of the congregation are Lutheran here and Reformed there. and where else they can get word and sacrament from the unlearned.

It is written, "No one can serve two masters," and again, "Oh that you were cold or warm! And from many, many passages of the bright. Scripture, every simple-minded Christian clearly recognizes that being two masters in divine things is sin. But whoever rejects such sins not only in principle, but also in fact, is regarded and treated as "an over-willing", as "a fool and a fool", as an "unfaithful son of the church", as a "troublemaker", as an "ecclesiastical agitator". 2c.

Oh God from heaven have mercy on us and have mercy on us!

(Freimund.)

Joy of the Concordia Formula.

Selnecker, the well-known co-author of the Concordia Formula, tells us that when he came to Chemnitz in Saxony to present the Concordia Formula to the preachers there for signature, he met your old preacher there, who had already administered the

preaching ministry with great fidelity for 65 years, had lived through the happy times of the Reformation and the gloomy times after Luther's death until the adoption of the aforementioned confession, and whose name was Michael Sagittarius. This venerable, almost hundred-year-old old man, when Selnecker had entered the assembled ministry of the city and had read the Concordia formula, had addressed him aloud in front of all those present with the words: "Have you arrived, you most desirable one, whom we have been waiting for in our darkness? With Luther, truth and harmony (*Concordia*) were buried; behold, now I have heard read with the highest joy the book that leads us back to Luther. May God confirm the confession of this old age of mine. and preserved. - This Sagittarius was born in 1480, he finally died blessed in the Lord on August 11, 1583 in the 103rd year of his age.

All Christians are saints.

We are all saints, and cursed be he who does not call himself a saint and boast. For if you believe these words of Christ, "I ascend to my Father, and to your Father," you are a saint as well as St. Peter and all the other saints. Cause: Christ will not lie when he says, "And to your Father." (Luther.)

Call for Subscription.

In the last issue, we informed you of Mr. Heinrich Ludwig's invitation to subscribe to the following work: "Catechism Interpretation from Dr. Luther's Writings and the Symbolic Books, compiled by Ernst Gerh. Wilh. Keyl, pastor of the Lutheran St. Paul's parish in Baltimore. Containing the interpretation of the second Hauptstück." Since the advertisement came into our hands just before the publication of the previous number of the "Lutheraner", we were unable to say anything about the work. We are making up for this in this number.

The book is the second part of a larger work already begun and published in 1853 by Beck in Nördlingen in the first volume (containing the interpretation of the first main part). Those who already own the first part do not need our recommendation. The work itself best praises its master. However, for those who are not yet familiar with it, we take the liberty of drawing their attention to it. We dare to say it boldly, in living conviction of the truth of what we say, that in recent times no more useful, wholesome and necessary work has been undertaken. It goes without saying that no man can better interpret the Catechism and more fully draw from love the immeasurable treasures of heavenly wisdom that lie therein than Luther, the author of the Catechism. In addition, Pastor Keyl has so richly exploited Luther's writings for the further execution of the truths of the Catechism that the work replaces a complete Lutheran dogmatics, i.e., a whole volume of Christian doctrines of faith from Luther. Also, the content is introduced by such happily posed questions that the questions, instead of hindering the understanding of the answer, as is often the case elsewhere, often serve to shed a desirable light on the following words of Luther.

The work (namely the second part about the second main piece, which is now to be published), bound in paperback, is to cost only 1 dollar and the publisher makes the publication of the same dependent on the raising of a number of only 500 subscribers. We doubt now

However, we would like to point out to all readers that the sooner this number of buyers is found, the sooner the church will be endowed with this delicious treasure. Anyone who has an interest in growing in pure knowledge and seeing it promoted among our people should therefore make it a point to immediately send in his or her name for subscription and to gather as many subscribers as possible among his or her friends, neighbors and acquaintances and send in the names of these as soon as possible. With some zeal for the good cause, we think it should be easy to gather several thousand reliable signers in a short time. This would undoubtedly soon arouse great desire, so that the stock of the still existing copies of the first part would soon be bought up in Germany and then a second edition could be procured here.

The second main section of the Catechism in particular offers a material about which one receives information from Luther that is sought in vain in all other writings.

For the collection of subscribers, for those who do not want to or cannot contact Mr. H. Ludwig in New-York directly, Mr. Otto Ernst here is available.

Church News.

On the 20th Sunday after Trinity, the small Lutheran congregation of St. John's in Grove city near Columbus, O., had a day of joy. About three years ago this congregation was formed. This happened under sad circumstances. Those who were formerly associated with it only wanted to hire the preacher in a good American Lutheran, i.e. highly unbiblical and unchristian way, as is unfortunately still often the case here in the Lutheran Synod of Ohio. The few who, according to the doctrine of the Holy Scriptures, are based on the ordinary profession of their ministry. The few who remained steadfast to the teachings of the Holy Scriptures, to the proper calling of their current pastor, Mr. F. Nützet, in spite of all challenges, had to let the others go their own ways. But the Lord helped them. The church, which they built three years ago, they were able to complete with joy this year. A beautiful pulpit and altar adorn it most beautifully; a sacristy is also attached next to the altar. - The undersigned preached the consecration sermon on the aforementioned Sunday on the Gospel Luc. 19, 1-10 and answered the question: "Why do righteous Lutheran Christians celebrate the consecration feast with true joy of heart? 1. because they are certain that their dear Lord Jesus Christ still enters with them today through his word and the holy sacraments. 2. because they learn better every day to receive him with true faith, and 3. because they serve him with ever greater joy, according to the example of Zachariah.

May God, the faithful, also keep this congregation in His grace and fulfill His promise Psalm 84:8.

"They receive victory after victory, so that it must be seen that the right God is in Zion." I. P. Kalb.

For a long time the Lutheran congregation at Mount Element, as well as the Lutheran congregation at Mt. Clement, Macomb Co., Mich, had cherished the fervent desire to establish their own preaching ministry among themselves. Pastor Gräbner, their pastor, was only able to minister the divine word to them sparsely, since his congregation in Roseville already occupied him completely. In addition, it pleased the Lord to lay this servant of his on a painful bed of sickness for almost a year, from which he has not recovered even now, which is why the dear readers want to remember him in their intercession. Thus those dear congregations felt quite orphaned. Their first appeal was met with a painful "no." But at last the longed-for help of the Lord appeared. Pastor I. Rauschert, formerly at St. Paul's Parish near Columbus, Bartholomew Co., Ia., recognized the will of God in her calling and followed her in the name of the Lord to the great joy of the brethren.

Thus, on the beautiful Reformation Day, October 31, in the midst of the Immanuel congregation, he was inaugurated into his office by the undersigned according to the order of the Herr Distrcktspräses Fürbringer. May the grace of the faithful Archpastor be with this servant of his, that through his ministry the congregations entrusted to him will be abundantly blessed in heavenly goods and the Kingdom of God will be increased and spread there for the salvation of many souls. Amen.

The current address of the dear brother is: Uov. J. Rauschert,

^Inunt Clement, Illuoorull Oo., Moll.

Hermann Fick.

The new Lutheran calendar for **the year 1856.**

The dear Mr. Pastor S. K. Brobst of Allentown in Pennsylvania has again presented us Lutherans with a calendar for the coming year. It is filled almost throughout with such beautiful things that it is a pleasure to read it. We will only mention a few. For example, you will find questions about the church feast days with their answers; a small essay about the fact that Lutherans have the true

Bible faith; an overview of the biblical grounds for infant baptism; a justification of the use of music in the churches; a discussion about the salvation of the synodal constitution; about the "progress" into cattle; that not all books and magazines that bear the Lutheran name are really Lutheran; about parochial schools; a directory of the Lutheran churches within the Lutheran Church in America, also a list of all the preachers in America who call themselves Lutheran, together with details of their post offices, etc., etc., etc.

The more imperative it is that every family have a calendar, and the more miserable almost **all** other calendars are, the more eager all Lutherans should be not only to buy this calendar themselves, but also to spread it among their neighbors and acquaintances.

The price is as follows in Allentown, Pa:

The piece 5 cts, with postage 6 cts'.

" dozen 37^ "" 50 „

" Hundred \$3.00 "" H4,00

We hope that in St. Louis Mr. Otto Ernst will soon be able to satisfy requests for the calendar.

News

about the

German Lutheran Central Bible Association in St. Louis.

The Society has been in existence since Michaelmas 1852 and at present has 215 regular contributing members here in the locality and unfortunately only one branch society, that of Collinsville, Ills.

In the recent General Account filed by the undersigned, the following was confirmed:

I. Receipts and expenditures of cash from Michaelmas 1852 to 1853.

Revenue m e:

1. of extraordinary contributions	\$94,50
2. in regular contributions	577,56
3. for sold bibles	350,15

Summa Revenue: \$1022,21 Expense:

1. used for the purchase of Bibles- § 595,44	
2. forwarding? - and insurance costs plus import duty	182,75
3. postage	6,40
4. direction expenses	19,75
5. printing cost	20,00
6. procmts to the agent	12,15
7. insgemein	4,45

Summa output: \$840,94

Stock of cash: \$181,27 II. Main overview of use and stock of Bibles and New Testaments calculated according to their monetary value:

Don V. G. Tcnbner from Leipzig received and the Werth here at the place calculated in Summa for **\$785,45**

V erkau ft for baär money for	\$350,15
Sold and the amount standing outside for	178,40
Gives away for	10,60
Stock in the hands of the agent and the	
Commissionaire for	246,30

Summa as above \$785,45

III. the fund of the company is in round sum 8670,00.

and is demonstrated as follows:

1. in cash and cash equivalents	181,27
2. in external receivables - - -	178,40
3. stock of Bibün and New Testa mntenfor---	246,30
4. to Bibles, which are nntcrwegens, but scholl paid, for	64,03

Summa as above \$670,00

It is to be regretted that not more branch associations have formed and joined the local Central-Vereine.

but that one rather prefers to leave the raising of the necessary operating capital to the Central-Verein alone and then to obtain the cheap and good Bibles from here without further effort and expenses. This is all the more to be regretted, since the purpose for which the Society's fund is to be used later, namely to have a Bible with good summaries and parallels printed and bound here in an appropriate layout, will hardly be achieved if the Central Society is not assisted by constituting and joining branch societies, or in some other way. About branch associations and their affiliation, see "Lutheraner" Vol. 10 No. 6.

Otto Ernst.

Announcement.

It is hereby brought to the public's attention that Professor Adolph Biewend has been unanimously elected by the electoral college of the Lutheran Synod of Missouri, Ohio, etc. as director of the high school of this synod in St. Louis, and that the same electoral college has nominated the two pastors Schick and Fleischmann as candidates for the final election of a principal at the high school. The congregations as well as the teaching staff of the Synod at their two educational institutions in St. Louis and Fort-Wayne now want to make use of their known rights (see Synodal Constitutionoux V., L, 4.), if it seems advisable to them.

Ferdinand Sievers d. Z. Secretary of the Electoral College.

Frankenlust, Nov. 8, 1855.

The Honorable Conferences of the District Synods are requested to send in the minutes of their meetings.

Ms. Wyneken.

Receipts and thanks.

To feed the students and pupils in the Con-"rdia-Cvllgium:

1. in the month of May, eight pieces of ham and bacon from Minden Township, Washington Co, 3ll.
2. likewise nine pieces of ham and bacon and 25 dozen eggs from the comm. at Waterloo, Monroe Co, III.
3. from Mr. Lauenhardt in Centrcville, III, a load of apples and peaches.
4. from Mr. Friedrich Lange at Troy, III, a load of apples.
5. by Mr. Zenk ditto.
6. from Mr. Trampe in Bilefelb, Mo., 5 Bsch. Potato, 2 bsch- grain, and 10 lbs. beef.
7. from Mr. Liebernickel at St. Louis a quantity of oats for feeding the horses in the institution, at Werth over \$8.00.
L. Wüllner, Oekonomic-Lerwalter.
Nov. 8, 1855.

With heartfelt thanks I hereby certify to **have** received.

By Mr. Pastor Link from an unnamed person51 .25 5,00
Don Mr. Kirchhof in leff. Co 5,00
... Stemmrper in St. Louiö 3,00
... Obermeyer in ,, " 25

By Herm Pastor Claus in New Bremen by Mrs. Ellarsik 1.00

May the good Lord grant the lenient givers of temporal

Undersigned hereby certifies to have received through Mr. Professor Crämer for his support at the ^ennuary: Five dollars from Mr. G. Griebel, Sr, parishioner in Pastor Husmann'S parish.

May the gracious and merciful God, according to His good pleasure, richly repay the giver of such (gifts of) love. Gottlieb B ranvstettner.

Fort-Wayne, November 12, 1855.

With heartfelt thanks to God and the kind weavers, I hereby acknowledge having received 85.00 and 81.00 from Herm Fr. Wendt of the Detroit Young Women's Association.

E. Schultz.

Concofdia-Lollege, the 10" Novbr. 1Z55"

With heartfelt thanks, the undersigned hereby confesses to having received 56.00 from Pastor Link for his support of the fledgling seminary, which he requested to be collected in his parish through a collection. For this I wish all the benevolent donors God's rich blessing, both temporal and eternal. I o s e p k H e rrm a nn.'

Fort - Wayne, November 12, 1855.

-43.00 from Mr. Horn at Waterloo, 3llS., received at

With heartfelt thanks to God and the generous donors, we certify that we have collected 54, 17 at the wedding of Z. M. Eischer at Frankenmuth, likewise 53 Cts. from Mr. Pastor Röbbelen for our support.

3. G. NLichter! on. G. Bernthal.

K. Ritkinaier.

Fort-Wayne, Nov. 2, 1855.

Heartily thanking ieb Incnnit certify to have received from young people ans Herr Pastor Trautmanns Gemeinde 82,00; from Herr P. Föblniger 81,00; from Hcr,n Hilbrecht datier 53,00; from Herr Schmalz dahier 42,00 through Herr Prof. Crämer.

May the faithful God richly repay the lenient givers.

3rd G. Nüchternlein. Fort Wayne, Nov. 2, 1855.

To have received from the lünglinas Association in Frobna, Perry Co, Mo., 56.00, certifies with great thanks

Lubwig Lochner.

Received

for the vcw. school teachers hearth:

From the pastors: F. W. Sobn 80.50. - lox 50.25. - I. N. Bever 80.50. - Frederking 50.50. - Sauvage 80.50. - Hüseman 80.50.

Otto Ernst.

From Mr. Richter, school teacher, Fort Wayne, Ja. 80.50. - From Prof. Bicwend 80.50. - From Mr. Pastor Schaller 80.50. - From Mr. Pastor Bünger 80.50. - Collection at the wedding of Mr. C. Schüßler in Eleve- land, O. 52.05.

E. Noschke.

For the related Mrs. Past. Häckel:

From the pastors: I. N. Beyer 80.50. - Frederking 50.50. - Zox 80.50. - Hüscmann 80.50.

for the widowed Mrs. Pastor Fick:

From Mr. Pastor 3ox 80.50.

Otto Ernst.

St. LourS, 19 Novbr 1855.

Get

a. to Concordia College - Construction:
 From the congregation of the Rev. Jungk in and near Cape Girard, Mo. first cons: Noth 50 Cts; Bnhns \$1M; D. Turnip! \$1.00; Bohnhardt \$5.00 and his Elze wife \$8.00\$10.
 50
 By Mr. Past. Hoyer of B- S. in Philadelphia 1,(X" Bon Mr. Past. Jor in Maple Grove, Wis. . - - 2.00 By Mr. Past. Saupcrt in Evansville: by H. Ide, H. Burggrabe, and I. Umbach à \$1.00; HornlOCts. Z,M
 Don C. L - S in St. Louis 50
 b. to the synodal treasury of the district:
 From Mr. Bonhardt in Cape Girardcau 50
 " of the St. Louis community 2.70
 E. Roschke.

Get

a. To the general synodical treasury:
 \$1.00 " Virgin Eleonore Rvsener there 25
 By Mr. Chr. Luecke in Lcheboygan, Wis. eingcs. 6.00 for general pres:
 From the congregation of Mr. Pastor Hoyer in Pbiladelphia. - - 12,50
 " of the congregation of the Rev. Sallmann in Etkgrove, Cook Co, ILLS. 4.00
 By Mr.Past. Pommer in Longgreen, Md. einges. 2.62 settle by N. N. 25
 d. to the Synodal - Missions - Casse:
 sent in by Mr. Pastor Metz in New Orleans: from an unnamed person\$2 ,50
 likewise 2,50
 byMad. Rahders 10,00
 from their foster children Therese and Catharina Halm- 5,00
 Thank offering by Christiane Rvsener, née Hcgerhorst for God's gracious salvation from serious illness 1,00
 From the congregation of Mr. Pastor Hattstädt in Mon- roe, Mich..... 10,00
 " of the parish of St. Louis 10,65
 e. for the maintenance of Concordia - College: by Mr. Past. Metz in New-OrleanS sent in: 20,M namely:
 \$5.00 by Mr. Halbritta
 5,00 ""Köhnke
 5.0t) " " NabderS
 5.00 " " Walter
 From Mr. G. Lindner, through Mr. Past. Löber - - > 2,Oll ,, the mean in ^t. Louis 22,00
 Collection at the Augsb. Religions Friedens Dankfette
 at St. Peter's Parish in Mibleton, Canada
 West, for Lebrer staff" LD
 from the (Yemcinde of the Mr. Past. Stephan at Mao-
 ville, WiS. / 10,(»
 6. For poor students in Concordia College and Seminary:
 Bon Mr. Georg Stiegler by Herm Gnwü'ler - - 1,00 " of the evang. Inth. ..üonsgnieinde in ysew Orleans
 for the two pupils of daber 16,00
 Collecte at Mr. Cckmtds wedding in St. Louis - - - 6.00 from the Young Men's Association of the Gemeinte of the Rev.
 Hattstädt in Monroe, Mich for student Almer 6.00 by Mr. Past. Wunder in Chicago for the student
 ler group sent 20.0V
 namely:
 \$4.20 by Mr. Pastor cpstMe and his congregation at Rieh Station, Cook Co, ILLS.
 5.00 from an unnamed person in the parish of Mr. Past. sallmann in Clkgrove, ILLS.
 1.18 from the missionbnchsc in the church of the Lord Pastor miracle.
 9.62 from various members s. Community

F. W. Barthel, Cassirer.

For the **Lutheran** have paid:

The 10th year:

The gentlemen: Fr. Meyer, Georg Roß, Wilh. Ruth.

The 11th year:

The gentlemen: Ahncr, Joh. Briel, Joh. Beicrlein, H. Vecklt W. Bertram, Joh. BrünS, Chr. Bohn, H. Bödecker, Chr. Brennecke, H. L. Dietz, I. I. Dönges, I. I. Dennis, Peter Dann, Fährte, I. G. Frank, G. Heck, Fr. Hollebem, L. Hofmann, Hillpert, H. Holzgräfe, Chr. Heddrich, Horn, Andr. Heinz, Past. Keyl, R. Krell, H. Köster, Fr. Kapelle, R. Lindeinann, Franz Leumer, L. Läpp, R. Lang, Mich. Leininger, Langele, H. G. Meyer, E. Muhly, Joh. Metz- ring, C. Müller, Mayer, Maaßberg (-50 Cts.), F. L. I. Plirner, P. A. Panotta, A. Pürncr, G. Pfeiffer, M. Neitzel, C. Riedrl, H. Nuppel, Past. Rasmußen, Schaumlöffel, P. Schlerf, A. F. Siek, C. Salzncr, H. Schäfer I. Ltahl, Joh. Scherrer, Joh. Seipel, H. Schneider, Johann Schlier, W- Schnur, Sickmann, Schienemann, Schim- mel, Fr. Thiemeyer, H. Timmermann, Joh. Weidner, Joh. Wolfram (-50 Cts.), Carl Meirich, Gottfr. Züngln. Past. zur Mühlen.

The 12th year:

The gentlemen: Wilh. Brüggemann, Joh. Behrmann, H. Bödecker, W. Brockschmidt, I. M. Bvnnnet, Heinrich Dirk- nrr (2nd Er.), Fr. Wilh. Drinkut, I. I. Dennis, Petri Dann, Past. Fricke, Heinr. Horst, I. B. Hahn, (for year 11. is acknowledged in No. 10.), Heinr. Krückeberg, Past. G. Kranz, Fr. Kapelle, Jacob Lauer, Past. Metz (27 ex.), Anna Meier, Anton Möller, Ludwig Meyer, Meierdina Maaßberg(-50 Cts.), Chr. Puscheck, D. Ritz(1,5V.> Joh. Fr. Rösencr, Wilh. Fr. Rösener, Gottlieb Richter, Carl Wilh. NöSner, A. Heinr. Rösner, Wilb. L. Resner Past. Sommer (\$2,00.), Joh. Schurz Heinrich Seele' Marie Steindel, H. Scheer, W. Schnnr, Thevb. Stemmler, Frirdr. Bvlmer, Jobn Wolfram (§1,<X)), G. L. voi Walthansen, Carl Warnecke, Chr. Wb'mpner, Andr.L" gel, Wilh. Zimmermann.

Changed add meetings.

K-6V. Ir.

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St. Louis, Mo,

Printing Office of the Lutheran Synod of Missouri, Ohio ". a. HZ.

Volume 12, St. Louis, Monday, December 4, 1855, No. 8.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The seven tenth chapter.

"In the seventeenth chapter, the imperial papacy, and the papal empire, are put into one picture from the beginning to the end, and are presented in a summa, as if it were nothing, (for the old Roman Empire has long since passed away) and yet it is, (for there are several countries, and the city of Rome is also still there). Such an image is presented, just as an evildoer is publicly brought before the court to be sentenced. So that it may be known how this animal will soon be condemned, and as St. Paul says, destroyed by the appearance of the future of our Lord. Which, as he says in the text, was also seen by the patrons of the papacy, who now protect it in such a way that the clergy will sit almost naked.

When "the time of the Gentiles was fulfilled," the trembling of the earth reminded of the judgment and threw the children of men into the dust before "the face of Him who sits on the throne" (Revelation 6:15-17). In the "great earthquake," which was mentioned in the previous chapter (Cap. 16, v. 18 ff.), the people were to be reminded even more vividly of Luc. 21, 25 ff. But instead of crying out, "the great day of his wrath has come, and who can stand?" (Rev. 6, 17.) it says of them: "and men blasphemed God above the plague 2c." Therefore, the world is now ripe for destruction. (Cf. Matth. 24, 37-39.)

While this new cloud of smoke (cf. Cap. 15, 8.) completely removes the hope that the church will be revealed in visible glory as God's royal bride before the last day - or, at best, the fear that she will ever follow someone other than her betrothed bridegroom into the chamber and open her womb - even the view into the depths, which was already opened up by Cap. 11, 18. ff. disappears before her, the word in this and the following chapter shines so brightly to the eye of faith that despite the darkness that covers the earth, the Lord shines in His majesty. (Cf. Matth. 25, 6.) This is now revealed in the judgment that will be passed on the Antichrist. It does not mean that a new punishment would be imposed on him, for he has long since been judged by the Word; but the curse is confirmed and declared, which was mentioned in the previous chapter. Chapter Ebal echoed and protected the judicial glory of Him who put it in the mouth of His servant against the reproach that it remained invalid.

The connection of the 17th chapter with the previous ones is thus this: It seems as if Luther's work had been of no avail: for the Roman papacy continues to exist and does not want to know anything about the fact that it is accused in Revelation of being the seat of the Antichrist; but this should not mislead anyone about the Reformation, God does not recall His judgment. Accordingly, this chapter contains:

1. the doctrine that the Roman papacy is in

The Lutheran church is and will remain dammed, if it defies the testimony of the Lutheran church for as long as it can, just as a bull can only expect the butcher's knife, even though it is first led through the streets garlanded with flowers (vv. 1-6).

2. The assurance that the Roman papacy and nothing else was cursed by God through Luther. (V. 7—18.)

V. 1. The theme of the whole chapter: a clearer explanation of the verdict of condemnation that was passed in the previous chapter on "the great harlot. It is put into the mouth of "one of the seven angels" so that the Lutheran church reformation is testified anew as a work completed in itself and chosen only by God for the overthrow of the Antichrist. There is also a hint that time will never put Luther's work in a brighter light than it had already been in the beginning for those who believe in God, just as sunlight decreases when the day draws to a close, but does not get a brighter glow from the fact that it has poured down on the earth for several hours longer. "Come, I will show you the judgment 2c." calls therefore still today the voice, which resounded in the sixteenth century in Wittemberg, that the earth trembled from it and has not faded away for this very reason, because besides witnesses, to whom it was given, must keep, who wants to remain undeceived by "the great whore", "who sits there on many waters" (i.e. peoples) (without having any ancestral right to the smallest country of the earth, but in hell alone she has a right to the smallest country of the earth).

Landed property: it therefore "sits on many waters," as a bird nests on the roof).

Note: In the previous chapter, the work of Luther and his successors was summarized in the seven angels and at the same time divided into the various branches of the work of the Reformation. Above the work, the difference between Luther and his most distinguished successors, which emerged in the 14th chapter, was forgotten. Therefore, Luther also speaks in the preface of "many pious preachers," who storm the papacy. This chapter, on the other hand, resumes that distinction. The "one of the seven angels" v. 1 would be the most noble of the seven, thus the same one who appears in Cap. 14, 6. A comforting prophecy that Luther's teaching will not remain alone, but also that his books will not be lost: otherwise this "one of the seven angels" could no longer speak to those who need the strengthening of faith that "the great whore" has been condemned. And is it not to be considered a miracle and a lifted finger of God that the writings of the man have not been lost and are again so widely distributed, especially in our days, whose speech alone apparently has the power to fill hearts with a joyful confidence in the victory of the verdict once pronounced by God on "the great whore" and with contempt for the victories she celebrates?

It should be noted in advance that in the following 18th chapter also "the other and the third angel" appear again, which we met in the 14th chapter. V. 8 and 9. One more proof that we have a right to understand the "one of the seven angels" as the same one we met in chapter 14, 6, namely Dr. M. Luther.

The beginning of the chapter: "And he came" may refer to the fact that this one angel, the same Luther, has been forgotten for such a long time, even among those who call themselves after him, and therefore must come in his writings only anew, since the church needs his service again against "the great whore" who sits on many waters. Let us cheerfully boast, "And he came, that One!" It is truly worthy of praise. How firmly were not the gates closed to him? How is not his walk alone so tremendous to many? How anxious is one to meet him who could never step quietly in front of the church door with the socks sewn by a delicate hand in the nineteenth century, because one fears a nice earthquake and the awakening of the evil animals who are once inside, yes, also one's own awakening?

V. 2 explains the last words of the previous verse: "the great harlot who sits on many waters." That she has become so great is because "the kings of the earth have whored with her. But this is at the same time a consolation for Christianity: for if she owes all her power to the kings "on earth," who, moreover, have walked with her, and thus belong to the fleeting time, then those whom God has set in heaven eternally as kings and priests will be theirs.

be powerful. She also "sits on many waters" because "those who dwell on earth have become drunk with the wine of her fornication." Again a consolation: for if she must remain on earth with her goblet of whoredom, those who seek that which is above are safe from the love potion of her seductive heresies; in the midst of the madhouse, where raging zeal for the cause of the Antichrist consumes the bones of those who are asleep, their senses remain unchanged by the simplicity in Christ (2 Cor. 11:3), or they soon sober up again from the devil's snare.

V. 3. There begins the clearer explanation that was announced in the first verse. - First, the harlot is, to use Luther's words, "put on trial, just as a malefactor is put on trial in public, so that he may be condemned. V. 3-6. This happens, as I said, to the end that her insolence may not mislead anyone about the judgment that has already been passed on her.

The place where the harlot appears in v. 3 is "the wilderness. Cap. 12, 6. 14. we found the bride of Christ there. Of course, many things have changed since then. For the one who believes in the judgment that has been pronounced in the meantime, the antichristic mob and the believing community have changed roles. The nucleus that was formerly held in the unbroken shell and helped to preserve it is pretty much out. He who has ears to hear is no longer deaf to "the judgment" and flees from Sodom. The fire has already fallen from the sky and has made a wasteland, where in former times everything, and also a Loth confidently built huts. But nevertheless it is necessary to add "in the spirit" in order to judge it this way, because there are still large groups of people who adhere to the Antichrist and do not fortunately hide themselves against the truth of the eternal gospel. Spiritual eyes, is therefore the meaning, will still be needed after the Reformation in order to recognize the desert in which the harlot resides. Yes, in a certain sense, one must go into the wilderness oneself, i.e. be purely detached from the world, and be most careful of it precisely when it puts a reed into Christ's hand, which it bites as long as it pleases, as the fathers did in the miserable days described in the 12th chapter, whoever wants to see the harlot in the wilderness. Luther offers himself as a guide in the Holy Spirit into such a wilderness. Truly, one enters if one lets oneself be led by him and by the society that crowns him as long as he is a dead idol, in which it elevates itself and its spirit to the throne and not Dr. Luther. But this is not a pity, but: as little as the carnal certainty with which the crowd scoffs at the danger threatening it from the papacy will resist the lying forces of the same, so certainly will every soul, which is abandoned by all human help, when it "in spirit" comes into lonely desert, "be sent" to see through the mirage of antichristian enchantment.

"And I saw the woman sitting on 2c." The "beast," on which the woman sits, becomes again like

Cap. 13. From this the kings of the earth and especially the newly baked Roman emperors should recognize that God imputes to them what the papacy owes to their protection or their carnal compliance. The terrible lie that the so-called "governor of Christ" has power over the Eastern world. The terrible lie that the so-called governor of Christ has received power over the authorities, to whom the sword has been given by God, therefore only blinds the eyes of the children of men. From the certainty with which "the mighty" (Rom. 13, 1 - 3.), who are "God's servants

(Rom. 13, 4 - 6.) are to put all the blame on the "clergy", by whom they have been seduced to let their majesty be desecrated by the "whore" and to submit to the ungodly encroachments of the "priest".

If they do not give room to the papacy, they will be awakened by a terrible sentence on the last day. With horror they will then see that they have committed all abominations.

The pope would have been able to avert the destruction of the papal arrogance and the eternal death of many souls, if they had not been so negligent and so deaf to God's voice. For where would the whole papacy have remained if the princes and peoples of the earth themselves had not put a stop to it? It can only flourish in the earth, since it is not comes from the sky.

In addition to the characteristics of the "beast" already mentioned in chapters 13, 1 and 6, there is also the color of the beast. It makes the Roman Empire even more recognizable, which clothed its emperors in purple, and is a pointer as to which part of the Passion one is now playing. In addition, it reminds of the bloodshed, for which the "beast" must lend its teeth to the "whore", the only purpose that the holy Roman Empire had, as far as it was the seat of the "whore". For this reason, this sign also stands in front. This is followed by the "names of blasphemy", because the emperors received their office of executioner from the pope, in order to establish the papist idolatry through it. If there had been no need for "Master Hans," the pope would not have deigned so far as to entrust his most precious to a secular majesty: then the emperors would never have had the one to become a resignation of all holiness, whose inexhaustible source is the entrails of the "other beast" (Cap. 13,

11.) are. Therefore, "full of names of blasphemy" (that's what the Holy Spirit calls such well-wishing

The "beast" itself owes its existence to the fleshly mixture of holy powers ("seven heads") and violence with that which belongs to this world ("ten horns") and rules in it (Gen. 6, 4.).

V. 4. Now follows the description of the "harlot". She has not yet come so close before our eyes. The holy spirit, through the news of the murderousness of this sphinx and the mountains of bones, which he showed us from afar as victory monuments of her devastating rage, denied us her sight more than he allowed. He had enough to do, that he drove the saying, "Flee fornication!" But now one has come

59

When the man who has committed the crime and an unalterable sentence, "the judgment of the great whore," compels the monster who was worshipped in Egypt (cf. Revelation 11:8) to throw himself down into the depths, one can look at "the woman" without danger. Only when he is caught, "the culprit will be publicly tried" and everyone will be allowed to see what stolen goods have been found on him.

"And the woman was clothed in scarlet and pink" -: "Scarlet" plays in several colors, as the bishop's cloaks and chasubles are very colorful. The purple hats of the cardinals ("Nosin Farb"), however, rise above them. When the pope himself finally arrives, everything shimmers with "gold, precious stones and pearls. - This is the glory of the Roman Antichrist, a green ane on which he indulges the eye lust of his sheep. Every festival celebrated by the papists proves how faithfully "the whore" has been painted here. By such deceitfulness of the senses, God must win their hearts for a doctrine that cannot be proven, which outwardly glitters for the senses ("a golden cup"), but inwardly is "full of abomination and impiety," because those who believe it fall away from Christ and trample his merit underfoot, and by persisting in creatures (Mary, the saints and their own work) fall prey to eternal damnation. (Cf. Match. 21, 25.-28.)

V.5. Now the veil of the "harlot" is thrown back. There one recognizes in her "the great Babylon, the mother of fornication, and of all abominations upon the earth." The "secret" that formerly hid her wickedness (2 Thess. 2, 7.) has been betrayed. "On her forehead is written: she must suffer to be publicly called a harlot, to repent of her wickedness before all the world, and to be written.

So it is with the "whore," who has now become an alley whore since she exposed Luther. Nevertheless, she keeps "the golden cup in her hand," one would think that she would now drop it in shame and fright: but she is a whore, and cannot be ashamed. And this is not even so much to be wondered at as that the cup remains golden, which after all is only a poisoned cup, that the papist doctrine still glitters and Luther must first be resurrected, as it were, in his writings, so that the Lutherans themselves give up the delusion that the Reformation was only sand, with which one had to scrub the "golden cup", it has now become bright again and the sand is at most still good enough to mend the ways (- to Rome) with it, or to swallow the blood of those whom Gort wants to dignify in the last days of the world to become "a spectacle of angels and men".

V. 6. This verse seems to speak very much for the fact that, as has just been indicated, in the end another arena would like to become out of the "sand" than it already is at present. For the "I saw" expresses clearly enough that as soon as Luther comes, the harlot will have her

Murderousness can no longer be mastered. This is also very surprising, but nothing new. (Cf. Marc. 6, 6.)

Note Luc. Osiander says in the interpretation of this verse: "How much innocent blood was shed in the year of Christ 1572 on St. Bartholomew's Day in Paris and other places in France? So that at that time the Babylonian whore was drunk with the blood of the Christians and martyrs of Jesus, and as soon as she has digested this gluttony, she will undoubtedly, like the drunkard, thirst again for the blood of the Christians, more than ever before." - Well, it must be so. The world shall bear witness to itself at the last day that it has willingly been an inn of thieves and murderers, hating and mocking Christ's servants. Barrabas belongs in her streets and in her palaces, while the prince of life cannot stay outside the gate before her. "For the anxious waiting of the creature" still "waits for the revelation of the children of God." (Rom. 8, 19.)

This second part of the chapter is, as it were, the signal from which the "malefactor," who has now been "exposed," is recognized as the real thief and murderer. Therefore, it does not help that he disguises himself and pretends that the true Antichrist is still hidden here and there. He has a birthmark here and there, which now shows on his body, since he is undressed.

The beginning, "Why are you surprised?" is both a prophecy and a warning. At one point he gives us a glimpse of the last days, and shows that the papacy will then still stand firm and will even sting the eyes of the seed of God's servants by its miraculous preservation. Then, however, he warns us not to trust our eyes ("I marveled greatly when I saw them"), but to grasp the seductive image in the framework of the Word, so that we may take comfort in the fact that God has power over it, however much it may seem to mock the Lord. The announcement that still closer characteristics of the antichristian kingdom are to be revealed is now followed again first:

V. 8 ff. The characteristics of the Roman Empire. What was expressed in Cap. 13,3: "and his deadly wound was healed" means here: "has been, and is not, and will come again 2c." Cf. what has been said about Cap. 13, 3. and 8. and Luther's marginal gloss on v. 8: "The Roman Empire is, and yet is not, for it is not the whole, but is, after its fall, raised up again by the pope."

V. 9. 10. The "seven heads" have already been mentioned earlier. The "seven mountains" are at the same time an allusion to the seven hills of Rome, so that one can grasp that the Roman empire is meant; in particular, however, they indicate that the "seven heads" gave all power to the empire. From time immemorial, Rome owed what it was solely to its sovereign power, while other states have hereditary property, which gives them all the power they need even without predatory

The pope's own power is the only one that allows him to get something out of the foreign territory. And as it had begun in pagan times, so it was completed in the papacy. The "woman's" whole power are the "heads," the tricks with which she knows how to make herself serviceable, over which she nevertheless asked for no ancestral right. Now, so to speak, the Roman Empire has paid

for it in the same coin: as it had done to others in the past, so now the pope did to it again and brought it under himself with cunning.

So far everything is easy to understand, now we have got the fulfillment of this saying in our hands; but of the following it is not said in vain: "here is the sense, where wisdom belongs!" We will probably meet everything as little as our fathers and prove our wisdom in recognizing our foolishness. If then the satisfaction is not as great as when we find a certain testimony, so and no other way to interpret what at first seemed to us an insoluble riddle, it will nevertheless also be an exercise of our strength that we willingly find ourselves within the limits that God has set for us. After all, we have to pass by many things every day and deny ourselves whatever we are powerfully drawn to. In this way alone do we learn to do God's will in faith. Should not our knowledge need the same training, since nothing in us has remained unchanged and unchanged when Satan removed human nature from its hinges, in which it was once a convenient door through which God went out and in with the fullness of his wisdom? - We should not be surprised, therefore, if the Holy Spirit in Revelation puts us to a little test of self-denial every now and then. In its place, of course, everything in Scripture is clear; but we must consider for how many centuries and millions of human children the same word we read has been written. Especially when, as in our place, the heavenly light shines into a certain time, it is not possible for every eye to follow it there. The sun shines very brightly for us, but is it necessary for its clarity that we see everything that is illuminated by it at the same time as we do? Is it not enough that we walk in its light as far as we can reach with our feet and that its rays never leave us? Well, let us also be satisfied if the light of the divine word shows us on our wanderings sometimes a mountain top which is lost in the clouds or lets us look into a gorge which is worth our while with dizziness if we try to fathom its dark depth - and we only do not go astray thereby.

Let us then be content with what the same Luther noted in v. 10, and let us also think of 1 Cor. 13:12: "Now I recognize it bit by bit."

Five - against tomorrow in Greece." That's what the Turks have.

"One - that's Germany."

"and the other 2c. - this is now Hispania."

V. 11. Luther briefly notes on this verse, "Rome or Welschland." Underneath, then, is the

Land to understand, in which the pope himself lives. Da6 is a separate state from the Roman empire, but here it actually means "the animal that has been and is not," as if it were the empire all by itself, because it contains the original territory of the city of Rome. The addition: "that has been, and is not" suffers from this in particular its application: For the Papal States itself has had to leave the name of the Roman Empire to other kings who had the power to do so, and yet the capital of the old Empire is in it. For this reason it is not counted among the seven heads, but forms its own eighth head, of a completely new kind, although it is "of the seven," and not the smallest piece, but the heart - cut out and placed in spirit, in which it is preserved for hell ("and leads to damnation").

Note: Since v. 10 obviously justifies the Roman Empire and the horizon of this prophecy has widened since Luther, we can justifiably follow the interpretation of history and marry what Luther already sees in "Hispania" (but as he suggests by the "now" up to his time) to the clouds a little higher up. Also for the history of our days there would like to be **still** room for maneuver here.

By preaching the transience of the power of the Roman Empire, so terrible to the confessors of the Gospel, D. 10 is a great comfort to the faithful when they want to be frightened by the henchmen of papal sanctity.

V. 12. "These are the foreign kings, as Hungary, Bohemia, Poland, France." With this word Luther shows us the direction in which we have to look for "the ten horns". According to this, they are all the kingdoms which do not directly reproduce the old Roman Empire, like the "seven kings," but which were originally parts of the Roman Empire and owe the form in which they appear to grace or powerlessness and at the same time to the model of the same.

V. 13. They agree with the Roman Empire in that they consider it God's will to protect the papacy and extend all their power to it. Thus they completely fulfill the purpose for which the pope created "the beast. In this respect, however, the Roman Empire only comes into consideration here.

V. 14. Now this is their destiny, that they "contend with the Lamb." This is how the Holy Spirit sees the unity and peace Spirit sees the unity and peace with which the visible church of papist idolatry crowned that time. But when the gospel also returned this stary crown of the night, from which the prince of darkness had borrowed it, soon the scratches, wounds and slashed entrails of its confessors testified that these "horns" of the "beast" only did not strike the beast itself, and they needed the consolation that the Holy Spirit gives them here when he says: "and the Lamb shall overcome them 2c."

V. 15 - V. 2. this was given as the reason for the papal power described in **V. 1**, that "the kings of the earth" have "committed fornication" with the harlot. Now it has just been explained up to v. 14 how this fornication happened. This is now easily followed by a review of the fruit that the protection of the kings has brought to the papacy, especially since the equanimity speech in v. 1 needed explanation.

So far, the tower construction has gone well from sites. The earth from which it rises does not hinder it. But when the builders had become quite sure, because they, who do not believe in God, only feared something from the earth, suddenly the Lord descends and causes a terrible confusion.

V.16. How does the Holy Spirit have such sharp eyes? Who told him that "the seven heads", the Roman emperors, keep quiet? After all, they are the heads and should be the first when the secular power sits down against the pope? Now the "ten horns" come before them. And so it has really happened miraculously. England, Denmark and other kingdoms, which belong to the "ten horns" have engaged in an open fight against the papacy during the Reformation and have all made trouble for him, so that according to the right which the synecdoche (one part for the whole) has in all languages, it can well be said: "the" whole "ten horns will hate the whore" 2c. Luther himself was allowed to freely confess of the kings who continued to adhere to the pope: "They adhere to the pope and protect him, but they pluck him so that he must become bare and lose his goods. What is said at the end of the verse: "and they will burn them with fire" is, of course, only on account of those who, either with their authorities or against the will of their rulers in the ten kingdoms, have confessed the gospel. They may have been burned by the thousands, but there were enough of them even in Spain, and in the flames that consumed their mortal tabernacle, this prophecy was their hope that they, as witnesses of Jesus (v. 6), would one day condemn the harlot and "burn her with eternal fire.

V. 17. Truly a miracle that only God could do, that at the same time in all places the hatred against the whore displaced mad fervor! There was no appointment at all. Wherever there was a desire for salvation from papal tyranny, the beast bared its teeth. Nothing in the world compelled the confessors to the unequal and terrible fight. And yet in no country could the fire that the Lord had come to kindle on earth be completely quenched. "For God hath put it into their hearts to do His will, and to do the same.

"and to give their kingdom to the beast" - has the meaning: The ten horns, of course, have so far had a dominion only as squires of the papacy and have received in part, like England, from the pope in fief. This bound them to fulfill v. 13 and to support the Roman Empire in the work it had been ordered to do from the beginning. But now they had one thing in common

The desire to no longer let the pope interfere with their temporal power ferments in them like leaven (for the prevailing striving of the peoples, the direction of the times, is described here: therefore it is not necessary that all "ten horns" have already reached what they are now hunting for) to reverse the previous order. This comes to the "beast," the Roman Empire. While it used to lie in the

chains of the papacy, it now breathes more freely, and even though it has to behave as if it were angry about the apostasy, it still puts up with this fruit of the resistance of the "horns. "They" (the horns) thus "give" "their" (no longer subject to the pope, but purely civil) "empire to the beast" (the Roman emperor), so that the emperors, to whom the "kings" originally owed their rule, now come to their own right through those who are inferior. But where does it finally end? The empires of this world, which have now pretty much got rid of the pope, then let the "beast" in another form again. The spirit of the time, which curses the torture chambers of the "whore," throws itself voluntarily into her arms, since she only entices, not frightens, and before the generation of the last days really becomes Roman again, it kneels before a thousand idols, never the ones that are as horrible as those to which the Antichrist builds altars. In all kinds of ways, therefore, the ten horns only do this "to give their kingdom to the beast. The "beast" is not thereby banished from the face of the earth. Still less is it the cause that "the whore" has become desolate. That is why even this apparent monument of the Reformation melts under contemplation. The ice has broken up and is melting, but it is only changing its shape: one can no longer walk on it, but there are already barges and bridges to get across in spite of it. In the same way, the spring sun of the Gospel prevents the Antichrist from using his icy power, before which, where there is no word of God, people's blood freezes in their veins. This, however, does not embarrass him: he creates seamen who know how to deal with the restless element (the Jesuits) and sets about building bridges, where his former adversary generously accommodates him so that trade and change do not come to a standstill.

The prospects for the work of the Reformation are again dire. Speculation weaves below and speculative philosophy and theology above in the skies, so that all birds cry out when they shear the nets: "to give their kingdom to the beast." But the Comforter is not silent either. Like rolls of thunder it echoes: "until the words of God are finished!"

Move the angel's speech with you, dear soul, so that, in spite of the manger and the dry grass, you may not despise the newborn Infant Jesus, and when Herod's fury flares up in hope karrest,- "until the words of God are finished."

So much for today of the Roman: Antichrist, to whom v. 18. points warningly with fingers at the end.

News

on the Lutheran Conference held at Leipzig on Aug. 22 and 23 of this year.

Unfortunately, we now have only rather general reports of the negotiations that took place at this conference, which the "Pilgrim from Saxony" gives; reports that were given not only by different reporters, but also by them with very different judgments.

In the first report it is said that among the theses put forward by Prof. Dr. Kahnis, the fifth of these was as follows: "None of the special churches into which the Old Catholic Church has divided itself may claim the attributes (the characteristics) of the church exclusively for itself, not even the Lutheran Church". The reporter continues: "And then Dr. Harleß says: The church is in its inner essence a community of faith, in its outer witness a community of confession to the word and sacraments of Christ, therefore it is written: if one believes with the heart, one is justified, and if one confesses with the mouth, one is saved.

And why is the Lutheran Church not allowed to be the Church alone? Because neither the Roman nor the Reformed Churches have fundamentally and in principle broken with the Word of God and with the confessions of the oldest Church - says Dr. Harleß.

And Dr. Harleß completely agrees with what Dr. Rudelbach said. What does the latter say? The Lutheran Church is not the one holy Christian Church, that is a ""vain sinful claim""; but it is the true Church. "I say it aloud: let us beware of committing the sin of denying that the Roman and Reformed churches are also one church; but the Lutheran church must not cease to claim that it is the true church, the church of the confession according to the Scriptures." - —

And Dr. Harleß testifies that he shares this conviction of Dr. Rudelbach not only according to its content. "As far as the Roman Church contradicts the apostolic truth, it is heretical (sectarian), but one must not identify the Roman Church with the Tridentine; it has not denied the old foundation. The devotion and the love do not allow to call it a sect; it would be also something quite new. I want to remain with the speech of the Fathers."

Dr. Rudelbach claims that "even Luther, while calling the Roman Church the school of Satan and the Babylonian whore, does not mean to deny that it is a church, but he calls it so only insofar as it rests on a papal foundation".

Dr. Harnack speaks: ""It is against the spirit of the Lutheran Church to say: we are the Church. That would otherwise mean as much as:

apart from the Lutheran church there is no salvation! But since it is admitted that also among the Roman, Reformed 2c. Since it is conceded that even among the Roman Reformed there are children of God who will be saved, it is evident that salvation also exists apart from the Lutheran church, and thus the Lutheran church is not the church, but where Christ is, there is the church.

The first reporter in the "Pilgrim" is appalled by all these confessions. He thinks that all these statements are too close to the dignity of the Lutheran church. He adds: "Victoriously fought (against it) Superintendent Pistorius, not as if the opponents had declared themselves overcome, but insofar as he countered their assertions with the aptly (?) refuting word everywhere. Oh how painful it was not to be able to go the same way with Dr. Rudelbach, who was so highly esteemed as a church father, not to be able to go the same way with the noble, highly placed witness and equipped fighter Dr. Harless.

In another number of the "Pilger's" there is now another report, in which it says as follows:

When one reads in No. 35 of Pilgrim a. S. about the impressions that a dear brother received from the conference deliberations in Leipzig, one again gets an embarrassing impression of this, since one sees misunderstandings and discord growing up that could be avoided. When reading these impressions, it almost seems as if the noble men who still want to grant the name "church" to the Roman and Reformed confessions are unfaithful to their church, the true Lutheran church, and are inclined to the Roman one and even want to lead us to the latter. But this is by no means so, as we all know quite well, and the dear reporter does not want to say that either. We must know, as far as persons are concerned, that these men are just the same faithful and sprightly fighters against Rome and Geneva, against Babel in general, as we have otherwise already come to know them. We must know that the Reichsrath *) Dr. v. Harleß is still the same today, who 15 years ago, before the imperial estates of Bavaria, fearlessly and steadfastly fought for the Protestant warriors and, in addition, the entire Protestant people's Protestant freedom against the king and ministers and an overpowering Roman (ultramontane) party, the same who three years ago, upon his transfer from Dresden to Munich, made it an indispensable condition of his coming, that the Lutheran Church of Bavaria could unfold its banner completely free of Roman and Reformed influences; the same one who to this day, as the most determined opponent of all union, has defended the doctrine of righteousness by faith alone (*sola fide!*) against all weakenings and the pure sacrament against all falsifications, and has never shied away from the disgrace of Christ and the Lutheran name.) To this dignity the aforementioned has recently been elevated and at the same time given the rank of nobility. D. L.

also the doctrine of the office as a divine foundation with divine right, but as entrusted unquestionable property of the congregation of the spiritual priests has completely grasped with Luther, which makes all papal tyranny impossible and shows the more conscious! opponent of the papacy. We must know that the well known to us Dr. Rudelbach, who said that the division of the

general Christian church into confessions or particular churches was permitted or willed by God for the sake of the all-round development of morality *) (even though it was an evil, like the division of ancient Israel) and that it led to sin, the Lutheran Church alone the Church, the other confessions only Rotten and Secten to want to call - is the same who has fought for decades in Denmark against a party that wants to eliminate the confessions up to the apostolic and make union with Rome; the same one who in Germany has fought mightily and victoriously against the union with the Reformed to this day, who has also instilled respect in the Roman and Reformed by his fundamental adherence to and standing on the Lutheran Protestant confessional basis and has long since forced from them the confession that they are just afraid of him. - We must know that Prof. Dr. Harnack, who stood on the side of these two men, was the same one in the afternoon who had proved to us in the morning in a delicious lecture on the history of the church from the apostles onward, and who had refreshed and strengthened us all in the deepest way, that the Lutheran church alone stands on the right historical development of the church, while the Roman church, through the wrong position of human tradition and spiritual office, has reversed and broken off the course of history; the same one who has also put down the Union often enough with great strength. We must know that Prof. Dr. Kahnis, who posed the fifth thesis, is still the same one who has fought and suffered for the Lutheran Church in Prussia as well as in Saxony for more than ten years, and still serves it faithfully with all his strength.

"But," asks the dear reader, "how do such men come up with such propositions, who are afraid to forgive so much to our church, to concede so much to the Roman and Reformed community?" "Is not this lukewarmness and treachery against probity and the church of God?" - Well, the first answer to this is that the excess complained of is, first of all, a sham and, secondly, nothing at all. The whole discussion of the conference is connected with circumstances and events that must first be overlooked in order to judge correctly about what has been said. These noble witnesses of truth have already proven elsewhere that they know how to protect the rights of our church vis-à-vis Rome and Geneva. But once here, during these discussions, something came up which

*) If Dr. Rudelbach really spoke in this way, we cannot approve of it; God does not want anything bad to come out of it! D. L.

The theologians are far from a theological, scientific definition of what can be called "church" under certain circumstances and what cannot. If they now want the Roman and Reformed communities to still be called churches, they do not want to admit this in the same full sense as they do with the Lutheran church, since they always call it "the true church," thereby telling other communities that they are not the true ones. But they also do not want to say that the Lutheran church is the church, because this would put us in danger of insisting on our outward fellowship and the mere confession of the mouth, of getting caught up in outward pride on account of the outward fellowship, of ossifying in it, and impatiently, uncharitably and unmercifully deny blessedness to fellow Christians who can be inwardly closer to the Lord than we are, which would be all wrong and therefore sin, and could deprive us of our share in the inheritance. Such men must also see to it that we remain within the bounds of humility and do not judge, do not get into a situation where we have the name of being alive, but are actually dead. (Rev. Joh. 3, 1. 2.) But it is to be noted how it depends more here on a concept and an expression that is extraordinarily difficult to find. *) But where it depends on life, struggle and action, or on the inner position of the heart towards the church and the truth, the proof will be found, as it has already been given, that the men who express themselves more mildly are no less sharp and ready for battle and argument than the friends of the harsher expression, just as experience teaches that the older, more proven and more enlightened are usually on the side of the attacked men, while the younger, more tense, often also less experienced prefer to take everything to extremes and cannot do easily enough in harsh expressions. The writer therefore explains that he had a different impression of those men and only wished to have more sufficient explanations about the whole relationship to avoid misunderstandings, which, however, will be made up for in the church and school bulletin.

But I still wanted to talk about other impressions. I will only dwell on individual outstanding points. The first was only the sermon of the honorable Dr. v. Harleß. What grace the Lord gave to his faithful witness, who took pleasure in once again appearing among his Leipzig congregation in his former full Leipzig regalia with ruff and overcoat, and who was completely the former, faithful, humble disciple and confessor of Jesus Christ. What a rich harvest he brought to the congregation from the short text of Acts.

*) I ask the dear reader: Can you really say without hesitation: "the Roman and the Reformed community is a mere rottenness or sect, in which Christ is no longer at all! only in the Lutheran church he is!" -? or can you say: "they are the true church!" —? What do you want to say! - —
2, 39: "Yours and your children is this promise, and of those who are far off, whom God will yet call," when he gave it as a theme: What is the source of the right joy for the work of the mission! and answered this question from the text: It is the certainty that the promise of God in Christ is 1) ours, 2) our children, 3) those who are far off and whom God will bring. Then the Lord made known to us through His servant how great a thing it is for the assurance of faith; we must each have it: If we do not have this certainty, then the missionary spirit is lacking; if we have it, then we must continue to proclaim it, not at our own will and discretion, but according to the word of the Lord. It was a joyful handover for us when in the second part we were made aware of the meaning of the word: "your children", how it carries the foundation of the church mission; because it understands the connection of the believers as a family connection. We have the promise not only for ourselves, but also for our children, of whom it says in 1 Corinthians 7 that they are sanctified by the descent from Christian parents, and by this they are already born for the church of God (as we have the sanctuary ourselves as children of the fathers) and are to be born again for it through baptism. If we thus learn to understand the church as a family union by God's grace, we will see the communion of members and the impulse to share the word and all entrusted heavenly goods, as well as the unifying love that flows out from the cross of the Lord, so that after his victory children will be born to him like the dew from the dawn. Ps. 110. It was overwhelming how the consequences of the third word, and of those who are far away, etc., came out as if by themselves for the commitment of the church of Christ to the work of the mission to the Gentiles and the blessing promised by God. - Whoever heard this sermon was with me full of joy for the work of the church's conversion of the Gentiles; everyone felt: "Here you have enough from the church's house of bread," because nothing was given but (in true Lutheran fashion) God's Word on all sides of its effective power. It was lovely to hear the simple, faithful, humble childlike faith from the deep and spiritual lecture of the gifted man. That was a deep and blessed impression. - It would not have been possible for me later to find this man's sincere loyalty to his church suspicious, even if some of his words might have come out misunderstood and one-sided in the flow of rapid counter-speech.

The Feast of the Gentiles.

On a farm not far from Osnabrück, a young lad of 17 or 18 years served alongside many other farmhands and maids. And even though his lordship was a stranger and distant from the testaments of the promise and from the citizenship of Israel, it was not only displeased with the wickedness of the boy, but also heartbroken, and the mayor would have gladly chased him over all the mountains; but first of all, there were no mountains nearby, and secondly, the boy was his own flesh and blood, his deceased brother's orphan. But the longer it went on, the worse it got; quarrels with the other servants, cursing and blasphemy, cruelty to the cattle he had to tend, lies and disloyalty to the rulers renewed themselves from day to day and in ever worse outbreaks. For the hour

is like falling bodies, which fall faster and faster, like odd numbers multiplied by 15. In the case of the boy, however, almost everything was odd, and even the straight stick of good, hard hazel wood did not bring the straight direction and the straight line back to dominance, but - well, what of it? - an error! Yes, a mistake. Namely thus:

Maier's best horse had gone lame, and he sends the useless lad into town to the veterinarian, and orders him to run, or, he says, I will give you legs with a stick! There the boy runs to Osnabrück. It is early in the morning, the sun shines so warmly, the dew hangs on every blade of grass; the closer he gets to the city, the louder it gets. The road is no longer so lonely, many people walk and drive along beside him; on large ladder wagons decorated with May trees, whole neighborhoods sit and drive past him singing. From afar the bells resound, and it is to him as if they call: Come to me, come to me! "But," he asks one of the hurried, wandering people, "where are all these people going, and what is going on in Osnabrück today? - "It is," he receives in reply, "the Heroes' Mission Festival!"

Pagan mission feast! The boy was gripped by the word. He did not know a word about the mission, but he had often heard about pagans. One of his fellow servants had been to the last fair in the city, and he told many stories about the strange things he had seen there, about tightrope walkers, wild animals, and trick riders, but the strangest thing to him had been the pagans that were produced there. Wild men appeared half naked on the stage; shiny black as the devil is painted, was their hank, woolly their hair, snow-white their teeth and eyes; arrows and bows were their weapons, live chickens, which they ate with feathers and entrails before the eyes of the spectators, were their food. The servant had reported miraculous things about it, and how the little children of these wild heathens had looked like young devils.

Pagan mission feast should be today, and he now accelerates his steps to hurry to the veterinarian, to order him out, and then to run there quickly, also to look at those black pagans and their chicken meal and

the young devils before he returned home. The town is reached, the veterinarian has been ordered and wants to ride out right away, the horse is already saddled. The boy is happy that everything is going so well. - But where are the wild heathens? He runs out to the house; he follows the eye of the peasants; he asks where the feast of the heathens is. They invite him to go only with them; he enters the church. There he sits now in the middle of the dense crowd. The organ rolls a whole sea of notes through the wide halls of the church: the singing of a thousand voices begins and rushes like waves of the sea, and each wave strikes at the heart of the boy. At last the singing and the organ are silent. "Now it will come." The boy thinks, looks up, stretches his neck, looks where everyone is looking, and yes, a black man comes to the pulpit. But only his robe is black, his face is white and lovely. It was the blessed pastor Weibezahn who was to preach the sermon. He spoke powerfully, so that even now, a decade after his death, his word continues to resound; and in the, dear Osnabrück are still today many, Diele, who always remember his word. "He died and is still alive!" The poor boy never heard preaching like that; every word hits his heart, his innermost heart. The misery of the two, as Weibezahn describes it, is his own misery. The Hcilandsliebe however, which goes after the lost, is anck, for him, yes also for him there. His expectations are deceived and sino not deceived, he wanted to see wild heathens - he has seen at least one wild heathen, himself. The sermon is over; but as every right sermon starts only when it ends, so it happens ancb here. "You are the wild heathen" is said inside him. But immediately it continues: "You can be saved through the Lord Jesus Christ; only go to Him. He will gladly accept you." The people leave the church; the basins fill with gifts; the poor boy has nothing; but he has given everything. He gives himself to his Savior. He leaves, others too; he talks with them on the way; he gets more and more light and comfort and peace; he has found Christian hearts that invite him to come to their meeting the next Sunday. He goes home. The veterinarian had been there for a long time; the marshal is satisfied with the boy's errand. The latter eats and drinks and goes about his work, much as before, but different, very different. He becomes an industrious lad, does the work he was told to do and more, with a quiet and cheerful spirit. From the ledge above the door, he takes the dusty bible-
under and under the arm, and so goes after the herd. From then on, the animals have it good with him and return home quietly from the herding; for like the shepherd, like the herd! In the evening, he still does all kinds of work, helps the maid, helps her children learn the sayings and songs for school, is friendly with servants and maids, has peace in his heart and good courage in life.

At last his grandfather, the Maier herausge-
He shakes his head because of the pagans and because of the boy, since the Lord is still an unknown God to him. But he is not dissatisfied. The lad may have put foolish things into his head, but he has received a good servant through it, and he is satisfied with that, as thousands are gladly satisfied, who want the fruit of Christianity, but not Christianity itself. Thus almost a year passes; the boy has grown older and has come further and further. His master did not. But when the anger about the servants and maids did not cease, but increased, as the complaints were everywhere, one evening the marshal said in great anger, beating the table with his clenched fist: "Just wait, next time there will be another mission festival in Osnabrück, and as God in heaven lives, I will have the wagon harnessed and put you all on it; you shall all be gone, for there is no living with you anymore and it will not get any better with you, and that helps, I have seen that with the boy there; come here, cousin, you shall no longer be a shepherd, I will make you a servant and double your wages."

And so it happened; the farmer went to the mission feast with all his people and - it helped some of them thoroughly, most of all himself; and from then on things changed in the house of the mayor and many a Bible made its way down from the cornice into the hand of an eager-to-save inhabitant of the mayor's house and - from the hand into the heart" (Pilgrim.).

(Forming follows.)

i

Church News.

After Rev. Aug. Lehmann received a call from the congregation of New Wells in Cape Town, which was mainly made up of Austrian Lutherans, he was called to the congregation.

Girardeau Co, Mo. received, and the same with consent of his former townships in and about

Cape Girardeau, he was installed in his new office by me, the undersigned, on the 16th of Dom. p. Irin, with the assistance of Rev. Löber into his new office.

The pressure from the Augsburg. Confessions relatives in the Austrian states caused many of them to leave their German homeland and move to America. At the end of 1852, a number of them came to Perry Co., Mo. because they had received reports from there about the ecclesiastical and agricultural conditions there through two of their compatriots who had emigrated the year before. They settled on the right bank of the Applecreek, our Altenburg; other of their compatriots followed them later and already in

the following year they came together as a Lutheran congregation and were served by me as a branch. After their number had grown even more in the following years and had been strengthened by immigrants from other regions, they were soon forced to think of appointing their own preacher. Another section of these mostly from one region - Upper Austria in the vicinity of Linz - come from the same area.

menden Lutherans settled at Jonesboro, Union Co. Ill, and in union with some Anglo-German Lutherans who had come there earlier from North Carolina and were connected with the Tennessee Synod, founded a congregation, the temporary service of which Pastor Lehmann also took over at the request of the same.

Other sections of the Lutherans who emigrated from Upper Austria in more recent times have settled near Jefferson City and near Versailles, where they have for the most part joined the Lutheran congregations there.

As sad as it is that our comrades of faith in Austria are under such physical and spiritual pressure that drives them to emigrate, it is gratifying that through them our church here receives an increase of people who, even less corrupted by the generally prevailing unbelief, have in them a seed of sincere fear of God and love for God's Word, which, carefully nurtured, entitles us to hope that they can become a blessing for our church here.

May the faithful Lord and Shepherd of His sheep plant and water this field through His aforementioned servant to bear much fruit for eternity. Amen.

G. A. Slater.

Since the German Evangelical Lutheran Zion congregation on Tandy Creek in Jefferson County, Missouri, has duly appointed Pastor E. O. Wolfs as their pastor after the blessed death of Pastor E. A. Häckel, their former pastor, he was publicly and solemnly introduced by the undersigned under the assistance of Pastor E. Harms on the 21st Sunday after Trinity. Lutheran Synod of Missouri 2c., Western District, was publicly and solemnly installed by the undersigned with the assistance of Mr. Pastor E. Harms on the 21st Sunday after Trinity.

Our Lord Jesus Christ grant the dear congregation in its new pastor ample compensation for its bitter loss and place in it His servant for a blessing!

The address of the I. brother is: Uov. O. O. IVold, Dillsluwo, 1eIhr80Q Co. Ivio.

I. A. F. W. Müller.

(For the "Lutheran.")

Church consecration.

Nov. 11, as 2Ü. Dom. post. Drin, we, the Lutheran St. John's congregation at Maple-Grove, Manitowoc Co., Wis. had the joy of dedicating our newly built little church.

The festive sermon was preached by Pastor Bester from Town Herman on the Gospel of the Feast; in the afternoon the local pastor preached on Marci 16, 16.

May the Lord our God grant that in this temple, which was built for the glory of His name, His holy Word may be preached continually, pure and unadulterated, and the holy sacraments may be administered according to Christ's institution, so that here too in these northern primeval forests many souls may be snatched from the devil and a people may be gathered to the Lord.

Heinrich Jox, Lutheran pastor.

Maple - Grove, deu Nov. 11, 1855.

Pericope interpretation.

Those who have already subscribed to the "echt evangelische Auslegung der Sonn - und Festtagsevangelien des Kirchenjahrs, übersetzt und ausgezogen aus der Evangelien - Harmonie der luth. theologen M. Chemnitz, Polyk. Leyser and Johann Gerhard", are hereby informed that the printing of the first issue can be started immediately, if the subscribers send the amount of one dollar praenumerando to Mr. Wiebusch (care of C. F. W. Walther) immediately. At the same time, unfortunately, it must be stated that if the still very low number of subscribers does not swell, it will probably not be possible to deliver the promised number of issues for the stated sum. Therefore, if there is no explicit objection from the subscribers, it is assumed that they agree with the decision that a smaller number of issues should be issued for one dollar each, rather than that the publication of the beautiful work should be omitted altogether.

(For the "Lutheran.")

Dear Mr. Walther. Some of my correspondents seem to be of the opinion that I have not reproduced the German chorales in the *Cantica Sacra*, which I took from Layritz's collection, unchanged according to my promise. Since perhaps others are of the same opinion, I ask you for a little space in the Lutheran to explain the matter.

Dr. F. Layritz has published two works. One consists of several small booklets in which the old church melodies, if I am not mistaken, are printed only in two voices. The other, later work contains the same melodies in four voices. - Since the harmony must be different where the movement is treated as two-part and four-part, these two works of Layritz must be different at least in harmony. The Lantim Lnora deviates from this two-part work in the harmony. Consider, however, that I promised to follow the later, four-part work, and not the earlier, two-part one. And if one compares the Ounticu 8aorm with that one, one will probably find that I have made no changes, except, as already indicated earlier, that I have set some pieces a step or two higher.

I. I. Almost.

The *Cantica Sacra* is for sale from Mr. Otto Ernst, St. Louis, Mo.; Mr. Kundinger, Detroit, Mich. and Hon. A. S. Bartholomew, Fort Wayne, Indiana.

F a st.

Canton, O>, Nov. 22, 1855.

Announcement.

Since the Synodal - congregations in Perry - and Cape Girardeau Co. attended this year's two Fall - Conferences of our Western District the Since the two congregations of our synodal district had made the urgent request to hold next year's synod in their midst, namely in Altenburg, since multiple causes make this particularly desirable for them, and since both conferences have agreed on condition that the respective congregations of our synodal district also give their consent to the amendment of the resolution made in Chicago, the request is hereby made to the dear brothers in office to consult with their congregations on this matter and to make the result known to the undersigned, if possible by Christmas.

G. A. Schieferdecker, Distr. Pres.

Receipts and thanks.

With heartfelt thanks to the Women's Association in Detroit, Mich, I certify to have received from the same ?8.00, for which the good Lord bless the givers abundantly.

Ms. Lutz.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received the following gifts as support from some friends in Frankenmuth:

Bon Mr. M. Arnold P 10,00; by Mr. L- son S2,00; Mr. L. Rodamer?2,25; Mr. Mat. Bierlein K2,00; Mr. L. Kraft \$3,00; Mr. G. Pickelmann Z2,00; I. G. List jun. L2,00; I. Knoll \$1,00; collected at Mr. L. Lösel's wedding \$2,30.

Joh. List.

Concordia College, Nov. 23, 1855.

Don, the pastors Röbbelen and Sievers and their wives, as well as the merchants Ranzenberger and Gotz, likewise Mr. Schulthcis and the venerated women's association in Frankenlust, and to have been given a generous gift of one dollar by Mr. Hubinger, hereby publicly confesses with heartfelt thanks . Koch.
Concordia College, Oct. 21, 1855.

With heartfelt thanks against God and the bountiful givers, I hereby certify to have received the following from members of the Fort Wayne community for my support:

\$1.00byMr.Simon

1.00 "" nail

1.00

"" Stephan

0.50 ""Weather.
 May the rich God repay them temporally and eternally. Karl Kirsch.
 Fort-Wayne, Nov. 27, 1855.

Undersigned hereby certifies to have received the following from the Honored Women's Association at Fort Wayne for its support at the seminary here during the year 1855: namely, one pair of gloves, two pairs of woolen stockings, two pairs of cotton stockings, three shirts, one pair of sommrhosen, one sommr skirt, two handkerchiefs, one pair of wintchese, one winter skirt, one winter cap.

For these dear gifts of love, he thanks the charitable Women's Association very much, and the dear God, who is rich in mercy, will repay him again, both here and forever. Karl Kirsch.
 Fort-Wayne, November 27, 1855.

Get

w. to the general Synodal - Casse: By Mr. Pastor Fürbringer:			
from Mr. Ernst Schneider	42,50		
"" A. Ernst	50		
" Chr. Heekendorf	25		
From the congregation of Rev. Fleischmann in Mil-waittee, Wis.	5,38		
from the St. Pauls Gem. of Mr. Past. Franckm m Lafavette Co., Mo. 15.00			1.00
			F. Bublitz
			s for the general president:
from the congregation of Mr. Pastor Frickc in Indiana polis for July 185a - June 1855	25,00		
From St. Paul's parish in Lafayctte Lo., Mo. - - 12,00 to the Synodal - Missions - Casse:			
by Mr. Past. Nvrdrmann in Washington City at of a wedding ceremony collected-	85		
by handicrafts of girls in its school - - 1,50			
from the congregation of the Rev. Fricke in Indianapo- lis, collected in mission hours	11,U		
by the Young Women's Association in Collinsville, Ills.	4M		
Ills. sent in:			
Yield of a Collecte in his parish - - 4M from the mission box in his house	1.75		
from Mr. Gottsr. Müller sen. in Paitzdorf	IM		
			o. for the maintenance of Concordia College:
from the congregation of Mr. Past. Baumgart in Elk- Horn Prairie, Ills.	5.7g		
by Mr. Past. Fürbringer:			
on the .Uindkause i-n Mr. EilerS	12,00		
vvt Mr. "Girbisch	5M		
from the Hcrren pastors Fürbringer and Günther, travel money of the same Behufs einer Introductioü in Towu 12	4M		
from Mr. E. S clmeider	2,50		
" " A. Ernst	50		
,, " Chr. Heekendorf	25		
From an unnamed person by Hcrm Pastor Günther, on the salary of professors 3M			
by Hcrm H. D. Bruns in Lafayerte Co, Mo, of the same 2	,50		
from Mr. Mich. Bock in Paitzdorf	1,50		
"" Gvtfr. Müller sen. there	IM		
ä. for poor pupils and students in the Concordia- College and Seminary:			
by Mr. H. TubesinZ in Buffalo	5M		
"" Carl Lúwstow, through Mr. Past. LochnerIM			
" Johann Dittmar in Jefferson Eo., Mb.--IM			
"" Heinrich Johanning for Stud. Hügli	IM		
,, of St. Paul's Parish in Lafayette Co, Mo- - 7M " Mr. Mich. Bock in Paitzdorf	50		
" " Gvtfr. Müller sen. there	1,00		

F. W. Barthel, Cassirer.

For the **Lutheran** have paid:

The 10th year:

The gentlemen: Past. Baumgart, Past. Fleischmann, Tack Kummer, Bro. Meyer in Lafayette Co, Mo, Past. Nordmann, Christ. Wegener.

The 11th year:

The gentlemen: Past. Baumgart, H. D. Bruns, Past. Fast, Past. Fleischmann, G. Tb. Golsch, W. Gutert, Jacob Horn, Past. Hattstädt (5 ex.), Andr. Jäckel, Rev. John (year 111. is erroneously included), Carl Hummer, Christoph Metz, Fr. Mever (as above), S. Riedel, G- Schvlz, Umbau, Wilheft, Jacob Werther, Chr. Wegener, Perer Ziegcnheim.

The 12th year:

The gentlemen: Past. Baumgart, Heim. Baumhöscr, Past- Brandt, Martin Bernhard, Fr. Barlhets, I. Bäunum, Will), Dettlafi, Joh. Dittmar, Wild. Duustrey, Ebr, Dvrrfeld, Past. Fast, Past. Fürbringer, Ludwig Güs, Christ. Grünhagen, Joh. Hübner, Ehr. Hermann, Heinrich Jehan- ning, K. Jansen, Past. Gcin, Samuel Kämpfe, Heinrich Lohmeyer, Past. Th. Moscr, Fr. Meyer, I. D. Mcvcr (2 Er.) Jacob Ottmann, Wüh. Dünnst, P in I. Reinhardt, S. Riedel (4 Er.), Bro. Sperber, Past. Schumann, H. ^tiinkl, Chr. Stöckmann, Wilheft (-50 Cts.), Wall- schlager Jr, Wegener.

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St. Louis, Mo,

Printing office of the cv. luth. synod of Missouri, Ohio et al. Lt.

Volume 12, St. Louis, Monday, December 18, 1855, No. 9.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The eighteenth chapter.

"In the 18th chapter now go to the same disturbance, and give the glorious great splendor to the ground, and listen to the foundation robbers, and foundation thieves, the Cortisans. For Rome, too, has had to be plundered and tuned by her own patron, to the beginning of the final disturbance." (Luther.)

While the previous chapter presented the person of the culprit who is now to receive his judgment in court, the sentence that will be passed on him follows in this chapter. It fits perfectly to Luther's time. But it also finds its application in our days. Yes, it will still have full force on the last day and for all eternity. It is the same with the words that God has spoken. Just as the sound of a bell moves the air for hours, so they will resound through all times until they find their full tone on the sounding board of eternity. If, therefore, the content of this chapter cannot be eased into the time of the Reformation and brought to a standstill with it any more than an avalanche that has detached itself from the summit of the glacier can be sustained in its fall, it would be to make the effect the cause, so to speak, if one wanted to wait for new reformers for the sake of Luther not experiencing the end of the harvest that is shown to us here. As Luther's successors, of course, as already noted in Cap. 14, 8. 9.

Many faithful servants of the Lord are still entitled to the titles that the Holy Spirit bestows on his instruments. But does the ray therefore no longer belong to the sun, that it also falls on the earth? It still grows today solely by the power of the word that God spoke on the third day, and the reformation is no less God's work than the visible creation.

But the fact that Luther now appears in the person of the "outer" and "third angel" (cf. Cap. 14, 8. 9.), while his work was just presented as the work of the heavenly messenger, whom we first got to know in Cap. 14, 6. 7. follows from the relationship in which our chapter stands to the previous one. The 17th chapter described the Reformation especially from the point of view that the Roman Antichrist had become manifest through it. One had not dreamed before that the papacy could be the whore against whom Revelation warns us. Then Luther raised his voice and cried out in the name of God: This, this is she! By doing this, he fulfilled what is written in Cap. 14:6, 7: for the fact that the preaching of the gospel was needed anew was in itself a testimony to how terribly the pope had deceived the whole world (cf. Cap. 10:11). That alone would have been enough work for an angel. But Luther did not stop there. After he had exposed the papacy, he also attacked it and overthrew it, so that many were saved from its snares. Since the 18th chapter is dedicated to this very branch of the church reformation, the one who was to be called to it had to be in the former triumphed over the Antichrist and the latter exhorted the deceived to repentance.

If, therefore, the 18th chapter is only, so to speak, the finger that shows more precisely or at most colors what we have already seen there in its outlines, the interpretation, if it does not want to repeat what was said earlier, may be limited to short remarks.

V. 1. -3. The "other angel" (cf. Cap. 14, 8.).

"And after that I saw an angel come down from heaven": In heaven, from the Holy Spirit, from the mouth of the apostles and prophets he received his message. There was no help to be hoped for from earth. There the Antichrist had also occupied all passes. From above only a witness of truth could come (Matth. 16, 17. Joh. 1, 13.). And behold, from there "the angel descends." So then it must not be possible for mankind to swing up there by the progress it promises. Bad prospects for those who want to surpass this angel; otherwise they would have to discover another heaven and renew the tower of Babel with greater luck than their unfortunate predecessors. But who can be surprised at their arrogance? One only sees the angel descending! He soon comes into contempt with the world, even into oblivion and with the fruit of his work it seems to plead best in the beginning. For whom he still

should always be on top, he must not deviate from the first word of the third article. If one reads "instead of": "I believe - a holy Christian church" - "I see 2c.", then one must necessarily look for someone who does it better than Luther.

Obviously, these first lines of our chapter fit him best. He had really learned what he preached only from the apostles themselves and actually descended from the mold when he overthrew the Antichrist by his preaching. He was also soon seen to "descend": for while before he had been considered a pious son of the church and an heir to heaven, as a reformer he had to be a servant of the devil and a child of hell. His work can also be compared to a downfall because the Lutherans became secure because Luther had broken the chains of the papacy and in time fell prey to the carnal mind and obvious unbelief. - If one refers this stall to Luther's successors (Mart. Chemnitz, see above), then the falling down from heaven indicates that the Lutheran church in later centuries will always rise up again on the testimonies of its accomplished guardians. It is then a new admonition to expect the salvation of future generations not from their own products, but to remain on the only correct path, in which God has directed his children through the Lutheran Church Reformation.

"He had great power" -: This again applies most conspicuously to the same Luther. Similar voices as his hard ones could be heard in front, but they did not get through; Luther, however, remained on the plan: because he "had a great power. Into his inheritance then entered the servants of God who, like Chemnitz, could still believe in the power of the Lutheran confession when all the world despaired of it. - Whoever can grasp this word has already won today. But it is a won of promise, reads contradictory and demands faith. For us it is a punishing word: for it blames our unbelief alone that we are not victorious with Luther's confession.

"and the earth was illuminated by his clarity" -: With the power he defies the earthly power, which protects the papacy. Before "his clarity" the gleam of human wisdom pales, the light of the thief's lantern goes out, as it were, by the light of which the Antichrist plundered the treasury of the church in the darkness of this world. To whom can this be applied more fully than to Luther? It is a real wonder that the most celebrated names of papist authorities, from Aristotle to Thomas, lost their prestige so quickly through the judgment of one man! The West must still today, without knowing it, fulfill the sentence which the Holy Spirit once pronounced. It honors Luther. No party dares to dispute his fame. Each one claims that if he were alive now, he would accede to it. Even the papists put him through their indelible

They must be his disciples without their gratitude. How few are among those who glorify him out of conviction his admirers? Who is God's word here. No one can escape from it. Also "the earth" should be "enlightened by his clarity." Now even the stones must shine in the splendor with which God has surrounded his messenger. Thus the Lord honors those who honor Him. But one does not understand his hint. "The earth was illuminated by his clarity": that is all! Mau admires him, talks about him, is happy for a while in his shine. But everyone remains as he is. - Among the successors of Luther, this fits Chemnitz, because he particularly stung the eyes of the papists, and thus also from his clarity "the earth" (in contrast to the church, which is governed by the apostles of St. Geilt in heaven) was enlightened, without ceasing to be earth.

V. 2. "Iind cried out of power with a loud voice"-: A proof that he finds resistance and the devil takes great pains to bite off the pain caused by the fall of the Antichrist and to make the world know that he has not suffered a defeat. This would be impossible if the papacy had ceased completely. Therefore, what is proclaimed here does not prevent in the least to understand Luther under the angel who cries. The fall of Babylon is nothing else than the revelation of the antichristic abomination, which happens through the preaching of the Word of God. As soon as it is preached, the papacy is already overthrown, even though it is still there. After its fall, a tree occupies a larger space on the ground than before; nevertheless, it no longer stands, but lies. - To whom can this passage be applied with such good reason as to the man who, without asking much about whether he always spoke in accordance with school rules, raised his voice, and precisely because he let himself be heard only to save himself, could not avoid often hurting delicate ears, especially among the thieves and murderers whom he chased away, to become infamous as a naughty yeller?

"And said, She is fallen, she is fallen, Babylon the great" -: Here is pointed to Rome what Esa. 21:0. has been prophesied of Babylon's fall; only that the new Gentile city retains the glory of far surpassing the old in wickedness ("the great"). From this we see that the enemies and oppressors of the Jews at the time of the old covenant were only, as it were, the form in which the devil cast his bells after the sound of the gracious Gospel had gone out into all the world. With such torches the prince of darkness has opened the procession, which the Antichrist decides. Those who spurn the light of the divine word should not have other leaders. Woe to them! Their damnation is all the greater because they despise such emphatic examples of punishment.

"and become a dwelling place of devils, and a receptacle of all unclean spirits, and a receptacle of all unclean and hostile birds" -: Even to this word the blood-dripping scourge gives

The emphasis with which the models of the Antichrist were chastised: for it also echoes the call of the prophet Ezekiel. Watchman's call (cf. Esa. 31, 14. II, 13.). There the old pagans are threatened that their cities should become inverted, that is so much as "a dwelling place of the devils". Rome has also long been a destroyed city, although it still had magnificent temples and palaces, because it serves the devil who dwells in the desert with idolatry and lies. For where the Lord is, everything becomes a wasteland.

People did not hide anything from the murderer, but it seems as if they were very comfortable under him. The Roman Antichrist possesses riches and can bestow high honors. But what did the dead man ask from the funeral pomp? The papal dignitaries do not even get the full enjoyment of the rule, since they must always be in fear whether they will not become offensive to the common spirit that pervades the Roman church and its guardians. That is why it says here only: "a container of all unclean spirits. Those who serve the devil as jailers in the papacy must themselves be in prison, as is the lot of the jailers. But they also find refuge. One must not blame them. Their unclean spirit bites a holy spirit. What will become of it now? Any impurity of the spirit comes to honor, impure teachings of all kinds find in such a *Rei.be Unterschleif*. Whoever cannot move freely in the church, where the Word of God reigns, may only become a pope, then nothing prevents him from indulging in carnal desires. Therefore, we have here also a prophecy of the conversions to the Roman church and the judgment of the Holy Spirit on the same unclean spirits fall away to the papacy, as a thief comes into prison. - The reign of the Antichrist is described even more clearly as a cloak, where the filth of mankind flows together, when the Roman church is called in the following "a receptacle of all unclean and hostile birds". Birds that flee the cities of mankind retreat into the wasteland. Thus, such souls cling to the papacy who have grown weary of the community of God's children and hate the Holy Spirit. And yet they want to flee into the bosom of the church and take comfort in a visible crowd of believing Christians. But what they get their hands on, since a church that believes in them is not enough, they hear here. It is as if the Holy Spirit meant with the "birds" especially the poets, who today so gladly court with Rome. Otherwise, this expression also alludes to the fact that it is flighty, unstable minds that fall away from papacy, such as David punishes when he prays: "I hate the flighty spirits" (Ps. 119, 113.).

V. 3. "For of the wine of the wrath of their fornication have all the heathen drunk; and the kings of the earth have done nothing but their fornication, and their merchants have waxed rich by their great lust."-Cf. Esa. 51:51. 51,7. Which is the glory of the Papists, that they have deceived all the world overthrows them: for unto them is but one thing.

Murder succeeded, which, if it was committed, entails the sentence of the judge and delivers under the axe of the executioner. - By the merchants are to be understood, as much as in the proper sense to the papist idolatry much belongs, which must be taken out of the store (cf. v. 11 - 19.), but namely the servants of the Antichrist. They are supposed to be pastors, but they are "merchants" who make a trade out of godliness, namely merchants of the earth, whose whole art, as Luther says in the theses, consists in fishing for the mammon of the people. They "have become rich from their great lust": i.e. once the lavishness of the earthly-minded papal clergy gave the merchants much to earn, and then the "great lust" (as much as wantonness) of the Roman whore was the only cause that their powerful errors found acceptance and their merchants could become rich from it. The papacy was so insolent as to expect the whole world to believe that the priest's sacrifice would deliver the poor souls from purgatory and the like. And behold, no one resisted such presumptions. Since the lie was successful, the merchants went on and on, until at last Tetzels grafting so much into the juggler's bag that it broke.

V. 4. ff. The "third angel." Cf. Cap. 14, d. ff.

Besides the punitive justice of God, the judgment on the papacy also reveals the divine mercy against those who are caught in its ropes, just as the Lord not only rained fire from heaven on Sodom, but also sent two angels into the city to lead Lot out. Every ray that goes out from his face, as it were, when his wrath is kindled, is now attributed to a special angel. But from this it does not follow that we should not think of Luther in the one as well as in the other. Christ also called him to the work of the "third angel" in this eleventh hour, but after him others came into his work (e.g. Johann Gerhard, see above C. 14.).

"And I heard another voice from heaven"-: Here the strings are strummed a little higher to praise the Reformation worthily. One always heard "a voice from heaven" before, but did not accept it as such, but regarded it as a human sermon. That is why no real seriousness has been taken to obey it. With few exceptions, the papists have remained seated in their hurdles as if there were no need. Many still think it is all the same whether one professes papacy or accepts Luther's teachings, one can still be saved. Therefore, at this point, the Holy Spirit changes the name of the instrument he has used so far and speaks of it in such a way that no one may be in doubt that he will be ruined with God in heaven if he despises Luther.

"Who said, Come out of her, O my people, that ye be not partakers of her sins, and that ye receive not any of her plagues. holds on to those he has once captured as Pharaoh held on to the children of Israel. He frightens their consciences with the delusion that they will be condemned if they tear his building. Against his threat is the cry, "Come out of her, my people." This gives courage to the timid (cf. Esa. 35, 3. 4.). In addition to the frightened hearts that wanted to be free but feared the danger, there are also those among those who still fear the papacy who are indifferent and find it unthinkable to remain silent about the lies of the Antichrist. To them the following applies: "so that you do not become partakers of their sins. And because others still allow themselves to be deceived by receiving earthly benefits from the papacy, they are awakened from the dream with the word: "so that you do not receive some of their plagues.

V. 5. "For their sins reach into heaven, and God remembers their iniquities." - Cf. Irrem. 51, 0. and Gen. 18, 20. 21. "Literally bites, which is translated "reach-in": they are firmly glued together, joined to each other, and thereby admittedly grown into such a wooden structure that they reach into heaven. Hereby, those who adhere to the papacy are reminded that they are also charging themselves with the sins of the Roman whore, if they deprive themselves of her poor discipline. This is again all directed against the appearance of contradiction. The papists do a lot of good to the visible church and the intimate union of its members. Yes, says the voice that is heard from heaven, you are indeed united, but what keeps you together? Not grace, but infinite common guilt! Then they pretend and are drunk with delight in the delusion that they have occupied the entrance to heaven and that no one can enter without them. They boast that, as holders of the monopoly, they have uninterrupted dealings with houses there. Their bills of exchange should never come out of course; even in purgatory they are still respected. A thousand and one poor damned, whom Christ's blood could not save, owe them, as they say, eternal bliss. And from all this the heavenly voice makes Sodom's misdeed. "Surely," saith she, "your covenant reacheth unto heaven, but as Cain's sin cried unto heaven." Nothing further brings you into the least relation to the kingdom of heaven than that a greater cry is heard there from your wickedness than anywhere else. - The last part of the verse: "God thinks of 2c." defies certainty. God is silent, is the meaning, and you think that he will be like you; but even if he is silent about your idolatry 2c., he still "thinks" about your iniquity.

We human children can remain quite calm when we speak of other people's sins. That is why we have quite a lot of sea, so that the judgment of our new man rarely echoes through our chest as a loud echo of the fire of the Holy Trinity, unweakened and undamped. This is why we can also call the

We do not understand God when the sea level of His Word ceases to be a smooth surface and rises high under the breath of the wrath of divine majesty. But God does not change his nature because of that. And if he, like all the perverse, becomes perverse about it, his heart wails when he remembers sin.

This also takes place in the following (v. 6. ff.). Mention has just been made of the sky-scraping wickedness of the Antichrist.

"Immediately the eye sparkles, the tongue spouts flames of fire, and the right hand is raised threateningly. *The speech suddenly takes on a different form. Also the subject becomes a different one. Whereas shortly before, mercy toward those who could still be saved put a dam against the flood of divine wrath, it now pours out after God, to use Luther's words, "has brought in his grain and left nothing in the papacy but chaff and unleavened straw" (see Luther's sermon on the frightening blindness and ingratitude of the wicked world, which does not recognize God's gracious visitation 2c. on the Gospel delivered on the tenth Sunday after Trinity in the Pauline Church in Leipzig, Anno 1545) unstoppable over the hostile domination. Its waves mock the lamentation over the faded glory of the overthrown power and demand its complete downfall. Everything that is the Lord's shall agree with it. There is no mediation. The offended majesty wants satisfaction. Only when the "beast" has been removed from her eyes will her anger subside.

This brief outline of the following prophecy sufficiently shows that our mole's eyes are again expected to do more than they can do. Well, that does no harm. God must always confront us in such a way that we get the impression that the Lord of hosts is speaking to us. If we are a little deceived, we are all the more afraid, and the fear of God is the beginning of wisdom. This much we easily understand when we read the chapter to the end, that it is a sermon on the 2nd Psalm, especially on the words v. 4. 5: "But he who dwells in heaven laughs at them, and the Lord mocks them. He will one day speak to them in his wrath, and with his fury he will terrify them." Cf. Prov. Solom. 1, 24 — 27.

Here the Lutheran polemic is justified. God himself encourages his servants to attack the harlot. It seems to be impossible to compete only with her. Therefore, the Holy Spirit must replace everything that the Lutheran church lacks in visible support. He then also completely replaces what is lacking. In this way, the handful of people who are on a par with the lousy monk becomes equal in power to the countless, defiant and overconfident army of the Antichrist, which is well-provided with wealth and violence and clothed in the devil's scale armor, and confidently punishes and condemns those by whom it is cursed. If the Lord had not said to them, "Pay her as she has paid you," the Lutherans would hardly ever have believed.

have mocked the pope. But not only does God's word make the unequal armies equal, but the greater must serve the lesser, David becomes mighty of the giant. For while the Antichrist can only harass Luther and his followers a little in the world and at most overthrow them in the case of blinded children of men, Luther first of all throws the whole pope into the mud here on earth before all the children of God, as long and wide as he is, and then his judgment is valid because the Spirit of God speaks through him what Christ promises the disciples as the believing instruments of the Holy Spirit when he says: "What you will bind on earth shall also be bound in heaven. And just when the devil thinks he has silenced the despised mouth of the Lord, and everything looks as if the whole Lutheran church were only morning bread for his henchman, the Antichrist, the little hero, who has no further armor than the invisible God, whom he holds with the invisible hand of faith, does not remain alone before the great scoffer, but becomes more and more bold in the face of the whole army of the Philistines, until he hits him in the forehead. Both that preponderance of the Lutherans over the Papist Philistine army, and this increase of their courage and victorious powers in all the wars of extermination waged against them, are expressed by the following words: "and make it double to her according to her works; and with what cup she hath poured for you, pour it double." - It is clear that faith is needed if one wants to rhyme these words with their fulfillment: for since the Lutherans never fight against their adversaries with fire and sword, which is of this world, as the papists do, it seems to be only half a revenge what the latter have to suffer, compared to the damage they have inflicted on the limbs of Christ for so many centuries, body and soul. But what God does can never be seen so precisely on earth that no doubt would be possible. Faith, however, already comes to terms with God's word. It includes eternity, which even the papists will not lack in double measure; no one deceives them. Those who only measure by time will shake their heads at this point, just as someone who knows nothing about the Danube would laugh at anyone for whom the sources of the Brege and Brigach are more important than a mountain lake in the Black Forest. Therefore, God wants to awaken the hope of victory in those whom this world, as much as there is in it, does not allow to lift up their heads. If He would not let His name be heard, then the enemies who are drunk with victory would be eternally right, who according to Matth. 24, 22. - 24. Luc. 21, 28. will still be in the ears of the elect shortly before the last day with the cry: We have won, yes we have won! But this is no guarantee enough for the faithful confessors of the Lord, that they will not be crucified or crucified on earth.

siannah call always stand in the morning light of eternal victory (Ps. 130, 6.).

And no matter how just God is, when he measures the harlot with the same measure with which she has measured, she still causes herself all chastisement when she is chastised. For this is the very reason why she is angry at the proclamation of God's word, and therefore brings her to condemnation, which to her might be a savor of life unto life, that "she hath made herself glorious, and hath had her courage." If she had not become accustomed to show off, if she had ceased at that moment to want to present anything, she would accept the gospel and worship the Lord with those who preach it. "How much she has glorified herself and had her courage, so much torment and sorrow" she now has, i.e. this is her torment and sorrow altogether. If she could do without it, she would have joy and delight. - Now it becomes quite obvious how lazy the reason of the papist defiance is. The harlot has "made herself glorious", she herself and no one else. And what is this glory that she arrogates to herself? Listen, she "saith in her heart, I sit and am a queen, and shall not be a widow, neither shall I see sorrow." A beautiful glory! God's word knows nothing of it. She speaks, and by what does she prove her saying? She speaks "in her heart." The heart, whose "thoughts and aspirations have been evil from youth," would like it to be so, so she persuades herself that it is so. She says: "I sit and am a queen," i.e. I need only sit down as if I were, and so I am. Well, dear, the chair will wobble! Oh no, she answers, I "will not be a widow and I will not see sorrow. Eve let the devil lie to her about the same thing, but she soon realized it: before evening came, the beautiful dream faded away.

That the soap bubble of papist glory should burst just as quickly is stated in the eighth verse, which again reminds us of the crowned ox. One can grasp that pride comes before the fall. Never has a calm been followed so suddenly by a violent storm, nor has a lively city been destroyed by an earthquake. We saw that it was the old Babel. It celebrated joyful feasts with drunken courage, as if it would not fall forever, when Cyrus had already entered the city (Jeremiah 51:8). But which will be the "One Day"? I think it is the last day, because it says, and with fire it will be burned. i.e. as has already been said above: then it will sound brightest what God has announced; now we have the prelude. Otherwise, it would have happened long ago, when Luther on October 31, 1517, i.e. "in one day," summoned the rich man with the purple (cf. vv. 12 and 16) to God's judgment in the midst of his joyful life. He does not let himself notice this and at this moment even plays the role of his equal husband, who was still planning to build bigger barns, when the Lord said to him: "You fool, this night you will be judged by God".

your soul will be demanded from you; but then God would also do injustice to the evil-doer if he could not lie and deceive well. He has nevertheless received a lesson, and when "destruction shall quickly overtake him, as the pain of a pregnant woman," he will not need it anymore. Until then, we can console ourselves about the great barns he builds here in the country with the tired saying: "strong is God the LORD, who will judge them."

The rich man does not die alone; he is also buried, and because he is a rich man, he also receives a solemn burial. In his life, he had been used to being a drag bearer: so a stately funeral procession follows him to his resting place, i.e. to agony and torment (Luc. 16, 23.). This procession is presented to us in these verses, and so that we can better understand it, it is divided into three columns. First come the kings (v. 9. 10.), then the merchants (v. 11.-16.), last the mariners or carriers (v. 17. - 19.).

V. 9. 10. The procession of the kings, first column of the corpses. - "And they shall mourn and complain of them, the kings of the earth."-If a bodily oppression of the papacy were meant by his death, the kings could help; but the weapons with which it is overcome are spiritual, and yet "mighty in the sight of God to disturb the fortifications" (2 Cor. 10:4, 5.).

"As long as the papacy was not attacked, it built itself peacefully and shone on earth not only with great splendor, but also with the self-chosen spirituality of the angels. But when it received its judgment, the sky above it blackened, as when a beautiful house is struck by lightning. Thick clouds of smoke rose up, because the flame of divine anger consumed the glorious temple, and therefore hostile glow disfigured Cain's countenance, while from the chimney of his mouth the curses smoked up, which at least created clouds for him in the absence of another heaven (Judg. 11-15).

"And shall stand afar off for fear of their torment 2c." The word was fulfilled, when the pope once pushed over the other in emperor Charles V. to take care of him and this prince let the fire, which God had lit by Dr. M. Luther, because he could not extinguish it, spread more and more. - This verse also indicates the hour of death of the Antichrist. Of course: The kings know more exactly than others when actually his life has escaped. They are allowed to go into his bedroom and take his pulse, while other people have to make do with the sick note so lukewarmly until he is put on the parade bed. This "one hour" makes us even more certain that October 31, 1517, is meant by the "one day" spoken of in the 8th verse. If Rome should be destroyed by other weapons than the Word of God, and burned with other fire than that of the Holy Spirit, it could not happen so quickly.

NB. Also here one must not forget that every prophecy demands faith. Whoever wants to have his eyes blinded, the ordinary world will give him hope even in the last hour that he will not die. How much more can one trust the cunning Roman boys that they will conceal the death of their idol! Already at the time of the first kings in Rome they could lie to the people that their ruler was still alive, when he had long since breathed his last, and what progress has not the lie made since then? Ancient Egypt was able to preserve corpses so that they still look as fresh today as if they had just been buried, and should not the papacy understand the same art, which, according to Cap. 9, 21, is also well experienced in "sorcery," compared to which Sodom, Egypt and Jerusalem as well as Babylon can only be called small? It did not actually embalm corpses that died first, but its god Bel was from the beginning nothing more than a dead idol. The difference now is only that some are lucky when they deny life to the stinking carrion, while before no one was sure of his life if he did not prefer to hold his nose for a while than to say openly: it stinks!

V. 11-16 The merchants' procession, second column of the corpse entourage. - A wonderful sample card of goods! The register begins with gold and silver and ends with corpses and souls of people. One can see that there must be more to it. It would be too strange if no merchant could sell gold, silver, etc. once the papacy has fallen! (cf. v. 11.) The merchants, at least, must be different from those usually called merchants. How else could the Lord say that they would still buy and sell on the last day (Luc. 17, 28.)? We see what was said about the merchants in A. 3. holds the test: The Scripture interprets itself. They are and remain the servants of the Antichrist, the papist teachers in schools. The prostitute's market shouters in the pulpits, the engrossers who sell holiness in the monasteries, etc. *) So then the goods will be in relation to the merchants, and will be more than the shadow that falls on the earth from the goods that are enumerated here? This is how one should think, and whoever feels like it may at least interpret the meaning of the words according to the guidance of the Song of Songs, e.g. gold-faith in the pope, silver-papist holiness, precious stone-scholasticism or papist idolatry (not godliness), the wisdom of St. Thomas, and so on. But it is not at all necessary to take so much trouble and stir up the muddy bottom of the swamp, as it were; one already smells the rot when one merely skims the top. In fact, the brokers of the whore only offer at most somewhat finer awakenings of it, but never substantially *). Here belongs what Mantnanus says about the Roman

Church sings:

Templa, sacerdotes, altaria, sacra, corona, Ignis, thura, preces, coelum est venale deusque.

They sell other good things than the show they put on in their temples with beautiful bishop's robes, delicious utensils, glorious incense and all the good things that are mentioned in our place. This is what they have sold to those who sought blessedness from them, and nothing else; the hope they gave to their own has been a lie and a deception. So this whole register is a biting mockery, with which the Holy One in heaven laughs at the effort (cf. Ps. 2:4) that the Roman priests make when they pretend to serve God. First there is gold and silver, so that it can be grasped that the pope's arrogated dominion is not Peter's chair: for the apostle said: "Silver and gold I have not" (Acts 3:6). It is truly a masterful ladder. One becomes more and more anxious to know what will come last, just as the people in the Roman church are fooled and, as it were, only put one colorful box into another. What comes now at last? "Corpses and souls of men." "Corpses could also be translated slaves; but corpses is better: for the papacy is cheaply called a charnel house, not only because it fetches relics from the shingles, but above all because nothing but spiritual death reigns at its altars. Otherwise, it also has enough slaves to sell: for all its countless "followers" are, in the spiritual sphere, of which we are speaking here, only the will-less servants of the "holy father" and his deputies. Father" and his deputies. Either way a beautiful counterfeit of the one who promises life and freedom (Joh. 1, 4, 8, 12. - Joh. 8, 31.32.34. - 36.). One was not allowed to speak of the Roman Antichrist otherwise. - But of course the best are the "souls of men". What do these "merchants" want to sell? Heaven. That is why the souls of men come to them. Oh, the poor souls, they remain stuck in their temples, like the ram in the hedge. There they belong then to the Antichrist. And they are "souls of men." They have not come out of their natural perdition through all the merits of the saints, which the pope has sold them.- Immediately after "souls of men" follows finally "the fruit, since your soul had pleasure in." This admonishes Ezekiel 34, 8: "are such shepherds as feed themselves, but they will not feed my sheep." While the souls waited for them who had come under their shepherd's staff, the profitable trade of the papist bishops consisted in receiving where "their souls lusted." This means here "fruit," so that one knows that the papacy is for the bishops of the antichristic rule a new paradise, in which there is fruit to eat without having to build the field. Besides, "lust" indicates from which tree the poor idolatrous shepherds break. Yes, this word makes the whole Roman church a new tree of knowledge of good and evil, on which God wants to test the obedience of his children. That the "fruit" is to be understood in this way is shown by the following: "everything that was complete and glorious," namely the

The pope gave the fruit of **the** fat sinecures and the high dignities, which explains the "fruit".

Now the angel with the fiery sword stands before the Garden of Eden. Hence the lamentation.

V. 17 - 19: The platoon of skippers and carriers, the third column of the corps. - These were especially people like Tetzl. After that, the Jesuits continued the business. Today, the seafaring they have to do to get the goods of the papist merchants to a "place"

where they can be sold is more proof that they are painted in this place. Tetzels death lament is well known. He had to despair about the fact that the goods that he had sold were chewing away. When now the proud Tyre (cf. Esai. 23, 8.) under Hiram's *) flag sends considerable shiploads to the coasts of the islands for the construction of the papist idol temple, the jubilant cry is: "Who is like the great city?with which "the ships fill new parts of the world" is only the echo of the lament: "Woe, woe - in an hour it will be devastated!" because there would be no need for the great shouting if the "city" were really still so "great"; all the world would know it anyway. These people still preach the antichristic lie, as one covers a grave with a mound. That is why it is said of them that they throw "dust on their heads", by which they testify to themselves that they serve only the dead from now on.

V. 20: What the world is angry about is joyful in heaven. Even the revelation of God's wrath awakens to His praise those who have His Spirit. Here it is added that the citizens of heaven, who proclaimed such judgments long before through the apostles and prophets, were mocked on earth until then because God delayed their threat. Cf. Jer. 51,48.

V. 21 reminds of Matth. 18, 6 (Luc. 17, l. 2.). This verse also refers back to the prophets, cf. Jer. 51, 63. The Euphrates, into which the stone was thrown, avenged Israel: for it let its deliverer Cyrus into the city of Babylon. Thus, one would like to say, the sea is the instrument of God's vengeance. But the sea, as has often been mentioned, is a symbolic expression for the knowledge of God and its source, the Word of God. How marvelous! By nothing else than by the true knowledge and the Word of God, the Antichrist has been overthrown, and that truly "with a storm," suddenly and so that the whole world confessed: he preaches mightily and not like the scribes!

V. 22-24 again draw the parallel between the small Jerusalem and the great city where "our Lord is crucified" (cf. 11:8). These are the same images under which the destruction of Rome is presented as those used by the prophets when they proclaim the end of Jerusalem. But the crime is in the same relation to the punishment. This

*) Hiram means long life, high, proud life. It is fitting that the lie adorns the death that the Lord has preached with such words. But it is only the splendor of a churchyard.

is no other than the one the "City of David" was accused of by the Lord Christ (Match. 23, 35.). Yes, the Antichrist is the heir of the sin-atrocity that the old Jerusalem heaped up.

The murderer of the Son of God cheaply concludes the torchlight procession that follows the corpse of the Antichrist to the grave. - We do not want to wish him a resurrection. May he rest well. On the corpse stone his sentence will henceforth be emblazoned as a warning for all who consider Rome's misdeed to be small and are even afraid of committing a sin when they call the Pope the Antichrist. Stand still, dear wanderer, and read the saying that the hand of the Lord asked to be engraved on the marble slab that adorns his sepulcher. It contains the judgment of the harlot promised to you in the beginning of this chapter and reads thus:

"And the blood of the prophets and of the saints was found in it, and of all those who were slain on the earth." (Rev. 18:24.).

But beware that a "Lutheran" conference does not prove to you from Neander's Church History, Becker's World History or another fruit of the nineteenth century that one cannot say of the pope that he killed the prophets and accuse you of injustice. And may the Lord also be careful that he is not accused of any wrongdoing, especially since the pope, when he judged him in this way, had not touched a hair on his head, because he was not yet there.

Yes, pray only for yourself, dear God: "That you may be right in your words, and pure when you are judged!" Ps. 51:6.

One more remark. In order to recognize that the Antichrist will be carried to the grave, the corpse must not be able to come properly. Just as the women stood afar off and beat their breasts when the Lord died, so also the kings 2c. who weep for the Antichrist stand afar off (v. 10, 15, 17). If only they also beat their breasts in the right sense! There would still be room for the outermost tip of the tail of the Roman dragon to escape. But the "Roman Catholics", like the Jews, can only howl about pain, not about guilt.

Negotiations

of the Eastern District of the Evangelical Lutheran Synod of Ohio, held on.

14-18 Sept. d. J.

It is with great pleasure that we hasten to share with our readers some of these proceedings, which are available to us in print. We hope that the acquaintance with them will awaken our readers as well as us to heartfelt joy and thanksgiving to God.

Mr. Rev. A. B. Bierdemann at Jefferson Furnace, Clarion Co., Pa. whom several Lutheran readers regard as the editor of the unfortunately!

He was president of the synod and has been elected to this office again. From the report of the president, which is more retchhaltiger, than it usually is, we learn that the synod had excluded the preachers C. G. Stübchen and Hahn because of immoral way of life. The report also proposes the drafting of a new ministerial order and calls attention to three deficiencies in the one that has been in effect up to now. "The first defect, it says, is that absolutely nothing is determined in regard to congregations which are abandoned by their preachers, and are thus preacherless for a time." In this respect the President makes the proposition: "That when such congregations shall apply to the President of the Synod for it, the same shall have the right and duty to appoint three or four of the neighboring preachers, who shall preach in those congregations half as often as the congregations would be served if they had a preacher; that such congregations shall be required to pay for every sermon so preached a certain sum, which, after deducting the traveling expenses of the preachers, shall go into the Native Missionary Fund." Then it bites: "A second defect is that our synodal resolutions too often remain mere resolutions, about the execution of which no one cares. Should not the President have the power, but also the opportunity, to see that all the resolutions of this body are really carried out by its members? For this purpose, church inspections would of course be necessary. In order to be able to do this, however, the president of the synod would either have to be placed in such a position that he would not have to serve any congregations, or he would have to have a vicarius who could serve his congregations in his absence. The resulting expenses could be covered from the internal missionary treasury . . . The Missouri Synod has set us a good example here. A third defect is the shortness of the term of the president." Hereupon Father Bierdemann justified the necessity of extending the term of office, but resisted the extension of it to a lifetime.

From the negotiations we also highlight the following:

I. "It was decided that henceforth at all meetings of the Synod as well as the Conferences, extraordinary as well as ordinary, all official acts shall be performed in the church robe."

"Resolved: that hosts be used in the celebration of the Lord's Supper at synodical assemblies and that the Lord's Supper be received by the synodical members kneeling." (Both of the latter resolutions were voted against by a Pastor Nunemacher and his

deputy).

"Resolved: that at the administration the certain confession forms: Receive and eat, this is the true body of your Savior Jesus Christ - Receive - this is the true body of your Savior Jesus Christ.

Blood of your Savior Jesus Christ, spoken."

"Resolved: that the synodicals, in reading aloud the divine word, hear the same standing."

"Resolved: that the local - preacher acquaint his congregation with these resolutions."

II. "At the request of the congregational delegates, it was unanimously decided: that all Lutheran congregations be exhorted to support their preachers without accepting help from other parties."

III. "Resolved: Since, after prolonged use and examination of the so-called Lutheran hymnal published by the Pennsylvanian Synod, we have come to the conclusion that it does not meet our expectations and the confession of the church, let our delegates to the general synod be instructed to work toward the publication of a new genuine Lutheran German hymnal, faithful to the confessional writings of the Lutheran church."

IV. "The fourth committee proposes that the synod earnestly exhort every preacher of its federation to obey that former resolution not to establish and adopt a united congregation, in that no man can serve two masters." (This proposal was made on the occasion of a charge brought against Pastor Kuchler by a congregation that he had subjected the Lutheran and Reformed congregation formerly existing in Fairview to conversion into a purely Lutheran one).

V. "Resolved, That the new English hymnal, published by the General Synod of Ohio, is recommended to all orthodox Lutheran congregations as a sacred treasure, because 1. it contains no lud which could arouse displeasure in the heart of any Lutheran Christian; 2. because it contains very many of the best core hymns of the German Lutheran Church in faithful translation; 8. especially, however, also because these core hymns are given in such verse measures that they can be sung according to the melodies of thousands of people: Versmaß are given that they can be sung after the melodies, which already thousands some hundred years ago sang with hot thanks."

VI. "The seventh committee proposes that all parishes and especially the church council? Parish Schools may establish."

VII The Eighth says in its report: "In a number of the Lutheran Standard are the proceedings of the Western District of the General Synod of Ohio, wherein is found a resolution, relating to secret societies, 'namely, that at the next session of the General Synod of Ohio 2c. it shall be investigated whether the night admission of members from secret societies into the ministry of the Synod of Ohio is in accordance with the fundamental laws of our Synod. Your Committee (Pastors Hengist and Braasch, and Mr. Wagner) feel constrained to express their disapprobation that that District should have a committee appointed in favor of the Masons.

(1) That our delegates to the next general synod be required to vote that that resolution of the synod in Seneca Co. concerning participation in secret societies on the part of the preachers remain in full force; 2. Resolved, That we, as members of our body, feel bound to instruct our church members who are in secret societies concerning the sin of participation in secret societies." - —

We have nothing to add but the wish that the Lord will fill the honorable brethren of this synod with rich grace to go forward in strong faith on the path they have trodden, and that many local synods of Lutheran name may follow it.

(Sent in by Pastor W. Müller.)

Advent.

The hoarse one comes up from heaven, From his father's throne!
Up, Christians, up! Remember, God is giving us his reward!
Rejoice and rejoice together, - The king of honor is coming!

The Word becomes flesh, the strong God A weak human child;
He lowers Himself into our distress, He atones for our sin.
Into all the world the message resounds:
We are reconciled to God through God!

Now Satan's power no longer terrifies, - The hero from heaven triumphs!
Hell and its mighty army succumbs before its power!
Death unfolds, life springs From God, whom our flesh envelops!

Why do you still hesitate, sorrowful soul, and fear so much?
Your brother is Immanuel, your brother God the Lord, who gives you such a high gift, because he loves the world and you.

The helper comes from the throne of heaven! Through Word and Sacrament, the Son of Man comes among us, His heart burns with love. And graciously his "eye looks, - He chooses from sinners his bride.

He calls them to his bliss through his word of grace;
That is why it resounds on and on: You sinners far and wide. Weep over your sins and come and rejoice in my mercy!

He adorns her with the bridal robe in the holy water bath, and gives her royal status, according to his father's advice, and newly born, pure and beautiful, she may stand by the son's side.

He feeds and drinks her wonderfully with his body and blood, and gives himself to her completely in hot love.
At the altar, God's spirit testifies to her that she is called the chosen one.
Therefore, daughter of Zion, rejoice. Your King is coming to you!
He seeks you out, he shows himself to you in his splendor and adornment.
Send yourself to receive him. Sing to him your hosanna!

The judge comes in majesty, with him the host of angels!
Heaven flees, the world passes away Before him who is and was!
The end is here, the stream of time I trickles away in the sea of eternity!

Awake, awake, all you dead! The voice of the judge calls. And mightily, like the sound of a trumpet, it resounds in every tomb, and all those whom death has devoured hear the sound of this voice.

And endlessly it teems forth To hemp from earth' and sea, And every eye looks up To the judge high and Hebr, And every Her; in every breast Trembles with horror, or air.

Woe to you who spurn the Lord, Since he came to you so gentle, so mild In the Word, a bright star, A strong shield and screen, A helper against sin and death, Who offered you his hand in salvation!

Woe! when, on his left, you hear the thundering word: Go, you cursed, away from me into the eternal fire! - Damnation follows the sentence, And eternally, eternally his curse lasts!

Hail to thee, thou joyful multitude At his right hand!
While his splendor was still hidden, you recognized the Lord;
You followed him through shame and scorn, - Now he hands you the crown of honor.

Hail to thee, O bride, so highly enraptured In holy love and lust!
On thee full of love the king gazes. Pulls you to his chest.
After struggle and suffering, you will find eternal rest at his heart.

Lord JEsu! great Prince of Heaven, When on the last day You shall call Me from the grave where I lay asleep. So lead me to the hall of honor To your wedding feast of joy!

(Sent in by Pastor Beyer in Memphis.)

To arms! - To prayer!

Where the mother is insolently mocked. Even the weakest son cannot keep silent; He calls out so that mountain and valley resound. The stronger brothers as witnesses.

He cries out until God hears his lament: Lord, do us justice; we are wronged.

Yes, hear and grasp the sword of the spirit, you God-known, brave fighters: The mother, who lovingly nourishes us, is robbed of the crown, jewelry and clothes. With false gold they want to crown her again, With fashionable clothes they beautify her.

Behold, thy crown is eaten by rust, We would have thee crowned anew. Thy garment too is old and worn, So wouldst thou disgrace us.

Although the mother speaks teaching: This dress is my God above, Destroy this work of the brothers not. Who wove it from God's word; The insolent call this only women's crickets And cry: Silence be at our will.

The mother warns with seriousness and threatens: "If you try to dishonor salvation. Then you sin against my God, He will repel it through his children; Then woe to you, when God's strong right punishes you through his faithful servants.

In vain - the crown is worn "Because of the enlightened times" And since one shies away from all lace, one tries to break it off. - One chooses as material for a: new dress the smooth worm spun, the silk.

Thus embellished, the woman shall then be called "American - Luth'risch. So inan will point them to the pastime In new big circles; Thus it shall please the educated and refined, unite them with itself.

Now up, who still holds to the mother! Seize the good old weapons, which always sleep bright and well-steeled in their rough sheaths: With Luther, Chemnitz, Gerharden den Handelt one can turn the shame from the mother.

And he who, like me, does not feel the strength to bear arms in the conflict, He sounds what is due to us, In all country and church plagues: He cries out: Lord, create heroes in the war, Give your truth new victories.

(Submitted.)

Ecclesiastical message.

On December 5, we had a lovely, refreshing celebration in St. Louis in our Immannelskirche. A candidate of theology from Norway was ordained. Mr. Hans Larsen Thalberg from Skjiberg near Fredericksstadt in Norway, who had completed his theological studies in Christiania and had already passed his examination for candidacy there (as evidenced by the certificates presented), willingly accepted the invitation of his fellow countrymen and fellow believers to serve them in their ecclesiastical need and abandonment. On Sept. 27, he had happily arrived in Chicago. There he was to take over the Norwegian Lutheran congregation, which Pastor Rasmussen had previously served as a branch.

For the sake of unity of faith and to avoid the appearance of being a separatist, he wished to be examined and ordained by the Evangelical Lutheran Synod of Missouri, Ohio, and a. St. He was also a member of the Lutheran Synod of Missouri. After previous registration, he arrived here with Mr. Pastor Rasmussen Nov. 20. They lived several days in cordial fellowship with the professors and pastors here, discussing the doctrine and affairs of our dear church. On the 1st Sunday of Advent they heard Professor Walther and Pastor Schaller preach. In the evening the Norwegian, Swedish and Danish Lutherans, who live here and could be reached, had gathered in the Immanuel Church to hear a sermon in their mother tongue. Pastor Rasmussen is said to have interpreted the Sunday Gospel to them in hearty and eloquent speech. Some thirty northerners were present and a large number of Germans.

The following Wednesday at Concordia College a, public colloquium was held with the.

The lecture was held partly in Latin and partly in German with the help of Pastor Rasmussen, who also speaks German and therefore served as an interpreter where necessary. The result was the conviction of the soundness of faith and confession on the part of the candidate and of the faithful adherence of the same to the doctrinal type of our Evangelical Lutheran Church. In the evening, Swedes and Norwegians had gathered again in the church. A number of them reported to Father Rasmussen for confession, and each one went individually to the sacristy to have his level of knowledge and experience tested. After the service ended with the hymn: Herr Jesu Christ dich zu uns wend 2c., Father Rasmussen stepped on the pulpit and held the ordination sermon in Norwegian, in which he (according to Isaiah - according to the testimony of those who understood the language of the speaker among the audience) presented the glorious message of a servant of Jesus Christ in a very sweet and moving way. After the sermon, "Come Holy Spirit" was intoned and the ordination ceremony proceeded. Professor Walther read the form in German. Pastors Schaller here, Strassen of Collinsville, Schliepsiek of Pleasant Ridge, Rasmussen and the undersigned assisted. After this, Father Rasmussen gave a confessional address in Norwegian to the communicants gathered around the altar, after which the celebration of Holy Communion brought the whole celebration to a close. The celebration of Holy Communion concluded the entire festivity, which will remain in blessed memory for a long time for us and especially for the Norwegian and Swedish brothers. The next day the two Venerable Brothers returned to Chicago. May the Lord bring them happily to Hanse and bless them abundantly in their work on the Scandinavian Church in the north of the Union. As quite a number of Norwegians and Swedes and Danes are found here, and frequently several of the same linger here for some time while passing through, Father Rasmussen has promised to visit them a few times a year. Those of them who have already gained some knowledge of the English language have been referred to our dear English Lutheran Pastor C. Miller here. May the Lord God grant that the Lutheran Church with its pure Word and Sacrament may continue to spread among all nations and languages! I. F. Bünger.

(Submitted.)

Mission celebration.

On the first Sunday of Advent, 1855, a missionary festival was celebrated at Edwardsville, Ills. by the surrounding congregations. The congregation of the undersigned, which had organized this feast, chose this place for the celebration, partly in order to make it possible for the brethren in the faith, who reside on the opposite side of Edwardsville, to participate in this celebration, partly also because some residents of Edwardsville believed that such a celebration in this city would certainly be quite beneficial to those living in the city as well as in the vicinity. A large audience gathered in an English church that had been opened to us for this purpose, helped by the kind weather that the good Lord had bestowed upon us. In the first sermon of the pastor Punfen, on the Gospel of the first Advent, an urgent call was given for the willing reception of our heavenly King. In the first sermon of the pastor Strafen on the Gospel of the first Advent, an urgent invitation was given to the willing reception of our heavenly King and shown: 1. who comes to us, 2. how he comes to us and 3. how he wants to be received by us.

The actual sermon was held by Pastor Bünger from St. Louis, and after 1 Tim. 2, v. 4-6, he presented his topic: Encouragements to be active for the spread of the pure Christian religion; 1. what should encourage us to do this? and 2. how we have to be active in the spread of the pure Christian religion. In the first part he proved that there is one God and that he must be recognized from the creation of the whole world, especially from the creation, preservation and government of mankind; then he showed who this God is from the glorious revelations of God, especially in Christ Jesus, and concluded from this that every Christian who believes in the triune God is also bound to be active in the propagation of the Christian religion, so that the one, true God may be recognized, honored and praised more and more; and secondly, the true, eternal salvation of mankind, which is given to us in One God and One Mediator, Christ Jesus, which salvation cannot be found through any merit, work, own satisfaction or creature, but rests solely in faith in the perfect atonement through the One Mediator, Jesus. Whoever possesses this salvation through faith cannot refrain from being active for the spread of the Christian religion. In the second part he proved that it was the duty of every Christian to cooperate so that the one salvation of man, through the holy gospel of our highly praised mediator, might be preached to all men and nations; for this was the only means by which man could attain to peace in God, to true peace of mind and bliss.

The singing, which was accompanied by trombones, and also a song for several voices after the main sermon, contributed much to the uplifting of the spirit. The whole celebration was closed with a final word and prayer by the undersigned. The charge was 26 dollars.

C. Schliepsiek, Pastor. Pleasant-Ridge^ the 3rd Dec. 1855.

Receipts and thanks.

With heartfelt thanks "rain God and the benevolent donors, I hereby certify to have received 80.00 from the Jünglingsverein in Altenburg and 810.00 from Mr. Immanuel Estcl there. A u g u st Mennick e.
Cvneordia-Coiege, Nov. 1, 1855.

With heartfelt thanks, the undersigned acknowledges having received 87.06 for his support from the local "seminar of your worthy young men's association in Cleveland.

May the gracious and kind God repay the lenient givers abundantly according to His promise.
F. Funk.
F. Funk, Dec. 8, 1855.

Funds

received from Oct. 16 to Dec. 16 n. for negotiations of the first simms of the western district of the German Eräug. Luth.

Missouri Synod 2c.

Don the pastors: Schol; 45 Cts.; Heid 75 Cts.: Engel- 10 C6.0 Cts" ^buig 10 Cts. and Mr. Lehrer Bartling b. for the writing: "In memory of the third centennial jubilee

2c."

Don the pastors: Auch50 Cts.; Birkmann ^1.00; Brewer L),00-. Bcsel 50 cts.; Daib 50 cts.; Dich 50 cts.; Fick 82.50; Fricke 81.00; Fürbringer 82,28; Frederking 25 Cts.; König 50 Cts.; Kühle 81.50; Kimkenberg 55 Cts.; Lehman" 81,80; Lochner 87,50; Lemkc 82,00; Müller 87,50; Röbbelen 810,00; Ridel 81,00; Nichmann 50 Cts.; Sauer50 Cts.; Saupert50 Cts.; Stephan 50 Cts.; Schumann50 Cts.; Sallmann 81,00; Schürmann50 Cts.; Volkert 81,50; Wagner 81,25; Weyel 50 Cts.; Pinkcpnk 82,00 and Mr. Bartling 85,00.

o. for the "Luther Book."

Don the pastors: Bilz 84,90; Daib 85,08; Fast 84,72; Dnlitz 87,50; Frickc 87,62; Fick 85,00, Grätz 80,40; Heuer 82,50; Iscnsee 85,00; Konig in Lafayette 82,51; Kühle 81,75; Kempe .86,00; Knickenden; 80,62; Klinken- berg 84,10; Löber 3-1,50; Lochner 87,50; Lemke 81,58; Müller 84,75; Popp 82,00; 'Pankow 87,00; Romeick 82,00; Nözcil 82,00; Rübmann 810,00; Stubnatzy 812,00; Stephan 302,50; Schieferdecker 822,25; Schumann 81,24; Straßen 38,25; Streckfuß 85,08; Wunder 87,50; Wag.

ner 86,00; Weist 80,41; of the men: Bartling 84,18; Einwächier 83,72; Lanemann 33,16; Manske 25 Cts. and Siemon 86,00.E. R vschke e.^

Get

n. to Concordia - Eolge - Construction: Don Mr. Tudesing in Buffalo 310W
... G. Dam in Cumberland, Md. 1,W
Subsequently, from the congregation of Mr. Past. Jricke in Indianapolis- IM
From the cross congregation of the Rev. Holls at Columbia, Ill, second broadcast ZIM
by Mr. Pastor Günther, collected at the consecration of the church at Meguon 9 ,21
Subsequently, from Mr. Past. Kolbs former Meant
in Allen and Adams Co, Yes, IM.
From the congregation of Mr. Past. Strengths in Logaus-
pvt. Yes., - WM
Subsequently, through Mr. Past. Birkmann from PH.
Bäckleiu 82,00; and Heinrich Kaufmann 81,00 3,00 by Mr. Past. Lange in St. Charles, by R.
Mäutmau 85,00; Fr. Troste 8FM; Tietr. Edlem arm 83,00; Job. D. Meers 82,00; T. Lurding 81,00; L. Lurding 81,00 13,00
by Mr. Past. Sauer, by F. irv, I. Möblen- kamp, Chr. Möhlenkamp, G. Meier, H. Bct- tenbrock and F. Tvppy ä 81,00. (These contributions are indcgnssen in No. 6
under the 863.65.) (Delayed.)
By Mr. Past. Nordmann in Washington City sent in by his congregation Z5M
namely:
Messrs. Hanensclüld, F. Stutz ä 5,00 810,00 G. Willner 3,00
N.N. 2,62z
the Mr. N.Heitmüller, G-Emmcr 4 82,00 4,00
" " G. Preinkert, G. Burhcncnc, Green, Jacob Pflüger, Andrcas Emmert, I. Kauf- mann, L. Lortz, Fr. Willner, H. Thomas, the women Sleppler, Maria Müller, Emi- lie
Müller-b 81,00) 12,00
Hempler 0,50
Messrs. Chr. Umhau, Godron, E. Em- mermann, Mrs. G. Thomas, and Marg. Hahn ä 25 Cts. 1,25
W. Schäfer 81,00, Fr. Eckloff 50 Cts.
N.N. 12^ i ,62z
by Mr. Past. Röbbelen of I. Leo. Force 7,00 d. to the synodal - cashier of the westl. district:
From Mr. Teacher Barthling in Addison, Ill. 31,00 "" "" Brewer in Lt. Louis, Mo.
""of the congregation of the Lord Past. Baumgart 10,05 "" "" to St. Louis, Mo. 4M
—E. Roschke.

Received

for the vcrw. school teachers?>eid: By Mr. Past. Klinkender"; 30,10
""Schumann 0,26
"" Grüber 0,50
"" .. Birkmann 0,50
"" Wagner 0,11)
E. Roschke.

Get

n. to the general Synodal - Casse: From the congregation of Mr. Pastor Klinkender"; at Whüe Creek, Ja. for the general presid-- 85,00 " Mr. Heinrich
Bender through Mr. Past. Sauer for the teaching staff at Fort Wayne IM b- to the Synodal - Miss'tons - Casse: From the congregation at St. Louis
10,20
" the luth. ^t. Johannes Gemcinde,Seiby, Bureau Co., Mo., IM
" Mr. Heinrich Bcnder, through Mr. Past. Sauer IM e.for the maintenance of Concordia College:
From Altenburg Township, Perry Co, Mo.,---- 47,75 " "" to Et. Louis 22M
ä- for poor pupils and students in Concordig- Eoilege and Seminary:
Mr. Bcnder through Mr. Pastor Sauer IM F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 9th I ahrgana: Mr. Hans Meyer.

The 10th year:

4me men Fr. Bvrrncpvh, W.' B. Doblcr, Cdr. Kicher, Hoffer, G. Inegicwmevee (8l>.40.), HansMeyer, Tdc" dor Müller (80,10), I. G. Rufs (80,10.), Fr. Steffen.

D en 1 1. l a h r q a n g:

Hie Messrs. Fr. Borrenpohl, John Bcerv, W. B. Tobler, Clrcrdmch, Past. Eirich, A. Eggler, Chr. Fischer, Match. Fanerdach, gr. Grcfc, Mich. Hochmuth, Hartmann, P
'est. Holm, Heuer. Hock, G. Hoffer, G. Jürgcnsnieyer, Knob "uttcr, L. KlUtig, Hans Meyer, L. Messer, Tbeos. Müller, Past. R-cknnanu, I. G. R "ff, Past. Schuster,
Tebbm, Heuer. Wendler, von Wallhauscn.

The 12th year:

Messrs. Heim. Bicrmann, Heinr. Borrenpohl, W. B. Hocler, <c.c. Hankmcyer, Heuer. "Dankneever, Ellerbusch, "r. Gerdeng, Chr. Hercling, Past. Holm, G- Hoffer,
Jacob Kiefer, Knvller, B. Kircher, Fr. Kuli, L- Klietig, HM Meyer, Past, R. Moser, Past. Fr. Reiß, Spaunagel, E. H. Weedenhvst, Hcmrich Wendler.

Volume 12, St. Louis, Mon., Jan. 2, 1856, No. 10

(Ans to the Ev.-Luth. Missionsblatt.)

Latest news

the

Evangelical Lutheran Mission in Leipzig.

The annual celebration of the Evangelical Lutheran Mission in Leipzig on 21.

August 1855.

The friends of the Evangelical Lutheran Mission in Leipzig have once again come "before God's face with joyful leaping. A large crowd gathered Tuesday, 21. August, 9 o'clock in the morning in the wide rooms of the local Nicolaikirche and sang from the bottom of their hearts a full-sounding:

1 Prayer community heal you with the holy oil! May Jesus' spirit pour into your heart and soul!

Leave the mouth

All hours

From prayer and supplication

Passing Holy.

Sanctify the holy fire, Your spirit's desire. Thine, who turned his blood to thee, holy to cling.

Holy smoke

Be cS too,

Who goes out to God,

When your heart begs. ..

The prayer of the pious crowd, what they plead and ask, - that is poured out on the altar of smoke before God;

And there is

Jesus Christ

Priest and conciliator

Of all his servants.

A single prayer of a believing soul, if it goes to the heart of God, cannot lack its purpose: What will they do when they all come before Him and pray together?

When the saints there and here. Great with the small, angels, people with desire All unite, And there goes a prayer

Out of them all: How this must resound!

Thereupon Dr. Tempel performed the service at the altar, and after he had directed the view of the congregation by reading Ezekiel 47, 1 - 12 into the vastness into which the church is to break out according to the promise of its "Duke", the congregation implored the right driver and guide for this:

Come, Holy Spirit, Lord God: 2c.

Now the celebratory preacher, Dr. v. Harleß from Munich, entered the pulpit, from which he had so often addressed words of life to his beloved congregation in the past, and preached on Acts 2:39.

Then the deeply moved congregation admonished itself with the beautiful words of the song: "Continue, Zion, continue in the light! Make your candlestick bright, Do not leave the first love. Seek always the fountain of life! Zion, penetrate through the narrow gate, Continue!

Break forth, Zion, break forth in strength! Because brotherly love burns,

Show what the one in you creates,

He who knows you as his bride! Zion, through the door given to you, come forth!

Now the Mission Director, Dr. Besser, gave the annual report from a high tone of joy.

Annual Report.

Brother beloved in Christ'.

Where texts are given in advance for the harvest festival sermons, it is probably customary to designate two texts: one for the case of an abundant harvest, the other for the case of a meager harvest. Now, mission feasts are spiritual harvest feasts, mission reports spiritual harvest reports: from which tone will our report this year have to go? A joyful tone it must be, for God has blessed us abundantly, and crowned the year with His good; yea, O Lord, Thou gavest a gracious rain, and Thy arid inheritance refreshed! So a joyful psalm tone shall be the keynote - for "he that is of good cheer, let him sing psalms" - a saying like this: "O Lord, Thou makest me sing joyfully of Thy works, and I praise the dealings of Thy hands" (Ps. 92:5). Admittedly, our cheerfulness would soon come to an end if we were to allow ourselves to praise the business of our hands. But joy in the Lord is master over all sadness. If today we are saddened to think how much our faithfulness in the service of God has lacked, how in many ways we have hindered Him in the coming of His kingdom, then let us be ashamed of His faithfulness, of which nothing has been lacking, of His kindness, which is kind to people,

As we are, the blessed joy and who also grants angels delicious honor to do His dearest works on earth. Yes, let us rejoice that our King, whom we serve, is called Jesus! His grace is great. "Praise the Lord, my soul, and what is within me, His holy name! Praise the LORD, my soul, and forget not what good He hath done thee! Who forgiveth all thy sins, and healeth all thy infirmities; who redeemeth thy life from destruction, who crowneth thee with grace and mercy; who maketh thy mouth glad, and thou art restored young as an eagle!" Amen.

We will speak first of the progress of our mission in the East Indies. Above all, we owe God thanks that He has again for a year preserved the place of the lampstand of His Gospel in our six mission stations and in all the congregations belonging to them, and has given our missionaries the most confident courage for their work in that country, where in particular Sirius is Satan's chair. Neither the blazing sun nor any other of the damaging plagues of the land has been allowed to do any harm. When sickness came, especially eye sickness, help also came. May the Lord also be kind to our Miss. Kremmer, who has been suffering for months from a sensitive ailment, from which he is still painfully bound according to our last news (which he was able to write with his own hand). - The church is commanded to send preachers of the word to the Gentiles, and not the number of sheaves, but the goodness of the seed shall be our first joy, but our confidence shall be in the firm prophetic word (Isaiah 55:10, 11). Whoever believes that the preaching of the divine word is not an empty sound, but a true, real means of grace, whoever therefore believes with Luther that "this is the thing that does all miracles, makes all things right, sustains all things, corrects all things, does all things, casts out all devils," knows for certain that God has done great things in our mission churches, to whom He has preached this word of His. Only the last day will give an infallible account of the powers of eternal life that have been hastened into the souls of the hearers of God's word in the heavenly garden; only then will the servants of the Lord know how much His pound has borne. Our Hindu patients who have been admitted to the hospital of the church are still far from being filled with fruits of righteousness; but our missionaries testify with comforted hearts that there is not a complete lack of fruits of faith and signs of inner growth. The desire to hear and learn the divine word is gradually increasing, especially among women, whose former adornment in paganism was called ignorance. The sense of social discipline, the Christian community conscience, is beginning to take effect. The concern for the poor and the willingness to contribute to the needs of the community are more active than before. Several Gentile Christians have shown their earnestness in confessing the name of Jesus and their love for the Church by resisting the temptation to

Resist apostasy firmly. Some apostates have returned repentant. To a small parish, Pudalur, belonging to the station of Poreiar, Miss. Wolfs testifies that it is in truth a salt for a wide area in the vicinity, and that mainly through the blessed diligence of its schoolmaster Manasse and his pious mother. Every blessing that God lays on the work of native teachers is precious to us; they are small beginnings, but they must make the same impression on us that St. Paul received when he saw the brothers from the church in Rome: when he saw them, he thanked God and gained confidence (Acts 28:15). In our mission schools, many a seed of joyful hope has been sown in the young souls; from the mouth of our Miss. Ochs, our missionary friends in Leipzig have recently heard that nine Christian families have already emerged from the orphan school in Mayaveram. To the Lord, who bites the children to bring them to Him, we command the schoolhouse just built in Mayaveram, that He may make it a blessed nursery, to His name's praise. - The harvest from the heathen, which our missionaries have brought in this year, is great, greater than our renewed mission in the East Indies has ever seen an annual harvest: 723 souls who have received holy baptism; in the last few months several more have been added. That it was first of all external need, famine, by which the vast majority of these heathens were "compelled to come in," should not disturb our joy in the harvest; or would there be anyone among us who would have come to God and remained with God without the disciplinarian of need? May the Lord, who also makes the famine a missionary servant, give wisdom and patience to the ministers of His Word, so that they may carry out the task of "teaching them all that I have commanded you" honestly to the baptized.

So now there are close to 4000 souls who belong to our church in Tamulenland. Before that, the Poreiar station, whose growth has been the greatest, has about 1040. In these days, news has come from Miss. Wolff that a new door is opening in the neighborhood of Combaconum. Who knows what will happen to our branch from Mayaveram on his return home (which God help!) --7 because the Christians scattered around Combaconum are now born too dumb. Miss. Wolfs is of the cheerful hope that soon a new station will arise in this area for a new missionary. We hope so too. - Our Miss. Cordes in Trankebar, with the help of a former pupil of the seminary there, Devasagayam (i.e. Gotthelf), has recently taken in hand a work to which we may look forward: namely, the republication of a late Tamulian writing of the blessed Ziegenbalg, "die wahre Theologie," a popular doctrine of faith - comparable to that of Nikolaus Hunnius - but still much simpler and in catechetical form. The book is now being printed here, and the East Indian

The Missionary Institution of the Hallische Waisenhaus - which, moreover, this year again provided us with the salary for one of our missionaries - has, by kindly assuming the significant printing costs (over 600 Thlr.), contributed to the fact that in a new way it must be said of the dear student of A. H. Francke: "He has died and is still alive. - The congregations entrusted to our Miss. The

communities of Tirumenjanam and Manikkramam, scattered over 26 villages (including Weselur, a village inhabited entirely by Christians), consist of very poor people. Well, the gospel is preached to them. Many of them may prefer the bread of alms to the bread of life, but Jesus loves these poorest people, and to bring out the immortal soul from their almost animal shells is the missionary's most rewarding task. - From Mayaveram, Miss. Ochs brings us news of Mayaveram in particular. - The Christians in Madras, the station of our Miss. Kremmer's station, have also this year, in spite of the theurge, contributed abundantly to God's treasury: 400 rupees is not a small sum for them. In the previous week a report from Miss. Kremmer, which communicates the new life of the community as we seldom see it. Our missionary bulletin will tell about it. Kremmer's special joy and refreshment has been the fellowship with Miss. Baierlein, who for the time being still lives in Sadras, where he has begun to collect a school for the poor. Just these days a chapel is to be dedicated in Sadras, and soon, with God's help, Baierlein's desire to preach the gospel in the Tamul tongue - instead of in the Indian tongue - will be fulfilled. The dear Baierlein's shy parents hoped that their only son, who was the comfort of their eyes, would die in India. But the right comforter is with them. May God prosper their three children, who are being brought up in Bautzen by motherly love! - Miss. Schwarz, who serves our western parishes, Puducottah, Tritschinopoli and Tanjore, has sought and found refreshment on the "blue mountains": we raise our eyes for his work on particularly hard trodden ground, groaning under the tread of idols, to the mountains from which help comes to us. Recently, the Swedish Miss. Ouchterlony joined Miss. Schwarz as a helper. The connection established with the two Swedish missionaries unfortunately had to be dissolved in the course of the year because they refused to follow the teaching and order of our church trolls. It is a sorrowful story. One of them, Lundgren, has since left India; the more arid one, Ouchterlony, on the other hand, has returned and has vowed, after gaining better knowledge, to righteously adhere to and serve the Lutheran Church. May God establish him properly and give him a firm heart, so that his gifts may be useful to our mission and we can soon receive him into the ranks of our missionaries with good confidence. The Swedish Missionary Society in Lund wants the

We hope that the visit of a member of the Funden Missionary Institute, which we are now enjoying, will not be without success. Copenhagen has also remained in the hurried connection with us. The noble gathering of forces is so necessary to the church in general and to its mission in particular, let us learn it and ask that it flourish in humility and wisdom. . . . *)

Now we turn our gaze to our homeland. First here to Leipzig. "You have blessed us richly and have been so kind to us that we have felt Your presence! This we confess today With thanksgiving and shame. "Be content again, my soul, for the Lord does you good," we say, and thank God first of all for the good deed that He is doing for us with the progressive recovery of the director of our missionary institution - it is like a miracle in the eyes of many. It is true that his voice is not yet strong enough to be heard in this place today, but I know that my dear friend and college agrees and says: "Be content again, my soul, for the Lord does you good," and considers it a good thing that I represent him here. Yes, I should not conceal what is my heart's joy today: if the wish, with which last year my salvation was communicated to the missionary institute here, that I might come "in the full blessing of the Gospel," has not remained completely unfulfilled, then the faithful God has asked this of me in that the blessing intention of that: "He sent His young men two by two" has become known to both of us from experience. Dear brother, pray for us, and for all the members of the College, that we may become more and more complete in this Christian harmony, as in all aspects of our profession, for the example of our pupils, for the blessing of the whole cause we serve. Faith and patience: we would like to have these two missionary virtues. - The plaintive question, which so often and even last year had to be heard: "Lutheran church, where are your quite pleasant sacrifices, where are your young men, divided men, whom you offer for missionary service? - Well, even if she has not yet found the actual comforting answer she deserves, which she must obtain, we do not want to be found hypocrites when we call ourselves "mission friends" and celebrate "mission feasts": nevertheless, it seems good to us to take cheerful courage, because God has also graciously looked upon us in this piece, has already begun to fill our hands and has given us new joy that we may reach out for still future, perhaps near filling. Eilf - or if we may count the son of a dear missionary friend here, who is already taking part in some instruction and whom we would gladly call our pupil - twelve pupils are presently in our seminary, although not all of them are in the final stage of their studies.

*) In the following we will report about Bethany. We expect more detailed information about this station from our dear Pastor Mießler himself. **D. L.** However, we hope to be able to do this in the near future with all of our probationary students. Three of them came from Bavaria, five from Prussia, one from Hanover *), one from Weimar (but via Tharand), one from Saxony. Three were former pupils of the Missionary Institute for America in NeuchDettelsan. Only one among all is a candidate of theology. It is often said, even by friends, that we place too much emphasis on what is briefly called missionary science. May this rumor remind us of our sacred duty not to put too little emphasis on the Christian mainstay, also in missionary service, namely on "faith active in love. Where the Holy Spirit is not the teacher, the missionary teachers teach in vain, that is certainly true. However, we attach particular importance to the advantage that our disciples now have of being introduced to the Tamul language and the Tamul scriptural album, and that is a gain. Or is not the great Apostle to the Gentiles a shining testimony to the fact that researching into the character of the people, even into the literature of the Gentiles, is a genuine missionary task that has its reward? Well, the disciples of our The students of the second seminar can get to know the interior of the fortress, to whose conquest they are to be sent out. Therefore, Dr. Graul's "Tamülische Bibliothek," the second volume of which was published this year, also belongs to the missionary contributions, from which the equipment of our missionaries is to be financed.

If this book, together with the other one, her "Journey in the East Indies," attracts friends to the mission even in such circles that are supposed to be quite inaccessible to it, we will accept that as a benefit. The main fruit of these Tamülian studies shall be enjoyed by our pupils, and through them, God willing, the Taumlen. It is certainly a justified wish that we should be given people who are already advanced in Christian and theological knowledge and who can devote their time in the seminary primarily to the acquisition of the vessels in which the content of the Gospel is to be brought to the tumblers. Therefore, it must be said once again: "Only one candidate," whether it may stir the heart of some today. With some shyness

we mention the beautiful hope for fresh male forces, which has shown itself to us in the last weeks from two sides: already too often such hopes have been dashed. May God guide us happily to our goal this time! Just yesterday we received a promise from a young Bavarian parish vicar that he wants to come here to prepare himself - if he is found capable - for the position of teacher and director of our seminary for natives in Trankebar. To which office we further desire a man is well known. God send him, and he will be sent. From the "ecclesiastical missionary foundation" of the Geheimerath von

*) During the printing of this report, we were informed by the Zög-ling Rosenbusch from Einbeck, in order to give his severely threatened health, have to leave for the time being.

Oertzen on Leppin in Mecklenburg, which came into being this spring, our mission has received an annual share of 50 Thlrn. with the stipulation that this annual sum is to be used for the endowment of a mission superintendency for the area of the Lutheran mission in the East Indies. The admonishing voice of this foundation will not be heard in vain; God please the pious founder also by

letting him still see the mission superintendent.

We have taken it as a sign of the divine good pleasure in the building of our mission house that so many have come to us at the same time who are to live in it - a whole series of new applications is still before us, so we will not have built too spacious. Our high-situated house now looks far into the city: not true, dear brothers, you all wish it peace, and those who have come from afar still say their amen to the blessings and vows,

with which the laying of the foundation stone was celebrated. The house preaches a lot, if you look at it right; we have placed a pledge with it before God and man, so let us redeem the pledge through the faithful service of many joined hearts and hands on and in the house, which is built from living stones. And as we may well say, for the sake of the cause for which our house is built, that it is an ornament to the city of Leipzig, so God grant that Leipzig may become more and more a mission city, and our mission house only one among many. One more wish will God remember in the blessing of the dear man who was a father to our first mission house in Dresden, and now also helps to build this new house in Leipzig with unaltered mission love.

Just in the days when we began to build our house, we received the "news of the death of our blessed Speer: the most beautiful dwelling has become his. We grant him this and are silent to God, who gave him the lot of the ripe sheaves, while we would have liked to have him as a reaper in the harvest; but we should admonish one another to that "wrestling" with God in prayer, which has always moved Him to spare, so that He may give us the life of those who go out to the Gentiles in our place. Yes, Lord, do it!

An annual report has to inform about the payment of the mission debt of the Christians also in the sense that it tells what money and goods have been put into the God's box. And today we want to offer a heartfelt: "**Thanks be to God** for his abundant gift! Just in this year, when the blessed harvest of collected heathen makes new funds outside necessary, when at home our house construction and our reopened seminary require new, significant expenditures, we had to be well prepared for a reduction of our income, because the inflation weighs heavily on the entire German fatherland, many **gifts are being** The people who live there are afflicted by floods and other plagues, and all of this is not

The thunderstorms of war are still - by God's undeserved grace - only at the extreme end of Europe, but nevertheless in precisely those countries from which we tend to receive abundant contributions. We were afraid, even the prayer of the women at the laying of the foundation stone put this fear into God's heart. And behold, a joyful harvest has come to us through petitioning and hiding: our income amounts to a total of 29,703 Rthlr. "Lord, go out from me, I am a sinful man!" - if we, dear brothers, speak unanimously in this way in view of this rich annual procession, then the word of the Lord Jesus also belongs to us: "Do not be afraid, from now on you will catch people! - This time, too, Bavaria has retained its old place: it remains the case that almost the fifth part of our total annual income goes to Bavaria. Then Hanover follows, with a tax whose abundance is all the more gratifying and comforting, because it proves that the missionary zeal newly kindled there from Hermannsburg cannot forget even the first-born missionary daughter of our Church in the East Indies. "Bestow constancy!" In Lüneburg I heard reports that from many a village hard hit by the flooding of the Elbe, gifts were nevertheless offered with heartfelt willingness: well, what is all the flooding of the Elbe and Oder and Vistula against the flood of destruction which is to be stemmed by the missionary gifts! - The land from which the angel with the eternal Gospel took flight three hundred years ago, the precious land of Saxony, is beginning, thank God, to become more and more a home of the mission. Our appeal to the women's associations has met with a favorable response, especially in Saxony. What a day of joy there was in Dresden the other day - "how one rejoices in the harvest. Welcome be the recently grown branches of Saxony! Welcome be the name of Altenburg! Let the hearts of the fathers return to the hearts of the children, through the grace of Deß, who "makes your mouth joyful, and you become young again like an eagle", to soar in faith, to descend in bag-loving love. - And also Thuringia comes again! "I will be to thee as a green fir tree; in Me shall thy fruit be found," so do the Lord to the land of Thuringia! May many such gifts be bestowed upon us, like the one from a poor Coburg village, where almost every house gave a mite, but three school children gave 36 kreuzer "for collected bones. - A similar rare village lies not far from Braunschweig: 62 Thaler it has steered this year. This year's Brunswick Mission Report has taken as its motto the song: "We shall thank God in it, His word is come again, the summer is beard before the door, the winter has passed," with which our previous annual report began: and how could it not? His annual income is also one of the "little flowers" that emerge, this time almost reaching the sum of the two previous years taken together. From Austria we have

I have received a first-fruits gift, namely the yield of the beekeeping of a man who - as he writes - believed that the bee, which collects the honey of the blossoms from all four winds, is closely related to the mission, which delivers the honey of the gospel to all four winds. But I must stop; I would like to report how our brothers in Mecklenburg again proved through rich gifts that they understand the beautiful art of Christians, to force mammon into the service of Jesus Christ; how in Lauenburg, in Hesse-Darmstadt, in Waldecksche 2c. the active missionary love has grown, how also Cassel has remembered us again and in Holstein the homeland pull to the Lutheran mission has been quietly felt. Let me say three things: first, that our brothers in Australia have this time given us a donation of 1806 Nthlr. Secondly, that the poorest of the Lutheran brother churches in Prussia did not tire of presenting the word also in the missionary sense for the heathen: "As the poor, who make many rich. Thirdly, that our fellow believers in Russia were also undaunted in paying peace taxes this year. We have received an extraordinary contribution to Finland, and even Odessa has not allowed its hand, which has always been open to us, to be closed. On one day a money letter came from Riga and another from Strasbourg: thus the children of One Church with united forces carry the peace pamphlet of Jesus Christ, while the flags of the world powers, which they obediently follow the authorities, are unfurled against each other in bloody war. Our brothers in Alsace no less than those in Russia urge us in their letters to ask God for "noble peace" for them. We are their debtors.

An objection against the joy of the kingdom of these earthly gifts is obvious: they are not yet heavenly gifts. True, but the mission is carried out on earth and also requires earthly means. The Lord alone knows the real sacrifices among the contributions on which heavenly blessings rest. Who will prevent love from believing that such sacrifices of good odor, pure grain offerings, are among them? And where one thus sacrifices for the mission, God also richly repays the cheerful givers with spiritual benefits. The blessing that accompanies the mission in the homeland for the edification of the church is truly worthy of praise. The mission is a daughter of the church, but such a daughter that helps to nourish the mother. That is certain. When I recently spoke of this daughter ministry in the sermon in Lintorf in Osnabrück, and the congregation then asked what they too, what the Christian people far and wide in the Osnabrück region owe to the mission - you should have seen the shining faces, the confession jumped out of all the ears. gen: "Yes, the mission has become a preacher of justice to us!" - —

Beloved brothers, I am at the end. But I cannot close without praising a special blessing of the Mission with renewed thanks, and certainly I do so from all your hearts. God has made the Mission a bond of peace for us, through which we keep unity in the spirit. Away with the dream image of that unity which the clever thoughts of men want to establish through a so-called neutral mission, at the expense of the One Faith and the united confession of divine truth; but blessed be the delicious chain of unity of the Spirit, which

takes shape in our being united to the missionary work of the Church! May God help us in all faithfulness to keep this secret of our strength, which - to repeat a word spoken recently - "has made us narrow in the eyes of the world, and yet wide. Yes, let us keep what we have, and God will give us what we lack. "Let our walk be sure, O Lord, according to Thy word; let this be our desire, and our hope the old, which shall not be put to shame:

The matter and honor, O Lord Jesus Christ, is not ours, but Yours: therefore help them. Who rely on You freely. - Amen.

(Sent in by Pastor Röbbelen.)

Catechism teaching.

Match. 26, 26th - 28th Marc. 14, 22nd - 24th Luc. 22, 19. 20. 1st Cor. 11, 23rd - 25th.

The four witnesses: - On two or three witnesses mouth every thing shall stand. We have four witnesses. They are, as it were, the four foundation men on whom the doctrine of Holy Communion rests.

But surely their testimonies are not quite the same in every syllable? - Does one tree look exactly like the other? Does one person look exactly like another? The holy spirit does not make the way the same as we human children. He leaves freedom (of course not arbitrariness) its right. His unity is at the same time the most marvelous diversity: for he awakens a new life wherever he finds acceptance.

When wine is poured out, it takes on the form of the same wine in every vessel into which it is poured, yet it remains the same wine everywhere. God poured his wisdom into the evangelists and apostles. In every instrument of his revelation it takes on a new form, even though it is everywhere only the One Truth.

These witnesses are all the more credible because they show that no appointment took place.

These four witnesses complement each other. One explains the other. The nets are woven tighter and tighter fourfold, so that they conclude the reason. We are forced to understand the Holy Communion as we confess in our catechism.

The time: - "The night he was betrayed." There he should not clearly

have talked? Made his will: that should be put on screws?

"when he was betrayed": - and he knew his betrayer well. An evil foreshadowing that one day the sacrament of reason would be betrayed under his name; but he knew it well His love does not bind that. As much as it is pressed, so abundantly it flows tuis. This secret also suffers the pressure.

The foundation: - "he took the bread, giving thanks." - From heaven it is given to us. Reason, stay out of the game! "So God loved the world" 2c. Where is your thanks? Oh, He must give thanks: we cannot even recognize the precious gift. Hence the doubt. Our proud hearts may not let themselves be given so much.

"and broke it" - according to the custom of the people. Is an external thing, connects us as little as another custom of that time. The enthusiasts hang their conscience on such rusty nails. - Break the hungry man's bread. Will I not break it when I cut it? - And we do not depart at all from the literal sense of the word: for to break, according to the usage which borrows from a single piece the name of the whole, in Greek is conventionally called "to divide, to share out, to share in.

He gave it to his disciples and said, "Take it" - It is not expressed whether he gave it into their hands. So the HSrr does not want to bind us. We do not make a conscience of anyone who wants to take the bread in his hand, although we do not tolerate it with us, because it would be contrary to the common order, but we also want to enjoy the freedom for ourselves not to take it in our hands first, especially since the following "eat" sufficiently indicates that the Lord has given it for the mouth. In addition, our way is more sweet: for what has the hand to do with this food? We have not been able to prepare it by any work, nor to make ourselves worthy of it by any virtue. Or can our hand only take it? Ah, to a bodily sick one puts the medicine into the mouth, and the sick, whom no mortal physician can help, should be less powerless? After all, it is an old habit that is good. Why change it and make confusion? That is not how Luther reformed.

"Therefore it is a monstrosity that the papists enclose the consecrated host in the monstrance and begin the service with the people falling down before it. And when on the Feast of Corpus Christi they hold their procession with it, they are not following Christ, but a mere thing made by their hands, and because they call it the body of Christ without God's command, they are following an idol. - But the meal was commanded by Christ. It admonishes to shame and newness: for Adam's bite of the apple is to blame for the fact that Christ must humble himself so far that body and soul can rejoice again in the living God. - Blessed food! The almighty God first accepts our flesh and then deals with such flesh that gives him access to it.

The work of redemption opens to us where the destruction has taken its beginning. Only now the work of redemption comes into full use. The little worm Jacob sits on the rod, so that we foolish fish may be caught by it through foolishness (1 Cor. 1:18), but not to die who were alive, but to live who were dead in sins. To be offended at this humility of the Son of God means to let His work, which was done for our sake, float above us in the clouds. There is nothing more unclean where. He is coming. Why should we be afraid that he touches us just where we are most unclean? that is where we need it most! The anchor is cast out. He shall also go all the way down and stick to the unclean bottom of our sinful body,

"This is my body, which is given for you" - is a synonym, say the Reformed, to be understood as when the Lord says: "The seed is the word. Now Luther and the Lutherans, even "the Lutheran" have written enough of this. Whoever has a scruple, read this. Here only so much: In a testament nobody speaks in parables. Also nowhere in the scripture follows the interpretation of such a parable. Should not the Lord, who foresaw the controversy that would arise over these words, have explained them somewhere? Nor do the words justify making a parable out of them. If in a simile one calls something corporeal, in order to present in it, as in the mirror of a dark word, the inexpressible qualities of an incorporeal thing, then every simple-minded person can already hear from the way one speaks the figurative meaning of the word one uses. One points away from the body, which is a shadow of heavenly things, but not towards it. Therefore it is called mere. But here the Lord takes something corporeal and not only points to it, but gives it to the disciples. And where are the simple ones who took this for a likeness? They are not the evangelists. Neither is St. Paul. Luther, who had such a good understanding of the parables of the Lord, does not want to know anything about any parable. On the other hand, there is no dispute about Matth. 13, and just as little about Joh. 6. The difference is still to be noted. In parables, the general concept of a whole species of corporeal things, such as the seed, the rock, the door, etc., which in and of itself is of a spiritual nature and for this purpose was already placed in the creature at creation, is used as a silhouette of that which is spiritual and heavenly. For example, the seed is the word, the rock was Christ, I am the door. In the Holy Communion, however, the Lord does not refer to bread in general, but takes a single piece of bread and then says not only in general: the bread is my body, but: this, what I give you is my body. He does not point to something heavenly from the type and the concept that one has of a corporeal thing, but he attaches all senses to a concrete thing, namely to a certain piece of bread, which he gives to **each of us**.

to whom he gives and connects his body with it. - Everything must serve the Lord for what he wants to use it, because he is the

Creator. What did he not ask to come out of the dust? And what has not everything had to be a chariot, a way and a footbridge for his body? The water, the air, a closed rock grave. Such a man should not also be able to use a piece of bread for a chariot, on which he enters our stinking body of sin? Or are we such great lords that he must visit us in proud caresses? He could come anyway, who is present in all places. But he is concerned that we receive a visible pledge of his sacramental presence. - We leave reason out of it, although the wisdom that is from above (1 Cor. 2:6) already sheds so much light on this mystery that it does not lack a halo. He who lets Christ be Creator and confesses his divinity should not be able to rhyme this with faith, if he who is omnipresent, thus without this also in all our veins and fibers, and only assumed the form of existence in which he lets himself be enclosed by space and time when he became man, so that we might grasp him in our eyes and receive a certain testimony that he is ("He who sees the Son and believes in him 2c."). sense into our mouths? He has given some of his creatures such a nature that they are perceived by several senses at the same time, e.g. the air we feel on the skin and at the same time it fills our lungs, the sun blinds our eyes and penetrates into the innermost chambers of our heart, so that the blood waltzes and the sweat steps on the forehead, and he, the creator should be accessible to only one sense at a time? Two sparrows are bought for a penny; nevertheless it is up to them whether they want to sit, walk or fly, thus they can appear in different ways: but to him only the One should be available, in which he is present to his disciples like another man, who sustains all things with his breath? The power of his presence is felt and proved by its existence by every creature, witnessed by his service by every one of our senses. Would it be possible that something would block his door, so that he could not come as, where and when he wanted? Therefore, as incomprehensible as it is, it rhymes well with faith that Christ, the almighty Son of God and Son of Man, in the Sacrament, in a special way even more than otherwise, since he carries heaven and earth, placed the body, which was enclosed in a room before the eyes of the disciples, on their tongues at the same time, and that we still receive it today when we celebrate Holy Communion, because no time can enclose it. Communion. "The Word became flesh": next to the words of the foundation, this saying is our proof for our doctrine of the Sacrament of the Altar. Anyone who does not believe that Christ gives us his body to eat in the bread denies this. We let the article of the divinity of Christ be touched and

deny the power of the doctrine, which, by the way, we would like to confess with our mouths, if we admit that a beautiful lie is what the Bohemian brothers already sang:

"Lest we forget, he gave us his body to eat, Hidden in bread so small, And his blood in wine to drink."

But reason is only more dazzled by the evidence that faith has for this doctrine. How should it suffer the halo of rays that the sun flees? - But we speak with Luther: We cannot stand in the challenge if we weave around the word of Christ with clever interpretation. However, even if we have to be fools for the sake of Christ, as lukewarm as the world is, we still have a good conscience, because Christ tempts us to such foolishness through his word. Yes, only say more. When Christ spoke so darkly of the Holy Communion If Christ had spoken so darkly of the Holy Communion, as we hear his clear word sound: "This is my body," we would let the slightest hint suffice us to gain this blessed doctrine from it. For who would want to lay his body in the grave without trembling, of which Job says that he should shudder with his eyes at God, if he had not first drawn Christ with his body - for only a body can enter into the body as the spirit can only enter into a spirit - into all the little veins of it, if every nerve did not glow in the holy fire of him in whom the fullness of the Godhead dwelt bodily? And now Christ puts this precious pledge of our blessedness in our lap. We would have to have a whip if we did not want to grab it! - Weakness would resist taking it, because the treasure is too great. But who can push such a treasure away? Which servant of the church, who has sworn allegiance to his Lord, may be so insolent, so presumptuous, as to steal not from his own soul but from the House of God the consolation that lies in this divine secret, and to throw this gold wantonly out of the temple, as if it were a pebble, even dirt from the street, even devilish lies and filth from hell? No one can dare but the devil himself, the liar and thief. He can, and what is more, blaspheme what he steals, as he could brew into the hearts of the Pharisees the infernal lie, Christ's, would have the devil. He, as the spirit that says no to God's eternal truth, heard Zwingli with dreams, tore the church apart, even deceived a David to count the people, out of consideration for the number, so that they would again do God's work with reason, which calculates humanly in the union. But we want to rejoice trembling that we have and keep what Christ gave to all. Even today, as he who sits at the right hand of **God** the Father Almighty, the word is calling to our ears:

"Hold what you have, lest anyone take your crown!"

"To my memory" -: The field cry of the reformers. Do not rejoice too soon, friends, as if you had won. We cherish this word better than you. You need not think of grasping the flag when you are on top.

reaches into the flowing silk to tear it down. You reach in, and it tears. We take hold of the standard and let the flag wave high above our heads, not presuming to reach up to it.

Truly a memory! We worship. We wander to the holy eyes, to which the future of all centuries was a moment when the mouth spoke such words. Christ knew well how it would go, that He had to do the best, if His memory should last for and for. And so it came to pass. The faithless mouths of those who confessed Him in the pulpit and elsewhere, and who were to preserve His name in the memory of their children, did not remain long on the path that the apostolic word had marked out. We have also experienced something of it, we can mostly still remember how the gospel of Christ the Son of God had so miserably faded away. What has saved the remnants of the testimony of earlier centuries? Not in the smallest part the sacrament, which still remained and was a loud witness against the dreams that splashed onto the pulpits as blinding foam from the waves of foolish human wisdom.

So we honor this word also in the sense that no one may boast of celebrating the sacrament windily who, by the way, does not remember the Lord.

But is it a memorial feast to confess aloud that we do not trust the Lord to do what He has promised?

(From the Pilgrim from Saxony.) **Other impressions from the Leipzig days to comfort about the first.**

The greeting from Denmark on the evening of Wednesday brought another impression of a completely different kind. A general joyful movement had flown through the whole large assembly in the auditorium of the university when our dear old father Dr. Rudelbach appeared there among us in the morning of that day; everyone had involuntarily risen from their seats when he was greeted. He must actually be regarded as the founder of these conferences, and for 27 years and more he has fought for the cause of the Lutheran Church with great dedication and success. But how strange it was for everyone when he brought his greeting to **Denmark** in the evening and now spoke with a deep look, almost in print: "Our greeting is simple, it consists of the request for the intercession of the Lutheran Christians for the Lutheran kitchen in Denmark. This will be overturned and an overthrown. He then went on to explain how your powerful party, which had fought for the Lutheran Church for so long, had come through its head, his former friend and champion, to first declare the Holy Scriptures unsuitable as a basis for faith, (because false teachers and unbelievers also made use of them).

(The Church of Rome), then to propose the apostolic creed as the only valid basis of the Church, then to apply for a union with the Roman Church on this basis; to declare everything that amounted to the awakening of souls to repentance and conversion to be

fanaticism (because in baptism the rebirth is accomplished forever, and the baptized person is now once a Christian, he does what he wants!) and had now formally requested the government to abolish all confessions except the apostolic one, all agendas, hymnbooks, forms of worship, church congregational buildings, and to leave it up to each person to decide where he wants to go. This is in the works and is requested in the most dangerous, careless way and is calculated to overthrow the Lutheran Church of Denmark. He repeats the request: Pray for us!" - Then Pastor Mereau of Löbschütz in Meining (also one of the many signs of life of the Lutheran Church in Thuringia!) stood up and said: "Let the word stand, and have no thanks," and the whole congregation joined in. He then asked the assembly to grant the dear petitioner, and this was done with a resounding "Yes! Now he proposed to take from the beautiful v. Pfeil song: "Betgemeinde heil'ge Dich 2c." the verse: "When some prayer 2c." to sing. He recited it and the whole congregation sang along. Then he asked for a certain hour of the prayer of the fours, because the intercessors would meet together at the throne of the Lord, and Friday evening, at the time of the prayer bell, was accepted. Afterwards an old friend and frequent guest (in theological food) remarked that 10 years ago we had been very saddened about the departure of the dear man from Germany and also uncertain about the right reason for his departure, but now we see that it was a move of the great Lord of the Church, who wanted to employ him there as a champion for his Lutheran Zion in Denmark, for which we wanted to wish him power and constancy, rich grace, victory and blessing. We now learned from dear vr. Rudelbach that the head of those Romanizing and Pelagianizing enemies of the Lutheran Church and the Germans, (Grundtvig) who has become a complete democrat and Danish fanatic, had already preached against him 10 years ago, at his arrival, but how he has been in constant battle since then to this day and with God's help will fight for the Lutheran Church until his end. It was intoned and all sang a "And if the world were full of devils 2c." then still: "With our power nothing is done," - "The field must be preserved! Shall I describe the impression this greeting made on me and the whole assembly? It will not be necessary. But the reader will agree with me when I say that the faithfulness of this man is now and never to be doubted; and when I ask,

The brethren do not want to refrain from carrying the church on their hearts and joining the promise to grant the request of the faithful witness, also thanking the Lord who has done so great things for us in all our weakness and unworthiness, so that we may also recognize and keep what we have, and that no one may rob us of our crown, which God has intended for us in unfathomable grace and goodness.

(Sent in by Pastor Röbbelen.)

How Luther teaches about the church.

So I also believe," he writes in a sermon on the 25th Sunday after Trinity, "that our dear God has preserved many of our ancestors in the great darkness of the papacy. For in the same blindness and darkness it is nevertheless surprising that the Crucifix was held up to the dying, and that some laymen said to them: Behold Jesus, who died for you on the cross. As a result, many a dying person has turned back to Christ, even if he had previously believed in the false miraculous signs and adhered to idolatry. These were the chosen ones who were also led into the prison of error and would have remained there if it had been possible. So we can take comfort in those who died in the papacy, that God allowed them grace, that through the memory of Crucifix they differed on Christ, and went there. They are also in error, but it was not possible that they should remain in it.

And yet Luther says in the same sermon about the papacy: "Because there was no true knowledge of Christ, we fell from Christ to the saints, etc., so that whoever sifts into the same darkness and abomination of the papacy must say that no man has been saved there. - Therefore, these are foolish people who still say today: Where my grandfather and my father went, there I will also go, and so on.

There you can see that it can exist very well with each other to command God alone the judgment about who are His children, be it anet, where it is and to warn against the damnable errors.

But because we also say like Luther, and although God's word gives us testimony, that our synod with the good confession, which the apostles have left us as a trumpet that gives no unthinkable sound, annoys the world, we must teach misse misch. Well, what is visible is temporal, even such disgrace.

(Sent in by Past. Röbbelen.)

The Lutheran doctrine of church and ministry.

Such teaching is now called Missourian. This is the great progress of Lutheran theology. Demi a progress it must be, because time passed over it, before one could say that. First the ear lay with full grains on the glue. One has threshed: there remain only husks left over. Who may now deny that empty straw is something more perfect? It will be found only later. The latest, the best. - When one has come this far, the old Concordia book can no longer suffice.

(From the Pilgrim from Saxony.) **A Story from the Lutheran Church of Prussia.**

In a village not far from Treptow in Pommen, there was great bitterness against the Lutherans, because half of the inhabitants had turned to the Lutheran church. Two years ago, half of the children who were to be blessed went to the Lutheran pastor for instruction, the other half to the unirthodox pastor. One day, a boy from an unirate family, which was very bitter against the Lutherans, came home and turned to his parents with the request: "Moreover, let me go to the Lutheran pastor to be blessed!" The boy was already very scolded because of this request, but still urgently persisted with petitions, but in vain. - Thereupon the boy became very ill, so that the doctor no longer prescribed anything, and assured that no more help could be hoped for. - Since all hope was gone and the parents were very distressed, the boy began in great weakness: "Dear parents, if you want to make me happy in the few hours I may still have to live, I beg you to call the Lutheran pastor, Mr. Moraweck, so that he may pray with me once more; after that I will gladly die! The parents' hearts broke over this request, and Pastor Moraweck was urgently asked to come. When he arrives, he asks the boy, "what does he want?" To which the boy replied, "You would like to pray with me once more, and then I will die!" - Then they knelt down, and Pastor Moraweck said a heartfelt prayer. The parents could not resist the power of prayer, asked to be accepted into the Lutheran Church, and within a few days the boy was restored to health and blessed in the Lutheran Church. - All family members are now faithful members of the body of Jesus Christ!

Ecclesiastical message.

For about 7 years, the congregation in Logansport, which first consisted of about 8 families and which came into being "by" the

calling of Pastor Sturcken, has grown through his faithful service under God's blessing, so that it now counts 100 voting members with its 1 branches, 10, 18, 24 and 31 miles from Logansport. However, since the dear brother, who has never been disinclined to ride 80 miles even to our earlier winter conferences here in Fort Wayne, is now suffering so much from filed head nerves that he cannot possibly provide sufficiently for his extensive parish along with the school in Logansport, the congregation has appointed the previous P. Vicarius at the Martini parish of Allen Co. Ind. Mr. Heinrich Grätzel, whose

The pastor was appointed as assistant preacher after the vicariate had ceased due to the return of Father Köstering from Germany. He accepted this appointment and was ordained on behalf of the Presidium, middle district, by Pastor Sturcken on the first Advent.

Fort Wayne, December 12, 1855.

W. Sihler.

Announcements.

It is hereby brought to the attention of all members of the Lutheran Synod of Missouri, Ohio, etc., that, after an unfortunately delayed letter from a member of the electoral college, the Rev. R. Lange of St. Charles has been nominated as the third candidate for the office of high school teacher at the college in St. Louis.

Ferdinand Sievers, d. Z. Secretair des Wahlcollegiums.

Frankenlust P. O. the 12th Dec. 1855.

It is hereby brought to the attention of the general public that the Lutheran congregation in St. Louis has exercised its right to add a fourth candidate to the known candidates for the office of Conrector at Concordia College in St. Louis, namely Mr. Hoppe, Candidate theol. He came from Rostock to St. Louis several weeks ago to serve the Lutheran Church within our Synod.

Ferdinand Sievers, d. Z, secretary of the electoral college.

Frankenlust, Dec. 24, 1855.

For Colonists.

Near Bethany Mission Station on the Pine River, Gratwt Co. Mich, there are still several townships of government land available for 50 cents per acre, which may be suitable for farming.

The undersigned will do his utmost to provide information to any interested parties.

But come and see for yourself!

E. G. H. Mießler.

" Get
 e. to the Concordia - Cöllege - Construction: Bon Hcrrn Rer in St. Louis \$2,00
 By Hcrrn Pastor Miracle in Chicago, Ills.
 Aug. AUGI-rer and-Gustav Thomas 4 K2M--. 4,00 By Mr. Past. Best of Hcrrn Schammel in Pal-
 mvra - i,go
 Bon Mr. Immanuel Günther in St. Louis 5,00 " the congregation of Dr. Past. Sihler in Fort > ". -
 Wayne v.... 80,00
 , v S. Roschke.
 üm-
 Received' E . for the Synodal Csffe of the Middle ^District: from Mr. Past. I. W. HuSmann- - .7'..... .t.l dssoo " whose
 congregation -- tz-oO
 Hon. Pichcnhrlnk, Cassirer. -

Receipts and thanks.

With heartfelt thanks I hereby certify to have received through Pastor Bürger: \$8.40 from the Young Men's Association of the congregation of the same - \$5.00 from the Young Men's Association of the congregation in Buffalo. May God reward the generous donors abundantly.

Concordia College, Nov. 28, 1855.

Heinrich Koch.

\$16.00 from the Zion Parish in New Orleans, hereby testify with sincere thanks to

Conrad Hofmaun and Johann Herzer. Concordia College.

Get

L. to the General Synodal - Casse for the General Praeses:

of the Zion Church of the LordPast. Selle in Trete,

III-.,

\$5,00

" of the JmmanuelS congregation of Mr. Past. Schumann in De Calb Co, Ja. 1,42

b. to the Synodal - MissionS - Casse:

Vacat.

e. for the maintenance of Concordia College: from the congregation of Herrrn Pastor Polack in Crcte,

llls.

4,M

e. for poor pupils and students in Concordia College and Seminary:

from Mr. Chr. Dörrsld in Chicago for the student Grupr-

1,00

F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 8th to 12th year: Mr. S. G. Henkel.

The 10th through 12th grades:

Postmaster Meier, Aug. Sievers, Friedrich Sperber.

The 11th year:

Messrs. Martin Blank, Georg Gander, Wittwe Sei- bert.

The 12th year:

Messrs. H. Borner, H. Böcke, Past. Th. Dresel, N. Frech, Wich. Freye, Eli Jruschel, H. Gliedkamp, Pastor Hüsemann, Pastor Koffer, Wendel Kauz, Krcutel, (50 Cts.) Pastor Lox, Pastor G. F. Miller, Ant. Oesterle, Andreas Paar, W. Ringwald, F. <2nd Sälen, William Stelter, Pa- stör H. Wetzet.

About this

\$8,10 Cts. incl. Postage sent in by Mr. Pastor Steinbach.

For your kind attention

for

All, which take books from me.

On the occasion of the year-end closing and the overview of my accounts taken here, I see myself prompted to make the following remarks:

1. I can only execute orders of such books which are indicated by me in the "Lutheran" as for sale.

However, if other books, antiquarian as well as new, are particularly desired, I am happy to order them directly, because a., the exact title, as well as in case of new books the publisher - action indicated, and b. the amount for it is sent in with the order.

2. in my book business, as in any other purchase and sale, the principle of equal payment applies.

3. in order to facilitate the sale of details, I am, however, authorized and, upon request, willing to grant a credit of six months for hymnals and bibles.

However, after the passage of this time I expect punctual payment.

4. all other books must be paid at the time of order or soon after receipt.

5 With those customers who do not take into account these demands, which are indispensable for order in business transactions, I see myself compelled to immediately cancel the account, i.e. to immediately collect the outstanding debts, whether of books still available or cash, and to give them books for the future only against prior payment.

To justify these remarks, I would like to remind you that both the printer and the bookbinder require advance payment for a new issue of hymnals, that I usually have to pay for the other books as well, and that from Germany I only in some cases enjoy a credit of six months, from the day of dispatch, so that it happens that I have to pay for the books before I have even received them.

Since I have no other means at my disposal for the operation of the book business than the amounts of the books sold by me, and therefore, if these are not promptly received, I will be in the greatest embarrassment, and will finally have to give up the business at a loss, the above demands will appear justified.

Otto Ernst.

Agmt of Central Bible Society and Hymnal Shop 2c.
St. Louis den III.kDecembar 1855.

New

Shipment of books.

Hirschberg Bibles	3,75	
Bibles with Apocrypha, Dr. Hopf's edition:		
1. large format, vellum paper, in gilt edges and doppcltem lining, .Prachteinband		\$3,00
2. large size, vellum paper, in gold cut and pressed lid	2,25	
3. largeFormat,vellum paper, well bound 1.50 4. "" Druckp a Pier, in gilt edges		
u-s. w. 2		,00
5. Large size, printing paper, well bound	100	
6. small size, vellum paper, otherwise like		
1-		2,00
7. Small size, printing paper well bonded		
the	0,60	
New Testamen.te, large octavo well bound - - 0,30 Müller, Dr. Heinrich. Evangelical H er		
The book is a collection of gospel and epistle sermons through the whole of Jabr. unchanged nb-print. Large quarto, good* hardcover		2,75
Dr M. Luther's Home Post, New Yorker		
Output	1,50	
Spener, Dr. Phil. Jac. Explanation of Christian Doctrines According to the Order of the Small Catechism of Dr. M. Luther, hardcover - - - 0,60 Mathesius, Johann.		
The life of Dr. Martin Luther, small edition, broch	0,10	
"" large edition, bound 0,50		
Walther, C. F. W. Voice of our		
Church in the question of church and ministry, elegant gebundru 150		
Keyl, I, G. W. Catechism Interpretation, vol. 1, b. 1		,15
Kraußold, Loren;. Catechetics, b		. 1.U Löhe, W. Seeds of Prayer, New
		and increased edition, elegantly bound - - 0,40
,,,, smoke 0 pfc r, prayers for the sick and		
Dying and their friends	0,4g	
Delitsch, Franz. Communion book, b. 0,5g		
Dr. Martin Luther's wedding gift with a steel engraving, bound.	0,H	

Textbooks,

as they are needed at the Concordia Collegium here, are all well bound.

Kühner, Dr. Raphael. latin school gram bank 1.20		
""	"Elemenrargram-	
""		matics- 1.gg
""	"Guide to translation	
""		I. Compartment 0.5g
""	"Guide to translation	
""		II. division 0.8g
""	"Greek grammar --- 1,!!0	
Gesenius, Will), Hebrew grammar	1.00 Baue r, Fr. Grundziigcder	hochdeutsch grammar 0.60
Oornc/inn VtPvs	0.20	
Orar t7amEntarr'r	0.50	
Xeno^/ion .AradLsrs	0.30	

Otto Ernst.

St. Louis drn 1 January 1856.

The following books
are available for sale from the undersigned.

- Dr. Luther, The Forgiveness of the Lord.
- Dr. Luther, XIV. XV. XVI. chapter St. Johannis, with a preface by Dr. Harleß.
- Dr. Luther, the small and large catechism.
- Gospel Book, i.e., the Epistles and Gospels with the Summaries and Collects for all Sundays and Feast Days, with appended History of the Passion, History of the Destruction of Jerusalem, and Luther's Small Catechism; 84 images.
- Pasig, evangelical house blessing, from Dr. Luther's writings.
- Kraußold, Christian House Temple.
- Woltersdorf, flying letter.
- Bogatzky, Schatzkäfflein.
- Rittmeyer, Reflections on Holy Communion.
- Burk, mirror noble Pfarrfraueu.
- A. Krohne, Augustins erbauliche Betrachtungen.
- Reflections on the Coming of the Promised One and the Days of His Visible Walk on Earth. With a preface by Dr. Hartes.
- Bildersaal der Zeugen und Helden aus der Reformationzeit" Schmerbach, Handwörterbuch für den historischen und dertrinellen Religionsunterricht.
- Volkening, a school teacher in St. Louis, Mo.

- — i'

Request.

Where is **Hermann Albrecht** from Wittenberge, Mark Brandenburg, Prussia? - —

All those who can provide information about this are cordially requested to do so under Address IV".

Changed addresses.

I^6V. L. 6 . II. ^liessler, Lstllau^, 8t. I^otil8 I?. 0.

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Harrlbou Oo., In.,

St. Louis, Mo., Printing Office of the **Lutheran** Synod of Missouri, Ohio et al. Tt"

Volume 12, St. Louis, Mon. 15 Jan. 1856, No. 11.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The nineteenth chapter.

"They still do not cease to seek, comfort, arm themselves and defend themselves, as he says here in the 19th chapter. Now that they are no longer able to handle the Scriptures and books, and the frogs have gone out, they take hold of them with earnestness, and wanting to carry them out by force, they gather kings and princes for battle. But they run! because he on the white horse, who is called God's word, wins, until both animal and prophet are seized and thrown into the light". (Luther.)

The triumphal procession, which has set itself in motion at the beginning of the 12th chapter, has now arrived at the temple. Let us look again at the whole, which is concluded. Already in the 11th chapter v. 15 ss. the rejoicing sounded, which greets us in this 19th chapter: for right at the beginning of the reformation the little plant of God had to be well watered; otherwise the armament of the Lord, despite the fact that the heavens opened over his work, would have been misled by the cry of the enemy. What followed was the triumphal procession of the Bride of the Lamb (cf. chapter 12), a vindication of the praises of the angels and the heavenly hosts. First, in the 12th chapter, the enemy who had pushed the church was presented as a snorting raging monster. Then came his family tree and an exact description of the villain in the 13th chapter. In the 14th, the battle. In the 15th and 16th the defeat. In the 17th like

the fiend was seized and brought to court, and in the 18th he was sentenced.

Now the praise can flow freely again. What held it back before has been cleared away. Just as a mighty river buries rocks in its waves and shines all the more gloriously when it bursts their gates and rolls them down from high pinnacles into the gorges of the mountains, so the holy praise of the blessed children of God surges up high, while the proud Antichrist rolls into the depths from which he has risen, to swim once more as a corpse to the top later, so that he may also ape the resurrection of the Lord. Breathless silence reigned as long as the spirit of the Lord wrestled with the monster. Heaven and earth rejoice over its fall.

A beautiful victory wreath are these nine chapters (Cap. 11, 15. to Cap. 19.). The end goes back to the beginning in the 19th chapter (11, 15.). The crowned host now enters the temple, which has already been opened in 11, 19, and welcomes the heavenly hosts with loud rejoicing.

So much about the connection between this chapter and the previous one. Now a few words about the content of it.

The Antichrist is rejected, as much as he agitates hell and the world to roll the judgment he received on the Bride of the Lamb. This is the summary of the last chapter. On the other hand, in the 19th chapter, the true Household Honor shines in pure splendor before God and all the angels as the One Holy and Beloved. Not as if so much had changed outwardly: for Nor can "the beast" gather with the kings of the earth and their army to "make war with him who sits on the throne" (v. 19.) And even when it has been seized, it is thrown "alive into the lake of fire" together with the false prophet, and has thus continued to assert itself in this world; but the view opens up, so that to the blessed eyes it now appears only as a narrow edge of the majestic tide, before whose high rocky walls they previously saw nothing of the nearby ocean.

In the same measure, however, as the side of the church facing eternity is revealed and therefore all light falls on its hidden glory, which here shows itself to our gaze like a suddenly opened palace or a just broken bud, the enemy power shrinks. Only towards the end of the chapter does it reappear, but only in order to be "seized" and defeated. The chains in which he had to follow the triumphal chariot are removed from the defeated prince, as it were, and at the same moment the executioner finishes him off.

Accordingly, when the invisible church takes the form of the triumphant heavenly church, we are no longer far from the goal. The boundaries of this world and the next are blurred on the shore of eternity.

Therefore, it becomes more and more difficult from now on to reach the revelation with our senses. Like the dear God, it is only then to some extent comprehensible, if we can "look behind" it. This is true for everything that

is still left, noticed in advance. No one expects further information that God has reserved for Himself to give in His time.

But all the more, as we are reminded of our limitations at this point of the divine prophecy, we have every reason to pay attention. For obviously the following is of special concern to our time. Let us then put what we do not yet understand all the more deeply into our hearts. The more we have to wonder about it, the more often we will move it with us. Soon the time will come when, in the sea of rays of the eternal light, we will regard even the radiance that dazzles our eyes in these last words of Revelation as only a droplet.

However, not the wonderful content of the following chapters requires alert senses. Where the holy scripture is dark, there is room for delusion, just as spiders hide in the corners of the halls. The proverb says that it is good to mumble in the dark. How many enthusiasts have not already started their webs here? At the most, their webs have been swept away with a broom where they could still be reached by hand. The feet did not let it come up anyway. But up under the ceiling it is left to sit. Yes, one even thinks to do harm to the "fly god", as the doctrine of the millennial kingdom is supposed to serve especially to exterminate the breeding that **has** crawled out of unbelief, since now the right blowflies of the tangible rationalists are dead, who, of course, were quickly finished with such tissues. - And even if that were not the case, one thinks, the spiders still put up with us; how can they be our enemies, since they nestle in the temple and in part climb far higher than the priests? They belong to us, their artificial gauze is to be seen as if angels were helping them. Who knows, the heavenly spirits have their first lodges in it? Enemies are probably the roaring storm winds that now sometimes whip the church windows so that they clink, of which the mad critics of our beautiful cross spider foolishly claim that they are the wings of the holy spirit; our peaceful weavers in the dark corner do not. Yes, what can one say? If a house is not inhabited, one can thank the vermin that they consider the deserted rooms worthy to serve them as a residence. It will hardly change until it has become more alive in God's Hanse. The maids alone cannot cope with the poisonous net makers and veil makers. And one should see that when the broom passes through the Gespiunste, the fatal animals will be brought back underfoot. The fatal animals will be brought underfoot again. Then they will be trampled to death, or the sanctuary will never be clean. An interpreter would have a lot of work to do if he wanted to cleanse the rest of the revelation from all the false doctrines that have settled here and have long since gained domiciliary rights, so that not even the Altvatertheil is left to our Luther. It is only good that I did not pretend to be one. With some marginal glosses I want to

You can come up with more ideas in the following, but they will bear little fruit. Whoever can, build a ladder so that we maids can reach the place where the spiders sit. Luther may have left us one, but it has the flaw that anyone who wants to use it must climb up from below, because it stands on level ground. Such a spider is too mean for our days. We must at least have one that floats freely in the air. Even better, it should be up in the clouds, and whoever wants to use it should first fly and then stand on his head: that will be impressive.

V. 1.-10. The bride in the wreath of victory.

V. 1. Then I heard a voice of a great multitude in heaven, saying, "Hallelujah. Salvation and glory, honor and power be to God our Lord."

In heaven, therefore, the great multitudes are to be sought who rejoice over the victory of truth. There, however, everything also agrees. This is the seal of the contending church. Because the confessors of Luther's teachings receive this here anew, they can already bear the fact that on earth, instead of the unanimous hallelujah, curses are heard and the applause must be attributed to them just as much as the righteousness they possess in faith. - But whoever does not want to include the **voices that** are cast in heaven in his judgment of the church, foolishly thinks that he can still see something when he has removed the firmament from the earth. It is not for nothing that we celebrate first Ascension, then Pentecost. Without the full-sounding song of the upper choir, into which no one from the alley dares to shout, the forecourt, in which we stand on earth, is like a string that is not wound up.

The hymn of praise is the same one we have already heard Cap. 4. The army of the enemies is colorful; the Lord remains the same. The One Sun breaks out again and again through the changing image of the clouds, as these only cover the sun with their manifold forms. - Here we have another proof that the papacy is no better off with God than the old paganism. It is, like the latter, a cloud against which one cannot see the face of God, which robs "God our Lord" of "salvation and glory, honor and power."

V. 2. "For true and righteous are his judgments, that he hath condemned the great whore, which corrupted the earth with her fornication, and hath smelled the blood of his servants at her hand."

But and but the holy revelation takes the reformation in protection against the denigrations which it must suffer on earth, while mau crowns it in heaven. Why, therefore, should one not be allowed to refer to it repeatedly? He accuses God, it says also in this verse, and blasphemes him who does not put up with this work of his. It is also reminded here anew that the great power of the "whore" is already a proof of how she could have overthrown God and the small human instrument.

Such a glorious deed is attributed to his hand with the same right as the victory over Midian is attributed to the trumpets, torches and broken jars of Gideon and his comrades. God is no less justified in this work of his that the Roman Antichrist as larva of the devil

had caused by lies and murder what now befalls him. Corruption has come from him over the earth, which for the sake of the idolatry, which it drove with him, left God, destroyed His order and desecrated His creature. Moreover, he is stained with the blood of God's servants, over whose corpses he could only break into the bridal chamber of Christ. - All this must be told to us after we have been saved from Roman tyranny, lest the mournful voice of the beast in the reeds deceive us.

V. 3. "And they said again, Alleluia. And the smoke rises forever."

The temporal punishment that the Antichrist must suffer when he is overthrown in the judgment of the church would by no means outweigh his atrocities. In order for divine justice to be fully satisfied, he must also expect eternal damnation. This must also be taken into account, otherwise one cannot praise God "for having condemned the great harlot.

The meaning of this verse is that no one should be offended by the fact that the Roman boys, no matter how much scolding and mockery they have been subjected to, are still able to live with it. The great whore shall still learn to howl! It shall not last forever that she mocks the judgments that have fallen upon her. The earthquake that shattered at most one window pane in her house was only the hammer of the forest, which has damaged the trees.

V. 4. "And the four and twenty elders, and the four beasts, fell down, and worshipped God that sat on the throne, saying: Amen, alleluia."

The holy office of preaching must confess that it came forth like a miracle from God's creative hand in the Reformation, and therefore fall down before the Lord. Where was it before? Just as the ancient heathen fabled of their idol Saturn that he had devoured all his children as soon as they were born, so the pope had destroyed every trace of righteous evangelical preaching as soon as the procreative powers of the kingdom of God, which still remained under him without his thanks, were shooting young shoots. And in spite of the terror with which he, as a second Herod, filled the birthplace of divine life, when he wanted to eat Luther, he got a stone on which he spoiled his stomach and which will forever cause him abdominal pain, because it is the stone of which it is said in the 118th Psalm, v. 22: "The stone of which Luther is the father. V. 22: "The stone that the builders rejected has become the cornerstone. Then in a short time, like the faithful children of God, preachers were also born for them like dew from the dawn. Once again, the apostles had emerged from the battle of destruction waged by the enemy.

The light of the world shone more brightly than ever from the lampstand. No little title was missing from her teachings; indeed, "the light of the world" shone brighter than ever from the lampstand on which the Lord had once again set it by virtue of his promise (Matth. 5, 15.). What Rome's idolatry deceptively promised the earth, namely a double life of her glory, the eternal name, which the children of men longed for already when they built the tower, fell to the seed of him who, admittedly, did not live in the land of his fathers and after men's shipyards, but nevertheless received an unfading inheritance. **The** apostles lived again (twice twelve = 24), all witnesses of the resurrection, now themselves a monument of it, again ready to seek work and struggle in all the world (four times six = 24). Together with them, the cherubim praised God that they had carried away life (see above Cap. 4, 4- 11.). God himself should also give thanks: for in spite of the Antichrist he was still "sitting on the throne.

V. 5. "And a voice came from the throne, saying, Praise our God, all ye far off servants, and them that fear him, both small and great."

Summa: Here the Lutheran sentence that all Christians are priests is crowned as an act of creation of our God.

The voice that emanates from the throne is like the word that the Lord addressed to Mary Magdalene when he was resurrected ("I ascend to my Father and to your Father, to my God and to your God". Jn. 20, 17.). - "Iind when He has let His sheep go, He goes before them, and the sheep follow Him, for they know His voice" 1 John 10:4). Therefore we do not need to be told who he is that speaks here. He who has let his own out of the kennel of the papacy calls down to them from heaven that they should follow him there and for the time being keep to nothing but the "voice", because the preaching of his word, although it is no longer elevated by the prestige of a splendidly adorned office, nevertheless has royal power and the regiment over all the world ("from the chair"). And in order to make them heartily willing to do so, as a sign that the evangelical kingdom of God's free grace has been restored, he removes the partition which deceptively erected between him who is in heaven and the multitude who seek his face on earth, the Antichrist, and speaks kindly as one who instructs "the weary to speak in due season": "Praise **our** God! He knows of no difference of rank among those who are called his servants. This must annoy the "holy father" and his "archbishops" and "bishops". Because no command took place, but the joyful praise of the willing spirit, awakened by the message of salvation, pours out freely, "all his servants" are equally glorious, equally great. Yes, hisses the serpent, who also seeks a sneaking way into the new creation of God, "the servants" are indeed equal among themselves, and the papacy is an ungodly power; but (what she murmurs into her beard at this, only her

But it can be thought that the well-known proverb: *Divide et impera*, i.e. make them *divided*, over which you want to rule, will appear in it) between His servants and the people is an essential difference? The Holy Spirit foresaw this. For this reason, it continues: "and they that fear him, **suffer both small and great.**

There we have our Lutheran sentence of the royal priesthood of all Christians. Deny it, wretched bawds of the Antichrist! Fascinate about new little fiddles, which are supposed to make Luther a fool, so that you will become wise, and thus prove how powerful he is. The sun has risen nevertheless! In its love the blue field shines more splendidly than the most beautiful state room shines in the gleam of the chandeliers. You will not deny it to the lowest hut. Yes, you yourselves cannot avoid its shine; otherwise you must curse yourselves, if you have enthused enough about a doctrine of which Luther's writings are full on all sides, into the murder pit of the "whore": for there alone the candlelight still asked something ahead, because in the caves the sun does not shine even during the day.

But the wilful sinners, who boast of freedom without being God's servants, may not overlook the fact that it says: "who fear him, both small and great.

And those who want to bring down into visibility or even into civil being what is attached to the invisible church before God's throne and adorn their cries of freedom and equality with Luther's name and God's word, have the good sense to wash their eyes a little and pay attention to the words "Small and! Great". If it were in accordance with God's order to abolish the distinction between the classes in the world, there would be no more talk of them. But now God lets small and great remain and calls them as they are into his kingdom. There, of course, they all become equal in faith and shine like one another in the praise of God, just as the peaks of the mountains and the level of the sea are reddened by the morning light. Yes, the little ones are the first, as the wells gather in the foundations, while the steep rock faces are only their channels.

V. 6. "And I heard a voice of a great multitude, and as a voice of great waters, and as a voice of mighty thunders, saying, Hallelujah. For God Almighty has taken the kingdom." !

This is the echo of the voice of Christ. It is a factual proof that he sits at the right hand of God to whom it answers. When in the storm all trees of the forest quake and the sea surges, while also the field of ears bends, it is a faint image of what is told here.

The voice sounded so comforting, and now echoes so terribly. An uproar seems to rise ("of a great multitude"). . **The** waters roar. There is danger for the ship of the church. ("great waters"). It thunders. There one must fear for his life, (strong Don ner"). - It is only good that the revelation has predicted it. Only those need to be afraid who do not believe in it, and do not ask the

dear God at all, if they think about it. By the way, they have reason to do so, especially the Antichrist and his crowd. Because for the Roman world domination these are indeed threatening signs. The pope is not wrong in his bulls when he speaks of waves rising against his ship, and who can blame him when he is frightened that the thunder of his curses is no longer heard since the good Lord has taken the liberty of showing that his breath has not yet run out? But we don't want to be such fools, and therefore run away from spring so that the ice cracks when it comes. Whoever has been to church only once on the Second Advent knows what to think of all this (cf. Luc. 21, 29.-31.).

Ah, who could imagine it so rightly after the word! How would he ask nothing at all about it, that reason and all senses of the lying human heart would be frightened by what brings peace! How comforting it would sound in his ears: "Hallelujah. For Almighty God has taken the kingdom," when his flesh would be tempted to do right to the enemy, who to this day takes occasion to cry out from the movement which the Holy Spirit so comfortingly indicates in this passage: There, there, the Lutheran doctrine is causing all turmoil!

Now, weak soul, arise! Behold, the beautiful bell is made of light: therefore the earthen form is broken in two. Do not be alarmed that everything is bursting!

V. 7. "Let us rejoice, and be glad, and give glory to him, because the marriage of the Lamb is come, and his wife hath made herself ready."

What kind of bold language do people use? This is what they call honoring God when they rejoice and are joyful. They should rather tremble like aspen leaves. The Antichrist will soon have won again. He only needs to show his devotion, as he does anyway: then one will grasp it with one's hands that he understands the service and that the Lutherans belong in the crematorium rather than in the sanctuary. - And how certain the heretics are of their cause! They are not at all afraid that it now seems as if the terrible midnight has come, of which St. Matthew 25:6 writes. They are completely silent about purgatory. The saints have good rest before them. Even after the "merchants" (Matth. 25, 9.) they have no desire. They are finished! As if they were going to the dance, they rejoice over the future of the Son of Man, and in addition: "and his wife has made herself ready."

You would think the good Lord would let them have an answer that would **dampen** their fire a little. And the Holy Spirit seems to strengthen them even more in their confidence. If it were not blasphemous, one would like to say that he himself was a Lutheran heretic.

V. 8. "And it was given unto her to array herself in pure and beautiful silk, (but the silk is the righteousness of the saints)."

The harlot imitated this silk (cf. 18:12). She could not get the real one, because the Lord has it under lock and key and gives it to whomever he wants. This is what has been sought in vain from the so-called saints. They ran to so many in the papacy, bought this work from one, that work from another, in order to cobble together a kind of righteousness. Now the perfect righteousness of Christ is offered to the faithful in one piece for free. They only do this to themselves. They should neither weave it, nor cut it, nor even wash it: for it is as pure as it is beautiful. This is another proof that the purified (Lutheran) church is finished, and therefore does not become arrogant; rather, because of its great humility, it does not dare to call unfinished and to throw into the crucible of time what God perfectly gives and men take away.

This is the very reason why the "woman" of the Lamb can boast that she is already ready. Where God only gives, not demands, where he clothes, not reveals, where he forgives sins, not reckons, there can be talk of beauty and pure splendor, there are the righteous and the holy. We Lutherans boast of such beauty and purity, and confess to God's glory that we have "the righteousness of the saints" and should not look for it in the heights of the Mother of God or in the depths of the bones of pious Christians (Rom.10,6-8.).

But it is worth the effort to praise God that one can have this silk again and anthun. How fiercely the prince of the world feigned when Luther appeared to go to the shrine where God kept them for anyone who wanted to find them! God's hand alone could protect against such violence. - One soon reads it; but it is something great that is described with the few words: "And it was given to her."

V. 9. "And he said unto me, Write, Blessed are they which are called unto the supper of the Lamb. And he said unto me, These are true words of God."

The command is given to the holy. The order is given to the holy seer in the person of the one who at the time of the Reformation was to serve the church, which now arose anew. Therefore, Luther had to build the house of God especially by writing, as it was announced to his elector in a dream right at the beginning. - Because this was a new way in such an expansion, as Luther hurried to do - just think of the wonderful duplication of the writings by the shortly before invented art of printing -, it was also exposed to the suspicion of the enemies, as the prohibition of reading the Bible and the Lutheran writings was a main dam, with which the papacy tried to protect itself against the terrible flood of the knowledge of God, which now covered the earth again like ocean waves. Therefore, the consolation is added: "these are true words of God," and thus at the same time the blessed content of the Gospel, as we confess it. For this is the summa of the Lutheran doctrine: "Blessed are those who are called to the supper of the Lamb," which gives salvation to Christ alone and lets it flow out of Him into the world through the calling to His supper, i.e. through the gospel, without the participation of human devotion, feelings, works, etc., a faithful echo of the call: "Come, for all is ready! The Tridentine calls such words a devil's lie. Yes, how soon even in "Lutheran" pulpits this gospel has given way to the little fouths of new masters. That is why it was so necessary that the angel said: "Write! There was no living flow of oral testimonies to rely on; the Scriptures had to bequeath the Gospel to future generations.

V. 10: "And I fell at his feet to worship him. And he said unto me, Behold, do it not: I am thy fellow servant, and of thy brethren, and of them which have the testimony of JEsu. Pray to God. (The testimony of Jesus is the spirit of prophecy).

Where the persons who appear to your holy seer who wrote the Revelation are expressly called angels. Where the persons whom your holy seer, who wrote the Revelation, appears, are expressly called angels, then we have to understand shepherds and teachers of the church by it: because the word angel actually only means a messenger, so it can probably once mean as much as "messenger in the place of Christ. Last but not least, the angel who became Doctor Luther in Cap. 18,1. may be thought of as the work that this servant of God did when Cap. 18,21. speaks of one who "lifted up a great stone as a millstone. Now in this passage it is not said at all what the one was before whom John wanted to fall down. A person, of course, he saw; otherwise he could not write, "I fell down before him at his feet." The command he has just received from her leads him to believe that she is Christ, just as in the 11th chapter the face of the Lord had flashed behind the mask that presented the Antichrist in the 10th chapter. But he is mistaken. In the 10th and 11th chapter it was something else. The Antichrist wants to be Christ himself and be worshiped in his place. When the figure of the Antichrist appeared before the eyes of our prophet, the Lord in his own person was able to take on a role in this most magnificent of all spectacles, which is also a holy one. That he did so served to give the seer a measure of how high the papacy would measure itself. Here, however, where the humble Lutheran church comes on stage, which lacks all splendor, this is not the place. It is a real angel in the ordinary sense of the word, whom John mistook for the Lord.

The fact that John, who according to Cap. 1, 9. 21, 3. 22, 8. wrote the Revelation, did not know the Lord Christ better in person is incidentally one of the reasons why, according to Luther and the accepted church fathers, even his most recent "glossator" does not consider him to be the apostle.

However, we do not weave this error into the wreath, to which the namesake of the disciple, who lay at Jesus' breast, also offers us the abundance of beautiful and unfading flowers, and find precisely in this a fitting characteristic of the Reformation. The seer

wants to worship the one who proclaims the Reformation to him, i.e.: Luther's teachings are worth what the Antichrist presumed, without obtaining it from those who, like John, had the Holy Spirit, and godly hearts pay homage to it without compulsion. But the angel refuses him, saying, "Behold, do it not." That is to say: The papal conceit will be an abomination to the faithful witness in whose name the angel speaks. At the same time, our passage alludes to the fact that Luther, who is commanded by the angel to write here, will himself devote himself to papist idolatry with great seriousness and zeal, but will not remain in it.

The words that the angel addresses to John have the purpose of assuring the latter of the grace that he has received. The meaning is: Christ has given testimony to him that he belongs to him who has the spirit of prophecy; therefore it does not behoove you to bend your knees before me, who also only serve Christ. - Here John again introduces the person of Luther: for where so few are found who have the desire to play along as in the kingdom of God, one must take on two roles; so that no one makes a fuss out of it, if the one who just, so to speak, represented the Lutheran church is now to be Luther himself, as he was once before, the steward actually belongs to the Hanseatic League. Whoever, by the way, still needs a manual to make the application, just think, among others, of the conversation that Staupitz had with Luther under a tree in the Klosiergarten. There he sees even the humble brother lying at the feet of the angel, how "the spirit of prophecy" transfigures him and his "fellow servant" admonishes him not to despise "the testimony of Jesus.

So much for the first part of our chapter. He has shown us the bride of the Lamb, who had to sit with Job in the dust and ashes for so long, as she goes out in the wreath of victory to meet the bridegroom. He will not be long in coming. In the meantime, may the bridal song of the children of Korah be our wedding chorus. Let us then close this section with a verse of the same:

"Hear, daughter, look upon it, and incline thine ears; forget thy people, and thy father's house: so shall the king delight in thy beauty; for he is thy Lord, and thou shalt worship him. The daughter of Zor shall be there with a gift; the rich of the people shall plead before thee. The king's daughter is all glorious within; she is clothed with golden pieces. She is brought to the king in embroidered garments, and her maidens, the virgins who follow her, are brought to you. They are led with joy and gladness, and go into the king's palace." (Ps. 45, 11. 16.)

(Submitted.)

JEsus.

Ah, if I had seen him. The sacred gestalt, surrounded by the glow of love, friendly to the lost go.

Ah, if I had seen him! - His holy face, like bright sunlight, Where song's eternal features stand.

Oh, if I could have seen him! - —

The eye full of mercy, Forgiving all guilt, He will not spurn the burdened.

Oh, if I had seen him. How his bright mouth That God's words proclaim. That blow full of the powers of eternal life.

Oh, if I had seen him.

Who loves my soul. Gives me his peace. Oh! how I would have been so happy!

H. Fick.

(Submitted.)

The spiritual soldier.

Who wants to be a disciple of Jesus,

And not an anti-Christian,

He will adjust himself to your place of value, as he is called.

. The red flag is flying!

Happy is he who stands with her!

The drums resound far and wide. Fresh up, fresh up to the fight!

Who dings himself to the king of heaven. Gets to the livery

The spirit that brings salvation and blessing. That makes him beautiful and new;

To hand money and pay With cross stamped gold;

Bread and water for the needy, patience for the storehouse.

For this one is daily exercit his In arms;

Sometimes in troops, sometimes all alone, sometimes on the left, sometimes on the right. One marches on the watch;

Pay attention to the order:

And so one generally complies with the exercises.

So first you lie in garrison, Covered with rampart and wall, Until the enemy's smoke and threat No longer frightens the newcomer. Then you fall in happily, and practice your bouquet;

Also likes to lose a little blood;

You grow in strength and courage.

Also, it finally even comes to the battle With many a black army;

That stings and stings, and burns and cracks: That needs in to the rifle, The gaubensschild that protects, A Liebscsfen'r so flashes, Prayer, that as a sharp Schwerk

Drives through marrow and soul.

The manner of war is various, The place of choice here and there;

One man's fight will soon be over, another man's fight is still going on.

Will also be a fighter sore.

So God makes him healthy, And gives him many a knight's gift, He leads up and down.

When the enemy's power is subdued, the reward of grace follows.

Every one who fights right, Gets a crown of victory, A beautiful kingdom!

As he rejoices like the angels before the monarch. And triumphs forever.

But he who fights badly, or not at all. And no longer grasps courage;

He who entangles himself in other people's affairs, And squanders his possessions;

He who forgets oath and duty, And is unruly, Him trifits as a wicked servant A sharp law of war.

Woe to him who keeps company with Satan. And curses the Messiah!

Woe to him who falls away from the head. And seeks to uproot!

Woe to him who waves falsely!

Limping on both sides!

The end is unspeakably hard and a hellish journey.

Come then and bow down before the throne of Jesus Christ!

You children of men at the same time kiss this Son of God! Lift up your head, He goes ahead in everything. His image is, imitate it only, The right posture.

Well then, my prince, my general, On your model pentan And among your heroic number I'll enlist. Give me what a soldier needs throughout: Courage, armor, herb and lot from you, Lord of hosts.

Come with me through the enemy's land, I can do nothing without you!
Rule my heart, my gun and my hand, I'll get a knighthood!
With you is victory, with you!
O Duke, stand by me!
So I sing then Victoria!
Amen. Hallelujah!

(Submitted.)

Hear the voice of nature.

A great book has been spread out since the first days of creation, which all people see every day;
The leaves reach through the universe, covered with wonderful signs, which so few only try.

God himself is the author of this book, and heaven, earth, pleasure and water, mountains, valleys, forest and drift, what lives in the sea and on the fields, in all the creatures of the world: they are the Lord's mighty writing.

As soon as from the high arch of heaven The night, the curtain, is drawn.

This is how the behre book is unrolled;

Then shines with mighty letters the writing of the Lord high exalted, set in light sun - gold.

And when the world celebrates in the evening. The dark night veils the universe: O lift up your gaze!
There on the sky's horizon, so lovely and glorious to look at. The silent starry writing comes forth.

What does this book want to show you? O listen! It breaks its deep silence, makes the author known to you:

The heavens proclaim God's glory, festivals, land and sea tell you: God's hand has created us.

Hear what the creatures call aloud on all levels of existence, Hear the voice of nature: By his God's eternal strength the LORD created all these works,
Therefore to him alone the glory!

And you, O man, want to ask doubtfully, And what the creatures tell you. Despise full of scorn and derision? - Then let the cattle convert you and the fish teach you: The Lord your God created all these things.

H. Fick.

The "Vorstedt in S

Thus writes the "Pilgrim from Saxony" in its number of October 6 of last year for the encouragement of all those who keep a harvest:

In the afternoon hours of September 13, I went to S. to hand something over to Mr. B. v. K.. When I crossed the bridge over the moat, the servant told me: "It is right that you come, you can sing right away, we have Vorfleck today. I was greeted in the same way by the district forester G., who soon, with a number of song books under his arm, walked with me to the field in which the district was located and where the last two oxen of this year's grain harvest had just been loaded.

When the last wagon was lined up, the master called all the servants, and an old man, K., who was eighty years old and still lively, sang the song: "God cares for us! O sing thanks to him, you Christians, sing to him gladly!" of which song the first three and the last verse were sung.

Hereupon, the Mr. B . . . read aloud and solemnly, with his head uncovered, (all the others had also taken off their head coverings, and the district forester first) the 65th Psalm "God, you are praised in the silence of Zion, and vows are paid to you" 2c. and the 67th Psalm "God be gracious to us and bless us; let his face shine upon us" 2c. Now the beautiful song was sung strongly and sweetly: "Now give thanks to God!" 2c. Mr. B. then prayed the Lord's Prayer and said the blessing, after which the last harvest blessing was brought to the barn. In the courtyard, several tables were set next to each other, forming a long table, at which the people were refreshed with coffee and yeast liqueurs. Even one who had only joined in singing and praying got his share. Thus "Vorfleck" was held here. At the beginning of the harvest, a Christian celebration also took place.

Oh how much it would be desirable that on all manors, large and small farms, one paid his vows to the lord. If all manors would set such an example, it would not remain unblessed. God forbid! —,

"Cantica Sacra."

Unfortunately, it is only now possible for us to display the new work for church singing published under this title by Mr. Rev. J. J. Fast, Honorable, in Canton, Ohio, as the copies intended for St. Louis had remained on the road for months.

After careful perusal of the work, we consider ourselves obliged to recommend it most urgently to all our pastors and cantors, as well as to all those among our parishioners who are interested in the noble art of choral and church singing in general. Admittedly, as we will indicate below, there is still something left to do, without which this work would not yet completely satisfy our needs; but already for what Pastor Fast has accomplished herewith, he has earned the heartfelt thanks of our church. Layritz's prize-worthy collection of chorales in its original form has -- that we express ourselves in this way -- three faults: first, it is too expensive to gain general circulation; second, it is not always immediately available; and third, it is changed from time to time. Therefore, it is very important that we have here a cheap, easy to have and for all times fixed standard chorale book. This need has now been remedied by (the "*Cantica Sacra*") at least a significant step.

We confine ourselves to telling our esteemed readers what this work does for those congregations that have adopted the St. Louis Hymnal or a similar one.

All those chorales which Pastor Fast and others have excepted for our hymnal are taken from Layritz's collection and unchanged. Unfortunately, however, not only could not all the melodies listed in our melody register be included in the "*Cantica Sacra*", but even some melodies of entire numbers are missing.

For the following numbers of our melody register, there are partly several, partly at least one melody in the new work: 1-12. 16-19. 21. 23-27. 29-35. 37-12. 44-53. 55-57. 59. 61-88. 99-91. 97. 103. For the numbers omitted here, "according to our perusal of the work, the "*Cantica Sacra*" has no melody; and, although there is a singable melody for every hymn which has one of the melody numbers just given, it is much to be regretted that, for example, the following melodies are missing: Keep us, O Lord, by thy word - Come, God Creator - My God, I thank thee heartily - Now cometh the Savior of the Gentiles - Our Father in the kingdom of heaven - God of heaven and earth - Out of deep distress I cry unto thee - O Lord, as thou wilt, so send it with me - Now rejoice, dear Christians - I thank thee, dear Lord - Treasure above all treasures - O Lord God, thy divine Word - What my God wills, that g'schch - JEsu Leiden, Pein und Tod - Es woll' uns Gott genädig sein. - As already mentioned, for each song that has one of these melodies, a melody is included in the work, according to which it can be sung in terms of the number of syllables, but it is precisely the missing classical singing styles that have become indispensable gems for the German Lutheran Church. Even more to be lamented is the fact that there are none in the work for songs with the following melodies: dieß sind die heil'gen zehn Gebot' - Erschienen ist der herrlich' Tag - Ich weiß, mein Gott, dass all' mein Thun - Gott sei gelobet und gebenedeiet - Wo soll ich fliehen hin - HErr, ich habe mißgehandelt - Ermuntre dich, mein schwacher Geist - Christ ist erstanden - Kyrie, Gott Vater - Schaffe in mir. -

These deficiencies (if we may speak of deficiencies here at all) we mentioned only to report accurately, but in no way to diminish the value of the work and to deprive our readers of the desire to purchase it. We hope that Pastor Fast, out of love for our church, will take the trouble to publish an appendix to his "*Cantica Sacra*" in which the missing melodies will be added, so that those who have the one already published will then have a complete chorale book for our church hymnal at a low price.

But so that the reader knows what he receives with the "*Caution Laorn*", we mention the following.

The work is divided into three sections. Pages 1 to 26 contain the preface and a short single text with examples of practice; through the latter, even those who were previously unfamiliar with the noble art of singing will be able to acquire the essentials and then (for example, as a preacher in the bush, where there is no cantor at his side) to prepare a singing choir and to lead and raise the congregational singing. The instructions are given in both German and English. - From page 27 to 222 there is a large supply of German and American chorales with German and English texts underneath. Each of the four voices has its own system of lines, the first being the tenor, the second the alto, the third the discant (melody voice), the fourth the bass. We Germans are not used to the so-called character notes that the book has, i.e. the way the notes are written, that is, the way of writing the notes, that each step in the resp. However, the changes in the shape of the notes are so insignificant that not only does no confusion or difficulty arise for those who are accustomed to round notes, but they will also soon notice that this way of drawing the notes differently according to the intervals has many advantages, especially for the purpose of making the note from the tonic (tonica).

Pages 223 to 316 contain a number of easily executable four-part arias and cantatas for performance at the church's annual festivals and other church celebrations by small choirs; among others, by Georg Friedrich Händel, F. Silcher, W. Greef, H. G. Nägeli, Antonio Lotti, Rolle, Bernhard Klein, C. H. Graun, Erk, Schulz, Joseph Haydn, Franz Abt, Bach, etc. - Pages 317 to 333 contain a number of psalm tunes, mostly taken from F. Hommel's excellent liturgy; these are, in fact, melodies according to which the Lord's Prayer and the psalms can be sung in recitative. From pages 334 to 347, there are also some melodies for the altar

service, that is, for the short alternating chants, in which the preacher interceding at the altar intones and the congregation (or the choir) responds. These are excerpts from the musical liturgies by Layritz and Hommel.

We think that after we have described the work, it would be something highly superfluous to praise it now as well. We only draw the attention of our readers to the fact that the more Pastor Fast will see that there is a demand for his work from our side, the sooner he will find himself moved to give us the "Appendix" as well, through which he would put us in possession of a complete chorale book (with many highly valuable additions).

The "*Cantica Sacra*" is to be had in Canton, Ohio, from the publisher; in New York from Heinrich Ludwig; in Philadelphia from Schäfer and Koradi; in Baltimore from T. Newton Kurt; in Columbus, Ohio, from Ehrw. C. Spielmann; in St. Louis by Otto Ernst, and available through all bookstores. The price is 75 cts.

The rightful ban.

When Otto II, Margrave and Elector of Brandenburg, was once banished by the Archbishop of Magdeburg for just reasons, the former was only joking. Once, during a happy meal, Otto remembers the matter and says: "I have often heard it said in a proverb that he who is banned, even the dog will not take a piece of meat from him; well, let us see if it is true. With these words he takes a piece of meat from his plate and throws it to his dog. What happens? The dog smells the meat, leaves it there and walks away. The Elector is dismayed to see this. He still hopes that the reason is that the dog is already sated. He therefore orders his valet to lock the dog in a chamber for three days, not to give it anything else to eat, and to put only that piece of meat in front of it. It happens. After three days Otto himself opens the chamber and sees that the dog is lying in a corner, far from the untouched meat. Horrified by this, and realizing that God would not let him be mocked and that the

If the Archbishop believes that the Church really has the keys of the Kingdom of Heaven to bind unrepentant sinners, he immediately sets out to confess his guilt to the Archbishop and to humbly ask for absolution and reconciliation with the Church, which he immediately receives (see Steigen. 1. Th. of his Postille. Dom. Exaudi.).

May all those who have lawfully come under the ban of the church or are in danger of falling into it, remember this for their warning. We ourselves could, if necessary, give several examples from our short ministry of those who, for example, have been banished from our congregation for drunkenness, unforgiveness, etc., and who, when they despised this motherly rite of the church, finally perished so miserably that God's judgment on them could be seen only too clearly.

The spiritual winter.

He giveth snow like wool; he scattereth hoar-frost like ashes; he causeth locks like morsels; who can abide from his frost? He speaks, and it melts; he blows his wind, and it thaws. Ps. 147, 16-18.

Luther writes about this:

The spiritual winter is twofold: one when the inner man is frozen in sins and dies in the same cold; there is snow, frost and ice in the hardest way. These" winters are made by the law and the devil with his temptations. Because they are not sinners in the Holy Spirit, but poor afflicted consciences, the snow is like wool, the frost like ashes, the ice like morsels. For there is hope and promise that such winter must depart and summer, namely forgiveness of sins, must come; and when it is time, the wind, the Holy Spirit, comes and blows the gospel among such cold sinners, forgiving their sin and comforting them; then it thaws, then it pleads, and the winter is gone. The other winter is when the outward man lies under the creed and is in all kinds of tribulation. This winter is made by the evil, shameful world, which shows us no fire of love, but only frost of hatred, and wants us badly (absolutely) dead. But even here the snow is like wool, the frost like ashes, the ice like morsels. For there are some pious hearts that love us, nourish us and encourage us, until the wind of God comes and delivers us from such frost; or converts the hearts of the enemies to become friends, and turns winter into summer, Saul into St. Paul. Paul; as there is much promise and comfort in the Scriptures, that the Gentiles who persecute the Christians will then honor them most highly, and the kings who raged against them before will become their nurses and servants, softened and lifted up by the Spirit of God.

Relics of the Papists.

You may have heard, dear reader, about the relics of the papists and how they commit idolatry with them. I will tell you some of them: the breath of St. Joseph, a feather from the wing of St. Michael the Archangel, pieces of the "burning" bush of Moses, pieces of Noah's Ark, hay on which the Child Jesus lay, wine made by Christ from water, pennies from the thirty for which Christ was sold, thorns from the crown of thorns of Christ, hair of the Virgin Mary, particles of her milk, a finger of St. John the Baptist, with which he pointed to Christ.

For the "

School Teachers' Seminar in Milwaukie received the following contributions from June to December:

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"" Friedrich Brendemühl	1,00	
By Mr. Pastor Selle of his Gemeinve collek-		7,17
tirt on the jubilee 6,	00	
By Mr. Pastor Trautmann		
of whose municipality	\$2,22	
from himself	2,78	
ByMr" Pastor Lemke from whose congregation\$3	,00	5,00
" Mr. Schönamsgruber	1,00	
Bon Mr. teacher gap in Sbcboygan	2,05	
By Mr. Pastor Kevl in Baltimore	9,40	
Through Mr. Pastor Günther to Mr. Franz Man-		
theis wedding collected	2,50	
Don Mr Milbrath in Town8	12z	
Through Mr. Pastor Brauer		
Thanksgiving Day Collections\$27	.50	
on the baptism of children bnW. Precht collected 2.50	30.00	By Mr. teacher Nidel from the parish to Fran
kenmuth	22,00	
		Summa \$148,501

B. To things:

A violin from Mr. Pastor Lemke.

58 Pfd. noggmehl from a member of the congregation Rev.

Günthers in Town 8.

A wall plaque vvN L parishioners" here.

A small oven from I. P . . here.

A sack of noggmehl e. 98 pounds from Mr. EilerS in Freistatt.

A pig from HermEklerö ür Freistatt.

From several virgins of Trinity Parish to distribute at Christmas; dress shirts, undershirts, underpants, socks, handkerchiefs, towels, pillowcases, bed sheets - half a dozen each.

From some women for the same purpose: eight silk **scarves** and half a dozen shirts.

For this increasing help, thanks be to the Lord and a "Bergell's Gott!" to the donors.

F. Lochner, Pastor.

Milwaukie, 29 Tee. 1855-

Receipts and thanks.

Sincerely thanking the undersigned certifies on **behalf of** the Gemeinve for the church building in Slauntvn JUs. to have received:

Of certain members of the Indianapolis congregation," §3,25 to wit:

from E. H. Koller

PO,50

" Mrs. Ostermeuer	1,00
" Anton Möller	0,50
" Wilhelm Röwer	0,50
" Christ. Ostermever	0,25
" Christ. Bredemeier	0,50

From the St. John's parish in Macoupin Lo., Jüö., §12.50.

Joh. Rennieke, Pastor.

For the best of Michigan sophomores, I have received the following in deck **last** quarter:

From the congregation of the Rev. Hattstädt in Mvnrör §8.00; from the congregation of the Rev. Trautmann in Adrian §4.00; from the congregation of the Rev. Dicke in Frankcnrtrost §4.00; from the congregation in Detroit, Collecte in a mission - prayer hour 42.00; from individual members of the congregation K2.60; from an unknown donor §2.00; from the Detroit Women's Association §15.00 travel money for Bro. Lutz; 12 pieces of linen, a skirt and a pair of boots for Fort - Wayne Zögingrge.

From Mr. Pastor Gräbner in Noseville a **Concordia book**.

May the gracious God richly reward all the givers of these love offerings in temporal and heavenly goods through Jesus Christ. Amen. C. I. H. Fi ck.

Detroit, Mich. on January 2, 1856.

For the college - student Loßner receive §14.50 namely:

From the branch parish of Mr. Pastor Steinbach in Town Mosel §>,00; from the women's association of Mr. Pastor Stciubach §5,00; from the young men's association there §3,50.

With the invocation of divine blessings, the recipient expresses his sincere gratitude to all the "generous" donors.

With heartfelt thanks to God and the benevolent donors, I hereby certify to have received from the Young Men's. Association at Detroit, Mich. to have received

§6.00 for my support,
Concordia-Collegr, Dec. 24, 1855.

E. Schultz.

With heartfelt thanks, the undersigned hereby certifies to have received §IOM from the Collinsville Young Men's Association, for its support at the seminary here. For this I wish all the benevolent givers God's rich blessings, both temporal and eternal.

Joseph Herrmann.

Fort-Wapne, the 10th of Der. 1855.

With heartfelt gratitude to God and the "benevolent giver," I hereby certify that I have received Perry Co. §12.30 from the Altenburg congregation for my support in the seminary here.

Similarly, §7.50 of Gemeirwe New Wels, Cape Girardeau Co, Ms.

May the dear faithful God fulfill His promise to these my benefactors abundantly, and bless them already here with temporal goods, but rather once there in that life with eternal blessed goods.

Jo seph Lehner.

Fort-Waync, 19 Dec. 1855.

With heartfelt thanks, the undersigned hereby certifies to have received the following gifts of love. From a parishioner of Mr. Pastor Lochner §2,00; from the Virgins' Association there a quilt.

May the merciful God repay the cheerful **givers abundantly**, here temporally and there eternally.

Louis Döffuen.

Milwaukie, the, 30th Der. 4855th , H..

With heartfelt thanks to God and the benevolent givers, the undersigned hereby certifies to have received the following gifts of love from individual members of Pastor Lochner's congregation and the Virgins' Association there: from Mr. P . \$5,00; from Mr. D . \$2,00; from Mr. H . \$1,(10; from the Jungfrauen Verein a quilt; as a Christmas gift from Mr. Gottlieb Laudon a pair of new black cloth pants.

May the faithful and merciful God richly repay the lenient givers, here temporarily, as well as eternally.

Franz Bod one.

Milwaukee, Dec. 30, 1855.

Get

for the Synodal-Casse of the Middle District: From the congregation of Mr. Pastor Jäbker \$6,00
 " " " " HnSmann 6,00
 " the pastors: Streckfuß, Jäbker, Schu-
 man. Darb and Husband ä \$1.00. 4.00
 " Mr. Bardonner 1 ,00

Christian Piepenbrink.

Get

n. to the general synodal - Casse:
 From Mr. Pastor Bernreuthcr \$1,00
 Tent collection of the congregation of Mr. Pastor Clo-
 ter to Saginaw City, Mich. 16.04
 don Mr. H. Ste'.zriede there 1.00
 " " G. Dierken " 87
 " of Frankenmuth Township, Mich. 28,75
 " Herm Pastor Lemcke near Monroe, Mich. 31
 " whose congregation 2. 69
 Erndtefest - Collecte of the Trinity - Parish
 of the Mr. Pastor Wcyel 5,00
 Likewise from its Peter - congregation 3,00 from the Synodal * Casse of the Middle District through
 Mr. Picpnihiuk \$35,00
 for the general president:
 "su the churches of the lord pastor stephan near mayville, Wisr. 7 .00
 " of the congregation of HMn Pastor Hahn in Franklitt
 Co., Mon. 6,00
 " of the congregation of Mr. Pastor Werfelmann in
 Auglaize Co, O. 2.00
 b. to the Synodal - Missions - Casse:
 from the congregation at St. Louis, monthly Collecte 10,20 " " luth. St. Johannes Gemeinde Selby, Bureau
 Co., Ists. 1,65
 " Mr. Heinrich Bendcr, through Mr. Pastor Sauer 1.00 " Baker Behr in Cleveland, O. 1.00 Collecte from St. Louis Parish on Feast of Epi
 phanias 23 7 62
 From Cvlinsville Township, Ills. 6,40
 " " " of Mr. Pastor Clöter in Sagi
 naw City 7.16
 " the comm. of Mr. Pastor Kulm in Euclide, O. 5.00 " Mr. Eucharius Schneider in Alliancc, O. 1.0 > " " Michael Bierlein in Frankenmuth, Mich. 2,25 Collecte
 of Mr. Lehrer Jung in Collinsville under
 its school children 1.5t)
 e. for the maintenance of Concordia College:
 from the Ebencz congregation of Mr. Pastor Hahn in
 Franklin Cv, Mo. 12.25
 by Mr. Past. Schliepsick, Collecte on the Mis
 sion festival on 1 Adb. S. 1855 to preserve the
 Teachers - staff **Z6,00**
 From the municipality of Cotlinsville, Ists. 9,55
 ä. for poor pupils and students in the Concordia-
 College and Seminary:
 from Mr. Adolf Melcher's wife in Cleveland, from
 Thanks for a happy delivery \$1,00
 from the Lutheran Young Men's Association of St. Louis of Feb. 1.
 to December 31, 1855, according to invoice 239.35 F. W. Barthel, Cassirer.

For the **Lutheran** have paid:

\$4.00, Rev. Peace!, for Jabrg. 9-12.
 1.00, " **Brown** in Detroit v. No. 15Jahrg. 11 an.
 3,00, " Joh. Eucharius Schneider.

2,00, " Pastor Cloter, for year 10.

1,00, " Gcuder, for year 10.

The 11th year:

Dir gentlemen: Pastor Bernreuther, Pastor Clöter (6 Er.), Eckhardt, Grüber, Pastor Hattstädt 6 Er.), Munzel, O. Nölking, Stelzrirdc, Joh. Wilhelm.

Denl 2nd year:

The gentlemen: Pastor Bernreuther, Heinrich Bcnike, Büchele, Fr. Brand, Claus Briimer, Samuel Boger, CarstenS, Pastor Cloter (4 Er.), G. Eckardt, Friedmeycr, Pastor Fbh- linger, M. Fischer, Julius Gotsch, M. Groß, C. Herpols- heiner^A Jacob Heinkc, Pastor Mich. Hahn, H. Hilbrcht, I. Hoffherr, H. Horst, Christ. Kvftcr, Joh. Krüger, Bernhard Krudop, Fr. Kanne, Will). Kappclmann, W. Lücke, Möllering, Fr. Melcher, Wilh. and Rud. Peister, Chr. Piepenbrink, Chr. Rose, E. Rolf, A. F. Siemon, Bcnj. Schulthcß, Bro. Stellhorn, Rev. Sauer, Trampc(65 cts.). E. Boß, bird catcher Will). Wesel, Joh. Wesel, Emil Wilde.

So just received: The *Cantica Sacra*, . A

new choral and choral hymnal

Containing:

1. About 300 chorales or church melodies, of which almost half are taken from Layriz and the rest from other German and English collections. The text is mostly in German and English.

2. choral songs, psalm chants, altardicnst 2c.

With a brief practical exposition of the beginning principles of the art of singing. 352 pages. Price by the piece 75 cts, by the dozen \$8.00. Booksellers still get a discount. Available in large and small at

Otto Ernst in St. Louis.

Address: care ok kev. prob. 0. b. W. WaltUm. Apartment: Southwest corner of Carondelet Av. and Barry St.

Znr pleasing note

for

All, which take books from me.

On the occasion of the year-end closing and the overview of my accounts taken here, I see myself prompted to make the following remarks:

1. I can only order books that are listed by mw in "Lutheran" as for sale.

However, if other books, antiquarian as well as new, are especially desired, I will be glad to order them directly, if

a. the exact title of the book, as well as the publisher's name in the case of new books, and

d. the amount for it is sent in ! when ordering.

2. the principle of fair payment applies to my usurious business, as to any other purchase or sale.

3. in order to facilitate the detailed sale, however, I am authorized and, upon request, willing to grant a credit of six months for hymnals and Bibles.

However, after the passage of this time I expect punctual payment.

4. all other books must be paid at the time of order or soon after receipt.

5 With those customers who do not take into account these demands, which are indispensable for order in business transactions, I see myself compelled to immediately cancel the account, i.e. to immediately collect the outstanding debts, be it on books still available or on cash, and to give them books for the future only against prior payment.

To justify these remarks, I would like to point out that both the printer and the bookbinder have to pay for a new edition of hymnals.

long that I usually have to pay for the other books right away and that from Germany I only enjoy a credit of six months from the day of dispatch in some cases, so that it happens that I have to "pay" for the books before I have received them.

Since I have absolutely no means at my disposal for the operation of the book business other than the amounts of the books sold by me, and therefore, if these are not promptly received, I will be in the greatest embarrassment, and will finally have to give up the business at a loss, the above demands will appear justified.

Otto Ernst.

Agmt of Central Bible Society and Hymnal Shop 2c.

St. Louis, December 31, 1855.

kb Neuern Shipment of books.

Hirschberg Bibles

3,?L

B i b e l n m i t Apocry ph en, Or. 'sch edition:

1. large form at, vellum paper, in gilt edges
and double case, splendid binding.

\$3,00 2. large size, vellum paper, in gold

cut and pressed lid - - -

2,25

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etc.	2,00	
5. Large size, printing paper, well bound	1.00	
6. small size, vellum paper, otherwise like		
26.1.	2,00	
7. Small size, printing paper well bonded		
the	0,60	
New Testaments, large octavo well gebunden". 0.30 Müller, Dr. Heinrich. Evangelical Her-		
cen sspiegel, Gospel - and Epistelprdig-		
teu through the wholeJkabr. unvrandrter Ab- drnck. Large quarto, well bound	2,75	
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Martin		
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		and increased edition, elegantly bound - - 0,40
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Dying people and their friends		
Dclitsch, Franz. Communion Luch, b. 0,Ä Or. Marti" Luther's H 0 cheits g e sch en k		
with one: steel engraving, bound.	---. 0,95	

Textbooks,

as they are needed at the Concordia Collegium here. - are all well bound.

Kühner; Or. Raphael. lateineschulgrammatik 1,A """"Elemc tararam-

./ "" Guide to translation	- matik7....	1,00
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St. Louis January 1, 1856.

Otto Ernst.

Volume 12, St. Louis, Mo. 29 January 1856, No. 12.

Sermon

about the

Christian child rearing, *)

held around Sunday after Epiphany St. Louis by G. Schaller.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all! Amen.

Beloved brothers and sisters in the Lord!

No one in his right mind doubts that good education is very important. No matter how good a field may be, if it is not well cultivated and maintained, it will bear thorns and thistles; no matter how noble a vine may be, if it is not pruned, it will spoil and bear shoots instead of noble grapes. Likewise, if a child is not nurtured in youth, it will spoil, no matter how good it is by nature, and it will be endowed with the most splendid gifts of mind and spirit. What was the cause that Hophni and Phinehas, the priest Eli's wages, became such nefarious children, given to all wickedness and fornication? Their neglected education: their father was too lenient for them, so they took *) The author thought it necessary to preach on this subject in particular before his congregation, preferring to use the Gospel on Sunday p. Epiphany rather than waiting for a more suitable occasion. This sermon has not been prepared for print, as everyone can see. But since the Lord gave much grace to the oral recital of it, and thereby awakened in several hearts the desire to read it again in print, he finally consented, though with reluctance, to its publication. The eternal God can also rain the little bread.

in wickedness every day. What was the cause of Ahaziah becoming such a godless king? His bad upbringing, because his mother Athaliah encouraged him to become godless. If a little tree is not to perish, it must be cut down, tied up and pruned; if a field is not to bear thorns and thistles, it must be built and maintained; if gold and silver are to be cleansed of dross, they must be put into the fire and into the furnace. In the same way, a child must be taught goodness in its tenderest youth if it is to grow up. If a tree is allowed to grow crooked at first, it will not be able to be straightened when it grows up - it will break before it can be straightened. Thus it is not to be hoped that children who have been neglected and neglected in their youth will become better in their old age. Young used, they say, old done, and this is true. A child's soft, receptive soul is like the fluid wax that readily accepts every imprint; but what you have pressed into its little soul usually remains in it forever, be it an angel or a devil, a sheep or a wolf, a lemon tree or a wild apple tree. The wool keeps the color in which it was first dipped; the pot keeps the flavor it first absorbed. Let your children be idle in their youth, and they will remain idlers all their lives; let your children have a will in all things, and they will want to have it in all things all their lives afterwards, and then it will not be

If you leave them alone, they will **be** furious and start quarreling, wars and fights. Let your children drink, play, swarm around at night and indulge in all kinds of debauchery when **they are young, and they will not be** able to stop, they will get sick if they do not drink, play, swarm around and indulge in debauchery. If, on the other hand, you encourage your children to do good from their youth, they will very seldom remain without good fruit; they will then grow up as plants of the Lord for praise. Because Abraham commanded his children to keep the ways of the Lord and to do what was right, he had a well-born son; because the pious Hannah brought forth her son in the fear of the Lord, in time he became a prophet and judge in Israel.

All this is readily admitted by every sensible person and every true Christian. However, opinions differ as to which is the best way to educate children.

There are many well-meaning fools who place great trust in themselves and their self-invented methods of education, who believe that they have reached the goal of all education when they have educated their children for the world. We know nothing to say to such people. But it is a matter of great importance for true Christians to be instructed in the Word of God and to see clearly how God wants their children to be educated, so that they do not go astray with the light of their reason and take a heavy responsibility upon themselves. Therefore, today, let us give some main rules for the Christian education.

We must hear the word of God for the proper discipline of children. May God grant His Spirit and grace for this. Amen.

Text: Luc. 2, 41-52.

From this lovely gospel one would like to present to the dear youth an instructive example of early godliness and piety, a pattern of childlike submissiveness and holy obedience in the twelve-year-old child Jesus. But one must not forget: this obedient, pious boy is called Wonderful, is a boy, a bodily child of Mary, and yet also the Lord, the Eternal, the Almighty God, who has the right and the power to speak to his sinful mother in a different tone than other children are allowed to, because no other boy is allowed to say to his mother: "What is it that you have sought me?" or as the Lord said to his mother at the wedding in Cana, "Woman, what have I to do with you?" These are not things that we poor worms are supposed to imitate, but rather bursting forth rays of His divine majesty. But we do not want to set this time before the eyes of the dear youth, but rather before the parents themselves, as an instructive example in the parents of our Lord Jesus Christ. Although the holy child entrusted to them did not need discipline, their example nevertheless provides us with some important features of Christian child discipline. Therefore, let me speak to you now:

Of Christian child rearing,

and in fact I want to

1. show what Christian child rearing should be like, and then
- 2- refute some objections that could be made against it.

1.

The first and foremost characteristic of Christian child rearing is devout prayer. It is true that nothing explicit is reported to us about this in our Gospel; also, this child was a very special child, who prayed and lived for us from his infancy, and needed neither our prayer nor that of his parents. But we see clearly in Joseph and Mary the great zeal in the darkness of their God and in the visit to the temple and may well conclude from this that they also prayed diligently and devoutly. For us, however, prayer is even more necessary than for them; they only needed to pray for themselves, but we must also pray for our children, and especially for them. For where the Lord does not build the house, those who build it labor in vain; and where the Lord does not keep the city, the watchman watches in vain. The same is true of our child discipline: it is in vain, indeed it is all in vain, if God does not give it prosperity from above. And this divine prosperity, how will we get it from above, but by a quite fervent, unceasing prayer? How necessary, then, is it for parents to pray diligently and devoutly? How necessary is it that they often remember the baptismal covenant, in which

they and their children stand with God, that they often ask the faithful shepherd Jesus to take care of his sheep and to look after them faithfully. How necessary it is to sigh: You have indeed, Lord Jesus, given me children, you have entrusted these sheep, which you have redeemed and marked with your blood, to me as a precious pledge, I recognize this with a grateful heart; but I also recognize my weakness and complete inability, therefore I hand myself over to you together with my children; I give myself to you, I hand them over to you completely; they are indeed mine by nature, but they are yours by grace, by rebirth and redemption; what is therefore more yours than mine, you will also take care of more than I do, and more than I will take care of it. Such prayer, tears and supplication is the right, high, heavenly wisdom in Christian child rearing, the right water with which we should water our noble plants daily. This is how David prayed for his son Solomon, this is how the pious Hannah prayed for her son Samuel, this is how Job prayed for his children. So also the pious Monica shed tears day and night for her son, the later great church teacher Augustine, that Ambrose said to her, as if in the spirit of prophecy, that it was impossible for a son to lose so many tears.

The second characteristic of Christian child rearing is the instruction for good. The parents of Jesus take the twelve-year-old child to the temple in Jerusalem and instruct it in God's word, even though this was only a humiliation for the Lord. In this way, parents must try to instill the right knowledge of God and Christ in their children with their mother's milk, as it were. As soon as the children grow up a little, they must accustom them to prayer and the lifting up of hands, and send them to school as soon as it is possible, so that they may grow up in the discipline and admonition of the Lord. They are to take them, although they are still young, into the house of the Lord, to accustom them to devout hearing of the sermon of the divine word, and to admonish them continually to all good, but to make sin so hateful to them that they become more hostile to it than to the devil. This is what St. Paul means when he says in Eph. 6, 4: "You fathers bring up your children in discipline and admonition to the Lord." Such child discipline is found in the old Tobias, who exhorted his son to all piety with the words: "All your life have God before your eyes and in your heart, and beware that you do not consent to sin, nor do contrary to God's command." Thirdly, this must be done with all kindness and gentleness. Rumbling and snorting will do nothing here. A kind and good word finds a good place. A gentle rain has a more beneficial effect on the soil than a heavy downpour. It is said that silkworms, when they hear thunder, are so violently frightened that they die.

children, when parents only thunder and scold them, either become completely upset and darkened, or they become stiff-necked

and bitter, so that they no longer pay any attention to the parents, whether they are angry or crying, whether they say good or bad words. Therefore, it is a great mistake for parents always to tease their children, always to be gloomy and unkind to them. For a tender plant that is watered with too cold water is frightened and cannot grow happily. God, the Lord, presents us with a mirror in our youth, in which we are to recognize how little the law is able to do for us humans. No worse upbringing is conceivable than a bare legal one, where one believes that one has done everything if one only always commands and forbids, admonishes and scolds, drives and chases, and thus squeezes obedience out of a reluctant heart from the poor child. No, not legal, not legal, dear ones, but evangelical should be the education, because through love and friendliness, through training in the love and grace of God, through the honeyed gospel, one first makes the children have a truly sweet, willing and cheerful heart, which by itself has the desire to practice obedience and all virtues. Of course, no one will do this if his heart has not first become truly evangelically mild, sweet and merciful. Just as everything should be done in love, so also especially the discipline of children. If the child Jesus had been like another sinful child and had stayed behind in Jerusalem out of childish carelessness, Mary's behavior would have been a model for all mothers. The words: "My son, why have you done this to us? Behold, thy father and I have sought thee with sorrow," were spoken with a fervent motherly love, and were very gentle, yet exceedingly penetrating, words of punishment.

Fourthly, however, there must also be a fatherly chastisement. For our children are not pure and sinless like the child Jesus. It is said of us and our children: "There is foolishness in the heart of a boy, but the rod of discipline will drive it out of him. To such chastening parents are earnestly exhorted in God's Word. "Do not desist," says Solomon, "from chastising the lad, for where you strike him with the rod, you must not kill him. You strike him with the rod, but you save his soul from hell." And this chastening must be done at times when the children are still young, as Sirach says: "Do not let him have his way in youth, and do not excuse his foolishness; bend his neck because he is still young, blanch his back because he is still small, lest he become stiff-necked and disobedient to you." Of course, such chastening must be done with reason; it must not be a tyrannical chastening, it must be a fatherly chastening, for that does not make pious but bitter children. Therefore the apostle Paul warns the fathers not to provoke their children to anger by excessive chastisement. Eph. 6, 4. One could expect horrible

The following examples show how much bitterness inhumane punishment can cause in the hearts of children. Even Luther says of himself: "My father once punished me so much that I stroked him, and was angry with him until he made me accustomed to him again. It is a great mistake on the part of most parents not to punish when they should, when they could often discipline and improve the child by a small punishment, but to let it simmer until they once get into a rather fierce, carnal rage. Then they beat the child, not because it has done wrong, not because they want to correct it by punishment, not with heartfelt love, but in the madness of anger, in this half frenzy, and do not beat it according to the measure of the offense, but excessively, and so much excessively that even the child itself feels that it does not deserve such punishment. And such parents would then be worth more punishment than the child. If the punishment is not to have a corrupting effect like poison, but a healing effect like a remedy, it must always be given with gentleness of mind, with heartfelt compassion and in such measure that the child thinks to himself: "I have well deserved this.

Fifth, Christian child discipline also requires that parents set a good example for their children. After all, no father or mother can believe that their offenders will escape the eyes of their children. Children have sharp eyes in this respect, as they observe very carefully in general, and you yourself break off the tip of your words of admonition or punishment if you either urge the children to do something good that you do not do yourself, or warn them against a vice in which you yourself walk. Then it is like the fable of the young crabs, whom their father exhorted to go forward and not backward, and who answered him: "Go ahead, and we will follow you. Children, too, would rather see deeds than words, because a thing is more easily said than done. How can parents educate their children to be yours, if they themselves lie, swear, drink, break marriage, neglect God's word, desecrate the holiday, do not pray, do not live in the fear of God? Sometimes it is a miracle that a godly, pious child comes from godless parents, like a vain rose from a thorn bush; but these are rare exceptions, usually the children become like their parents. - The power of example, however, shows itself as in evil, so also in good. What an impression your words will make when your children realize how you yourself walk in the fear of the Lord, how you yourself are filled with love for your Savior, how you yourself practice godliness. Who does not know how this impression indelibly accompanies a person throughout his whole life, whom his pious mother embedded daily at bedtime in his tender childhood? Oh, good for the child who is inclined and drawn to goodness not only by words but also by the charming example of his father and mother!

To these five qualities of Christian child rearing I will add only one more, that is Christian and careful supervision. In this the good parents of our Savior also failed. Instead of the blameless child Jesus, they should have only accused themselves that they did not take the best care of the entrusted, precious child. How much sorrow, fear and pain, how much delay and loss of time they could have spared themselves by paying more attention. Alas, many parents, to the nameless detriment of their dear children, are sorely lacking in this. How many a mother does not know where her child is at the worst time, let alone what it sees and hears, what it speaks and does. O faithful, merciful God, if you did not watch over and protect the little children from scandal and shameful examples, how many a mother would not ask anything about the fact that the heart of her child is poisoned in its tenderest youth! Oh, it is terrible! A mother can do that? Can a mother be so unkind, so merciless? Yes, unfortunately, one cannot deny it. And that is not all, and hardly the worst. Dear mothers often have this great, soul-destroying weakness in them, that when they have earned punishment, they protect their children against the more serious father, help to cover up the child's faults, or even help the child, when he is confronted, to find an excuse, a lie. O you mothers, have you received your motherly tongues to turn them into lollipops and poisonous arrows against your darlings? You love your children so much, and do to them what no serpent does to its young; you love your children so much, and become murderesses to them; it is painful to your heart when your child is looked at askance by a strange child, but you kill it with cold blood, or what is more, kill its blessedness! O verily, Luther asked Rocht when he said: Parents may earn hell by nothing easier than by their children.

Let me now refute some objections that could be made against it.

One objection is this, that one says: What shall I chastise and beat in a child? It is still incomprehensible; when it comes to years, I will already pull it. To all this objection Sirach answers with the words already mentioned: "Do not let him have his way in youth, and do not excuse his foolishness; bend his neck because he is still young, blanch his back because he is still small, lest he become stiff-necked and disobedient to you." If a conflagration is not to get out of hand, you must put out the spark at times. You conquer your one-year-old child easier than the two-year-old, the two-year-old easier than the three-year-old, the three-year-old easier than the four-year-old, the four-year-old easier than the five-year-old, and so on. Whoever has tangled it up agree: what you do to the babbling infant with an earnest word, which the infant understands as well as the mother's caress, you need sharp rods for afterwards, and if you do not take the rods afterwards either, then one must finally take the sword of the executioner to the aid, or God takes the hellish fire to the aid for you and the child! So if you love your child, keep it under the rod from an early age; and if you want to save yourself and your child a lot of heartache, a lot of beatings, a lot of annoyance, a lot of sins, then learn the only wisdom that what you have once commanded to be good must be done irrevocably. It is much wiser to

enjoin little than to enjoin much; and the grossest folly is to try to forbid children that which their childlike nature brings with it, without it being evil in itself, if it is often inconvenient and annoying, and needs careful supervision. It is much wiser to enjoin a little and then keep strict watch over it, so that it is done punctually, than to enjoin a lot and then watch, with Eli's indifferent eyes, how the children do not do it. This is the source of why even well-meaning parents often have very naughty, wild and rude children: either they command the child too much, talk into the poor child all the time, talk it almost deaf and dumb, demand from the child the serious face and the proper manners of an old man; or they command something, and do not see to it that it is really fulfilled; or they do not prevent your child from doing anything at all. Through this the tender little tree grows crooked, and if they want to bend it again, it is too late: old severity is in vain, the parents have lost all power over their child, and that through their own fault. Oh, who would learn wisdom! Many tears, many sighs, much sorrow, many punishments can be spared by quite early, mild and yet serious, firm, consistent, evangelical discipline.

Another objection is that people say, "According to the proverb, youth must run away; when my children have run away, then they will pull themselves out. But this proverb does not come from God, but from the devil. For he who rages in youth and serves the devil will hardly become pious in old age. A tree that was bare in spring, had no leaves, no blossoms, will have no fruit in autumn. A wolf does not become pious because he raved and was evil in his youth: rather, the older he gets, the worse and more ferocious he becomes. The devil remains a devil, although he asked lukewarmly just, and with his age only his wickedness increases. Oh, how wrong you are, you unhappy parents, if you therefore allow your children to be all ruthless when they are young, because you hope that in time it will take care of itself! Your children will thank you badly when they go to hell because of your wrong indulgence.

Finally, this is also objected to: Some parents do not lack diligence in bringing up their children well and piously, and yet they turn out badly. There is no doubt that Jacob raised his children to be good from an early age, and yet his daughter Dinah became a whore and his sons Simeon and Levi became assassins. There one sees that it is not always attached to good child breeding. The answer to this is that if children sometimes do not turn out well when they are well brought up, it is not because good child rearing is not necessary or useful, but either the children or the parents are to blame. The parents are to blame if they begin their discipline too late, after the child's mind has already been completely corrupted, or if they lack heartfelt prayer in their child discipline, or if instead of proper evangelical discipline they treat the children tyrannically and restrict them too much, which usually results in their becoming even more unrestrained when they are given freedom. Often, however, the children alone are to blame for the fact that education does not bear the desired fruit. For some children are like a knotty wood in their mind, on which you can strike out with axe and kind without doing any good. It is also not uncommon for well-educated children, when they leave their parents' home and enter the world, to fall into evil company and be seduced by it; for not only dry wood burns in the fire, but also green wood, if it lies in it long enough.

If, then, God has given you children, dear Christian, instill in them from their infancy the fear of God and all that is good. For as a rule, it is true that as a man raises his children, so are they. That there are so many naughty, ungodly, dissolute, degenerate children everywhere, the parents are certainly mostly to blame. For because they either do nothing to help their children, or always fight and yet do not strike, always thunder and yet do not rain, or because they are even nonsensical enough to stiffen the children against the father and the teachers, it is a wonder if the children become bad and in the end perish completely. And what happens in the end? As it goes with the children, so it goes with the parents. Eli's children are killed in the war, and Eli himself falls from his chair and breaks his neck. And how some children in hell become enchanted and curse their parents for the sake of negligent upbringing!

May the Lord grant us wisdom and the fear of God, a true inner life of faith and the blessed experience of the grace-filled gospel, so that we may unite love and strictness in our child discipline in a truly evangelical way, so that the children fear us and love us at the same time, love us and fear us at the same time. In this way they will grow in wisdom, age and grace with God and man, and will become true disciples and followers of their Lord and Savior already in their tender youth. Savior, be our greatest joy in this life and our crown in heaven.

The Lord have mercy on us and our children now and forever. Amen.

(Submitted by Cand. rev. min. Hoppe.)

Whom may a Lutheran pastor admit to Holy Communion? Who may a Lutheran pastor admit to Holy Communion?

The purpose here is not to discuss which members within the congregation may be admitted to Holy Communion by their pastor. This is not to discuss which members within the congregation may be admitted to Holy Communion by their pastor, but whether members of other than Lutheran congregations, who have led a blameless life but do not profess our doctrine of Holy Communion, may also receive it from us. We have been prompted to discuss this matter. We are prompted to this discussion by the well-known fact that here in America one meets many preachers who call themselves Evangelical Lutherans, and who, as they say, profess the unaltered Augsburg Confession, the Holy Communion, and the Holy Communion. Confession, perform the Holy Communion. They are Episcopalians, Presbyterians, Methodists and Baptists, not one of whom believes and confesses that in Holy Communion the body truly exists. Not even one of them believes and confesses that the body and blood of Jesus Christ are truly administered and partaken of in Holy Communion. Such behavior arises in some from ignorance and unfamiliarity with Lutheran doctrine, in others from false love and gentleness. From ignorance and unfamiliarity with Lutheran doctrine in those who think they are acting genuinely Lutheran when they administer Holy Communion to all members of Protestant church communities. This is because they do not have a different doctrine about Holy Communion than we do. They do not have a different doctrine about Holy Communion than we do. The discord over the words of institution of Holy Communion has been brought about. It is said that the discord over the words of institution of Holy Communion is caused by a dispute over mere words, this is my body and this means my body. According to the custom of the fathers, the wording: this is my body, but these words mean nothing else than: this means my body. Here the "is" is used in the same way as in the pronouncements of the Lord: I am the door, I am the vine, I am the way, I am the light of the world, when it is obvious that the Lord could not and would not have said that he was a wooden or iron door, a real vine, a real way, a tallow light or a wax light, but that he meant that. That such a doctrine runs counter to the confession of our church and cannot be rhymed with it, must be conceded by every honest person, to whatever church community he may belong, if he holds it to the creed of our church. In the tenth article of the Augsburg Confession it says: "Of the holy supper of the Lord it is thus taught that the true

body and blood of Christ are truly present in the form of bread and wine in the Lord's supper, and are distributed and taken there. Therefore, anyone who claims that the Lord spoke the words "this is my body" in the sense of "this signifies my body" must renounce the Lutheran Church's doctrine on the "Lord's Supper."

heil. The church must stop professing the unaltered Augsburg Confession if it is to stand by the Holy Communion. Further elaboration on this will not be necessary, since hardly anyone will have anything to object to our just stated assertion, and moreover, not the confessions of our church, but, setting them aside, the Holy Scriptures are proclaimed as the guarantor of the false doctrine presented. Scripture is proclaimed as the guarantor of the false doctrine presented. Let us see what happens to the reasons given in Scripture against our confession. Let us see how it stands with the reasons put forward from the Scriptures against our confession.

How great ignorance, or at least how great thoughtlessness, such a speech shows in the sayings of the Lord: I am the door, I am the light of the world, I am the way, I am the vine and similar "is" is the same as "means", can easily be seen by anyone who is only somewhat familiar with the Holy Scriptures. Scripture, who has only to some extent penetrated the meaning of the Scriptures. Anyone who is only somewhat familiar with the Scriptures, who has only somewhat penetrated the meaning of the Scriptures, who only somewhat knows the correct principles of Scripture interpretation and knows how to apply them. But for the sake of the erring and weak brethren we want to go into this. First of all, we must note what is important to keep in mind for what follows, that the Lord, through all His parables, makes clear and vivid what is remote, incomprehensible, and incomprehensible to us, what is heavenly, through earthly things or through concepts taken from ordinary life. When the Lord says in John 10:9: I am the door, the Lord does not mean by these words: I mean the wooden, iron or stone door of the house of which I speak. The Lord is not speaking of a house that could have an earthly, material door, but of a heavenly house that is incomprehensible to us, but which nevertheless has a door, that is, an entrance. He brings the kingdom of heaven, which accommodates the blessed, closer to our perception by the image of a house, (a sheep table,) into which only one door, i.e. only one entrance leads, and this door, says the Lord, is me. Therefore, no one can enter salvation except through this door, which, according to his own words, he himself is. Who, when he considers this in his mind, would stop at the foolish saying and recognize it as "his own", that the Lord in his words: I am the door, said: I mean the (or a) wooden, or whatever other kind of door, and will not rather make the following interpretation his own: I am the door, i.e. the entrance, if you think of the kingdom of heaven in the image of a hawk. - It is the same when the Lord says Joh. 14, 6: I am the way, where the kingdom of heaven is compared to a country, to which only one way leads, and this way is the Lord. Ev. Joh. 15, 5: I am the vine and you are the branches, the kingdom of heaven is compared to a plant and that is the vine. The Lord is the trunk of the vine, which spreads its branches out of heaven into this earthly life, which are attached to it.

horny and belonging are the branches, God the Father is the vinedresser. Ev. Joh. 8, 12. the Lord says: I am the light of the world. I cannot but say that I am ashamed in the soul of those who would give such an interpretation here: I mean a light, i.e. a tallow light or a wax light, or the sunlight; it grieves me that here too it is necessary to first give and pronounce the right interpretation, which yet in the Holy Scriptures is given even with the clearest, unambiguous words. It grieves me that even here it is necessary to give and express the correct interpretation, which is given in holy scripture itself in the clearest, unambiguous words. For Ev. 1, 5. 6 it is written: In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not understood.

From this it will be sufficiently evident that from these scriptural passages, which unfortunately are all too often invoked to prove the opposite, it is not at all evident that according to biblical usage "is" is the same as "means. Rather, in all these passages, the actual meaning of "is" must be firmly adhered to. Only gross ignorance can want to seek the transference of the idiom for any of the cases treated erroneously in something other than the image used for illustration and clarification.

We have not set ourselves the task of proving that it is not at all appropriate to use the scriptural passages cited by us and similar ones in parallel with the words of institution, since it is hermeneutically inadmissible to want to explain the nearer by a more distant, the known by an unknown, and to make clear what would happen if a homonymous speech of the Lord were assumed in the words of institution. The "Lutheran" has said this often enough and this year already once again. I therefore refer to the essay by Pastor Röbbelen in the January issue. However, one will not be able to avoid the concession that pastors who want to be evangelical Lutherans and, based on such grounds as those we have refuted, admit believers and confessors to Holy Communion on the grounds of alleged agreement and unity in doctrine, other than according to the guideline of our symbols. They not only act against the spirit and wording of our symbols, but also seriously sin against God's word. Other preachers are aware of the difference in doctrine that exists between them and other co'nfessionals, and yet allow the members of these co'nfessionals to partake of Holy Communion. Nevertheless, they allow the members of these denominations to partake of Holy Communion, out of false weariness and love. In order to justify their behavior, they argue something like this: we must acknowledge that the word of God is found in all Christian sects and that therefore there are true Christians among them, whom we, since God Himself will not reject, must reject all the less; rather, according to the commandment of love, which God gives us in His word, we must regard them as our brothers and as such admit them to the Holy Communion.

Holy. The Lord's Supper, our love feast. In this sequence of thoughts, true and false are mixed. It is true that even among the members of sects there are true Christians, or at least there can be, provided that they have not recognized the errors that their sect harbors and have not focused their attention on these errors but on Jesus Christ, who will save them by grace through his merit; it is therefore also true that such Christians, although belonging to sects, find grace with God for the sake of Jesus Christ. But it is wrong that, because true Christians are also found among the sects, we are therefore bound by the Word of God, by the commandment of love, to regard the members of the sects as our brothers and therefore to admit them to Holy Communion. Therefore, admit them to Holy Communion. We know that the sects have false doctrine, and we must hold to the fact that the members of these sects must suffer condemnation because of their error and unbelief, because of their striving against the word of God, although we gladly acknowledge, as already said, that God will also save and save some of them, like a fire from the fire, but we cannot recognize which of the members of the sects are true children of God, but God alone. Therefore, because of the false doctrine publicly pronounced by the sects, we must behave against all who hold to them and confess with them as against sectarians or heretics, and must therefore naturally not admit them to the Holy Communion as long as they are not in the church. Therefore, they must not be admitted to Holy Communion as long as they persist in their error and in their disputing fellowship with God. The same word of God that gives us the commandment of brotherly and neighborly love also commands (Tit. 3, 10): Avoid a heretical man after he has been admonished once and again, and (1 Tim. 6, 3-5): If someone else teaches and does not abide by the salvific words of our Lord Jesus Christ and the doctrine of godliness, (2 Thess. 3, 6): Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the law which he received of us, and (2 Thess. 3:11): If any man be not obedient to our word, address him by letter, and have nothing to do with him; and 2 Ep. John 10: If any man come to you, and bring not this doctrine, receive him not at home, neither salute him.

An evangelical-Lutheran preacher, who cares for the salvation of his soul, may therefore only admit to Holy Communion those who believe and confess with the confessions of our church. Therefore, an evangelical Lutheran preacher who loves his soul must only admit to Holy Communion those who believe and confess with the confessions of our church that in Holy Communion the body and blood of our Lord and Savior are truly present. Therefore, a Lutheran preacher may only admit to Holy Communion those who believe and confess with the confessions of our church that in Holy Communion the body and blood of our Lord and Savior Jesus Christ are truly given and received.

(Submitted.)

Dear reader, you ask: why does this essay not bear a name on the forehead? This is done, my dear, to induce you to read it, out of concern that you might leave it unread, because the matter might seem too trivial to you, and you could easily get the idea: it is none of my business. But you are mistaken, for appearances are deceptive.

There are special duties that do not belong to the circle of everyone, but as a Christian you have the general duty to admonish, warn, and punish your absent brother, and therefore the following lines concern you, which are intended to show you "the great disadvantages that arise from irregular school attendance. The following lines are intended to make you aware of "the great disadvantages that arise from irregular school attendance.

Several teachers, who meet at certain times to discuss the affairs of the school, unfortunately! had to constantly pour out the sadness of their hearts against each other, which was caused by irregular school attendance. As a result of this, Schreiber received this order to call the attention of the dear readers of the "Lutheraner" to this sad state of affairs. - —

I will not leave my son with this master! It is not possible that he will become a capable craftsman! Yes, he will probably even become a dissolute boy all his life because of this disorderly character! One day a week, the master's wife has "laundry"; Hans has to wait for the child. The child cries when the wife is busy preparing the morning, noon and evening meals: Oh, Hans can take it easy for a while and calm down the little screamer. Three or four times a day something has to be fetched from the grocery store: -- What is the apprentice boy there for? 2c. 2c. - It is impossible for me to leave this boy with this unscrupulous master; it is bad enough that he often has to miss work because of illness. I will take him away and bring him to a more conscientious one. - You are doing the right thing, dear Kunz; I would do the same in your place. But see another picture.

Neighbor Hinz, you gave me your son as an apprentice in order to train him as a skilled craftsman, but this is impossible. All too often you take the boy out of the workshop and need him for your field work. He can stay with almost no piece of work, and the result is nothing but bungling. When the few years of apprenticeship are over, he has learned nothing, and the end of the song would be: "The master didn't take any trouble with him," or: "The master is a skillful man, but he doesn't have the gift to teach an apprentice anything. - —

You realize that you have failed, that things cannot go on like this, because you want your child to be educated as well as possible for his earthly profession, and you promise to improve, but you also keep your promise.

You are right, dear Kunz, that you are concerned about the earthly advancement of your son and therefore do not want to leave the necessary education to an unscrupulous teacher. But - doesn't your dear child have an immortal soul? doesn't he therefore also have a heavenly vocation for which he must be prepared?

Yes, yes, I know that well; that is why I have done my part honestly and still do. As a member of a Christian congregation, I have seriously helped to ensure that we have a congregational school in which our dear youth is taught the sciences necessary for their heavenly and earthly professions. I also contribute to the best of my ability so that the teacher of our youth does not have to struggle with any other worries besides those caused by his difficult profession.

That is very commendable of you. But do you also send your children to school?

Ei, of course! I would not be a Christian, if I wanted to act so conscienceless not to send my children to school!

Quite reckless. Do you also send them regularly?

Without necessity - I certainly won't stop them.

What then are the emergencies that move you not to send them?

If they are sick, - of course, they can not go.

This is one of the emergencies. But your little daughter has a headache in the morning when it is time to go to school; if this should happen, investigate whether she did not play a little too long with the doll and forgot to learn her task; whether this is not perhaps the cause of the headache. But further!

If the weather is unfavorable, they stay at Hanse.

This is a very good reason. For when it is cold in winter or hot in summer, it is much more pleasant for your old Adam to read a chapter in the Bible at home instead of going to the house of God, which is perhaps a few thousand feet away from your home, to hear the preached word. It is impossible for you to let the children go to school in such weather! (!) Are there any other emergencies?

Yes, indeed! There is often no other way, they sometimes have to help at home. Also, times are hard, and there may be an opportunity for them to earn a few cents; and my circumstances are unfortunately such that I must take them with me.

But you are very wrong there, dear Kunz, which I will prove to you in a moment. During your childhood, you also missed school from time to time, and once you were not present when your teacher declared the saying: "Everything depends on God's blessing!

But, dear Kunz, is it true that you now send your Heinrich to school only in the afternoon?

Yes, that is true.

Well, I would like to know what emergency is causing this serious irregularity?

It's not really an emergency, although the boy is helping me very well at home. But look: he has been going to school since he was six years old and has made quite a lot of progress, especially in religion; when he takes his exams in church, he hardly ever fails to give an answer. If it were not for that, I would send him in the morning, because that is when religious instruction is given. But because, as you know, he is to become a merchant, who must understand writing from the basics, I send him only in the afternoon, when there is a writing lesson.

Well, well, friend, what rotten spot do I find with you? You want to take your Hans to another teacher, so that he does not remain a bungler in his earthly profession and become accustomed to dissoluteness; but your Heinrich, you think, knows enough to become a citizen of heaven; but he does not yet know how to write well enough, for he is to become a merchant, a respected citizen of the world. - Was it cold weather when your youth teacher explained the saying: "Seek first the kingdom of God 2c."? - Did you perhaps have to wait for your little sister when there was talk in school about "increasing and growing in all wisdom and knowledge?" - You must have had head-ache when the scripture passage: "What is lovely, what is good 2c." was discussed? - What you have confessed to me now does not sound good to my superiors; therefore I cannot praise you.

Your Heinrich will certainly grow in knowledge and wisdom, because he knows that he is already so far advanced that he does not need any more lessons! Especially he will recognize more and more how wise he is! Hopefully, he will not become a songster either, you give him a good example!!! Kunz, Kunz! The fourth commandment, "which contains not only the duties of the children against the parents, but also -the duties of the parents against the children," is indeed complete in your catechism, but in your head and heart - incomplete. Your school attendance was full of gaps. Make an effort to fill in the gaps with God's help.

Now the turn comes to you, my dear Hinz. Kunz is a Christian and an attentive reader of the "Lutheran. He sees his error, in which he sinned, and corrects himself. You, however, have sinned much more grossly; you will also have excuses - who would not have them! But I don't want to hear them today; therefore, I speak to you in a different tone than to Kunz.

You count yourself among the Christians. But you are not one. Would you be able to act so conscienceless as to send your Carl to school so irregularly that he regularly misses school in the morning, during which time religious instruction is given? Could you sin so boundlessly against your child and deprive him of all nourishment for his dearly bought soul? Would you have a little Christian if your conscience were not in a deep sleep, you would act differently.

Your Elisabeth attends the morning school - admittedly a little much irregularly - but not quite regularly the afternoon school. In the afternoon, the teacher gives lessons in biblical history. Next, your daughter is to be prepared for confirmation. The priest will hardly be able to learn from her what the first people were called. She didn't hear it at school, and you happened to forget to tell her a lovely story.

You console yourself that when you were confirmed, you had not learned any more than your children. But this would be a poor consolation for me. My children shall be much richer in wisdom and knowledge than I am.

You console yourself: later you can make up for what you have missed now. I answer you: You can recover your money bag that fell into the sea of the world, but never your child one minute of the time that disappeared into the sea of eternity, which you carelessly stole from him.

You complain that your children are behind in the sciences necessary for their earthly life, but you do not consider that this is a natural consequence of your sin. How is it possible that your Carl can learn arithmetic and your Elisabeth writing, since the teacher teaches arithmetic in the morning and writing in the afternoon?

The teacher can arrange for the children, who can attend school either only in the morning or only in the afternoon, to receive the necessary instruction.

So! Should the teacher deviate from his regular curriculum because of your disorder and throw the lessons together like turnips and cabbage?

Your Wilhelm has been going to school in the morning and in the afternoon for six months, and you complain about the teacher's clumsiness and disloyalty, because he has not yet taught his son the letters; but you forget to confess that the child missed 45 whole and 67 half days of school before the 130 days, and during this time he acquired great skill on the street in swearing and other ungodliness. Well, at least tell the teacher where Nuremberg funnels are offered for sale. He will gladly purchase yours to repair the damage caused by your lack of conscience.

The fact that your children are left behind in all knowledge due to your irresponsible carelessness is by far not the only mischief you are causing, but you are sinning in many other ways, and I consider it my duty to draw your attention to it.

1. children learn to disregard school, and will never apply diligence to get ahead.
2. they are accustomed to disorder and dissoluteness.

3. other children who attend school regularly also suffer significant harm. For the teacher, lest yours be left behind altogether, must occupy himself more with them, causing irregularity in the lesson plan; but only with scheduled) instruction can a school thrive.

Your children come home and tell you that the teacher has seriously urged them to attend school more diligently. You reply: "Well, he can talk; he knows a lot about my circumstances. In this way you rob the teacher of the respect he deserves, and the child comes into conflict with the authority of parents and teachers.

It is possible that the child will receive undeserved chastisement through your fault. Do you dare to take responsibility for the consequences?

You are setting a very bad example to others.

You harm those whose Christian brother you call yourself. Your neighbor, who wants to be enlightened, sees that you often go to church - when it suits you -; he therefore considers you a Christian (you would also strongly resent him if he did not). He notices how badly you send your children to school, and judges: "That's how Christians do it!

8 Shall I tell you in detail how much you are sinning against the liver of your children? He is a Christian teacher, who is not just doing his job to hear praise: His students have learned something good from him! but who has the welfare, especially the salvation of his students at heart. Oh, how you have made his so difficult profession even more difficult for him so far! If you could see the clouds of sorrow that have settled on his forehead because of your fault, you would have given up this sin of yours.

You scowl and mutter in your beard: "Fritz has given me a good beating! - Well, do you feel offended by my words? Well, I didn't want to offend you at all, and therefore I wish (because it shouldn't hit you on the fur, but in the heart, so that one day, in the face of death, you don't have to make a sad face because of this sin): the Lord make it better! - To the same be commanded.

Kunz, what face do you pull? how many brothers do you have? Hinz has hopefully only a few.

K.

(Submitted.)

Church consecration.

On the 22nd Sunday p. Trinity, the Lutheran congregation of Frauenhilf, Tuscola Co. in the state of Michigan, was allowed by God's grace to celebrate a lovely day of celebration and joy, because with God's help they had come so far as to dedicate their little church on the day in question. This little church had been built several years earlier and had also been in use for some time.

The church service was held in it, but various causes had prevented its expansion. But since the Lord provided a rather abundant harvest in the last year, and since the external conditions of the congregation allowed it to some extent, the congregation gained joy in the matter in the last late summer, so that it gathered its forces to complete the expansion of our house of worship, This was done with God's help, and everything was done in such a beautiful and lovely way that the writer can well say that he has never found such a nice and beautifully decorated little church in any small and poor rural community here in the country, to which the beautiful pulpit, the altar and the baptismal font contribute a great deal.

So the time had finally come when we could solemnly hand over our little church to the service of the Triune God. We were all very sorry that none of the neighboring pastors could be active. The celebration itself took place in the following manner. On a crossroads not far from the church, those present gathered and, singing the hymn: "Nun danket danket all' und bringet Ehr' 2c., moved into the festively decorated church; once there, "Nun danket alle Gott" 2c. Once there, "Now give thanks to God" 2c. was sung, the 84th Psalm was read, the consecration prayer was recited, the hymn: "Alone to God be glory" 2c. was sung, the altar service was continued in the usual manner, and furthermore, as the main hymn: "Threefold - holy great God" 2c. was sung. After all this, the Gospel was preached on the day of the consecration of the church, in which the gracious entrance of the Lord into the hearts of the people was discussed. It was proved that:

- I. How the Lord prepares such his gracious return;
- II. how and by what means he can turn in, and finally
- III. with whom he would and could make a retreat.

In the afternoon, there was a children's lesson, during which the church was discussed. For our celebration the Lord had given us a beautiful and glorious autumn day, which may also have contributed to the fact that, in spite of the many waters that were on our bush paths at that time and as a result of which (as our Franconians like to say) the paths had become completely desolate, quite a number of people from the neighboring Frankenmuth and Frankentrost came to celebrate.

But the faithful God, who has helped us so far that we have been able to build and consecrate a house to him, may he give grace that a teacher may be found in this house for and for, who may preach his precious gospel loudly and purely; but may he also never let this house lack Mary's hearts and souls, who sit at Jesus' feet to hear his word and take it to heart, as Mary did. This he will give

for the sake of his dear Son Jesus Christ. Amen.

P. H. Thickness.

(Submitted.)

The consecration of the church

of the Lutheran St. Paul's congregation at Neu Melle, St. Charles Co., Mo., which many a dear reader of the "Lutheran," who gave us a gift of love in his time, has certainly been waiting for, and which the congregation has been longing for, took place by God's grace on the 25th Sunday after Trinity.

The jubilation and joy of the congregation, despite all the efforts of the enemies, to possess a place of worship, was great. Thanks be to the Lord and to the many generous donors who helped us with their rich contributions to our little church!

On the morning of this blessed feast day, Pastor A. Klaus from Neu-Bremen preached on the Gospel on the day of the consecration of the church: Luc. 19, 1-10. In the afternoon, Pastor R. Lauge from St. Charles preached on Gen. 28, 10-23.

May the faithful God, who has set us a monument of His love and mighty help with our little church, protect it from the hands of sacrilege, and therefore, through pure Word and Sacrament, let us be built as living bricks into a holy temple in the Lord.

Friedrich Ottmann, Pastor.

Neu-Melle, 12 Dec. 1855.

Ecclesiastical message.

On the last Epiphany, the candidate Mr. Heinrich Dörmann, hitherto a pupil of the Fortwayner Seminary, after he had passed the prescribed examination and had received a regular appointment as assistant preacher from the Evangelical Lutheran St. Peter's congregation at Eden near Buffalo, was ordained by the undersigned under the assistance of Mr. Pastor Bürger by order of Mr. Pastor Keyl, President of the Eastern District of our Synod, with a commitment to all the symbols of our church, and inducted into his office. The Lord also grant this new fighter one victory after another and let him produce much fruit for eternal life.

His address is: Il. Ooermann, Gare ok Lrnst, ^Vlliws Corner D. O. Lris Co. X. V.

Eden, on January 8, 1856.

A. Ernst.

Solicitation.

All members of the Electoral College of the Lutheran Synod of Missouri, Ohio, etc., are hereby kindly and urgently requested to send in their final ballot by immediate mail to me in regard to the election of a Conrector at the High School of this Synod in St. Louis, by giving their definite vote to one of the candidates nominated.

Ferdinand Sievers,

the time Secretair.

Frankenlust P. O. Mich., d. Jan. 14, 1856.

Luther's Works.

The publishing house has informed me that Luther's works, Erlangen edition, have now been published in their entirety, namely the German works in 56 and the Latin works in 23 volumes. A few copies of both will be available for sale here shortly, and their arrival and price will be announced immediately.

Since I have also been approached from several sides to directly prescribe missing volumes of this work, I intend to do so soon and humbly ask all owners of this edition of Luther's works to order the missing volumes from me by sending a down payment.

Otto Ernst.

St. Louis, Jan. 26, 1856.

Receipts and thanks.

The undersigned hereby certifies with gratitude to have received from Dr. W. Sihler \$6,00; from Mr. Chr. Piepenbrink \$10,00 and a pair of Stiesel; from H. Simon \$2,00; from H. P. Beyer \$1,00; from H. G. Tlücke a skirt and a vest; furthermore from H. A. Wichmann Rost'S Griechisch - Deutsches Wörterbuch. E. Böse.

Concordia College, 28th Der. 1855.

I hereby acknowledge having received \$11.00 from the dear Young Men's Association of the First German Evangelical Lutheran Church in Pittsburg, expressing my heartfelt thanks. C. F. Th. Grevel.

Cvncordia College, Jan. 10, 1856.

With heartfelt thanks to God and the benevolent donors, I hereby certify to have received \$5.00 from the Young Men's Association in Cleveland. Friedrich Funck.

Fort-Wayne, Jan. 12, 1856.

With heartfelt gratitude I hereby certify against God and the benevolent givers to have received \$2,11 at the wedding of Mr. Paul Maurer and the widow Marg. Schwarz, furthermore \$1,89 from Mr. Pastor Röbbelen in Frankenmuth. May the faithful merciful God repay the benevolent givers temporally and eternally. K. A. Rittmaier.

Fort-Wayne, Jan. 12, 1856.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received \$15.00 from parishioners of the Rev. Keyl in Baltimore.

May the merciful and faithful God repay the generous givers temporally and eternally. H. Eis feiler.

Fort-Wayne, Jan. 12, 1856.

The undersigned hereby certify to have received \$1.00 at the wedding of Mr. I. M. Vtern and M. Barbara née Rapp in Frankenmuth.

May the faithful and benevolent God repay the lenient givers temporally and eternally. I. G. Nüchterl.

G. Brntbal.

K. Riltmaier-

The undersigned hereby certifies with heartfelt gratitude to have received through Mr. Pastor Diehlmann \$13.00, which he asked to be collected in his congregation. K arlKir s ch.

Fort-Wayne, Jan. 12, 1856.

Unterzeichner changes the receipt submitted by him in Nv. 2. of the Lutheran to the effect that the \$11.60. certified therein did not come from the congregation at Cleveland, but \$8.00 from the Women's Association there, and \$3.50 from the College Büchse him. Ernst R v t f.

Fort-Wayne, Jan. 10, 1856.

Cordially thankful undersigned certifies \$12.00 received from the Lutheran Gcmcüwe in Joncsboro, Ists. and \$2.00 from the Altenburg Pccrv Co. congregation, for his examination in the seminary here.

May the faithful Savior repay their love already in this life with temporal bars, but rather with eternal bars once there in bliss.

I o s e p h L e h n e r.

Fort-Wayne, Jan. 12, 1856.

With heartfelt thanks, I hereby certify that I have received \$1.25 from Pastor Junge!, \$1.25 from H. schnell and 50 Cks. from Dr. Sihler. I. Ä. L. M c l 1.

Fort-Wayne, Jan. 4, 1856.

With heartfelt thanks against God and the benevolent givers, I hereby certify to have received from Mr. ^childmcier in Fort Wayne through Dr. Sihler \$2,00.

Likewise from the Young Men's Association inBattimore through Prof. Crämer \$10.00.

May God, who is gracious and merciful, repay the kind-hearted men abundantly, here temporally and there eternally.

Joh. Georg Vchafer.

Fort-Wayne, January 2, 1856.

The undersigned hereby certifies that he has received for his support at the seminary \$7,00 from Pastor Daib's Young Men's Association and \$2,00 from the gift of Pastor Darb and his congregation.

May the gracious and merciful God, in His good pleasure, abundantly repay the givers of such gifts of love. GottliebBrandstetter.

Fort Wayne, Jan. 11, 1856.

With heartfelt thanks, I hereby certify to have received from the Municipality of Mönroc, Mich. \$2.00.

May the benevolent God repay the lenient donors abundantly.

Friedrich Kahme y e r.

Fort Wayne, Jan. 12, 1856.

I, the undersigned, hereby certify to have received from Mr. C. F. Meier at Fort Wayne, during the year 1855, \$46.86, for my assistance in the seminary here.

May the gracious and merciful God repay you according to His promise of temporal and eternal goods. A lbert Bruno Barthel.

Fort-Wayne, Jan. 8, 1856.

Signed bcschcinigk hereby sincerely thanking the following gifts, which he received for his support to Fort - Wayne. From the congregation of Dr. Sihler: from the Jünglings - Verein

	\$5,00
from Mr. Ochlschläger	2,00
" vaulting haus	2,00
" Voß	5,00
" Stellhorn	H,00
" jug	2,50
" Simon	1,00
" F. BcnSmann -	12
" Mennwisch	25

„ Wittve Trier - 1,00

From Mr. Pastor Husmann's congregation:

by Mr. Gribel \$1.00

 " Schroeder 50

By Mr. Pastor ^treckfuß \$1.00; by Mr. Pastor Dietz \$1.00.

May the good Lord reward the generous donors abundantly.

I. H. Dörmann.

Eden, Eric Co, N. A., Jan. 8, 1856.

With heartfelt thanks, I certify that I have received \$16.00 for the months of September, October, November and December from some friends in St. LouiS, likewise \$3.00 from Mr. Pastor Hattstädt in MonroePind to some members in his congregation, as support. I o h. M. M. Moll.

Concordia College, January 16, 1856.

With heartfelt thanks, the undersigned certifies to have received from Mr. L. "Lohn in Frankenmuth \$3,00 and from Mr. M. Arnold there \$2,00. G. M. Zucker. Concordia College, Jan. 14, 1856.

Get

a. to the Concordia College building:

of Mr. A. G. Cstel sen. in Altenburg, Perry Co., Mo.	\$5,00
belatedly from the congregation of Mr. Pastor Link in New Bielefeld	4.75
from the congregation of Mr. Pastor Clöter in Sagenaw, Mich	7,75
from Mr. Pastor Weyel and his congregation	40,00
Mr. Ellersik	7,00
from Mr. F. C. Rotsch from California by Mr. Pastor Müller	5,00
" Mr. Gelde at Lulphurspring in the community of Mr. Pastor Wolf	5,00
" of the congregation of the Rev. Fick in Detroit, Mich.	50,00
" of the congregation of Mr. Pastor Seidel in Ncudet-clau, O., third shipment	76,00
" the rssiial - church of the Lord Past. Schumann mDeCalbCo., Ja. 3.35	
" Mr. Jakob Roth at Frankenmuth, Mich. - - - 1.00 d. to the synodal - treasury of the western district:	
From the congregation to ^t. Louis, Mo.	\$3,15
" of the Altenburg community, Perry C'o., Mo. - - 8.56	

Cd. Roschke.

Get

to the Synodal - Casse of the Middle District: from Mr. Pastor meidet \$1,00

" whose church	6,10
" Mr. Pastor Klinkenberg-1	,00
" whose church	6,21

Chr. Piepenbrink, Cassirer.

Received

for the vcrw. school teacher Held: of Mr. Fr. Welcher by Mr. Pastor Kühn - - - \$0.50 "	Herru teacher Koch in St. Louis, Mo. - - -	0.50
" Senses in Mom oe, Mich.		0,20
" an unnamed person in Altenburg, Perry Co., Mo. 2.00 "	Mr. Pastor Traurmaua	0,50
" Mrs. S. by Mr. Pastor Fricke		0,20

E. Rvschke.

Received:

since November 19, 1855.
for the Wittwe Häckel:

from Herm Pastor Heid	\$0,50
" " Rector patron	0,50
" " G. Bornholt	0,50

for the WittweFick:

from Mr. Pastor Sihler	\$0,50
from Mr. Rector Gönner	\$0,50
" " G. Bornholt	0,50

for you widow Hrid:

Otto Ernst.
Ct. Louis, bim

Receive

' u. to the general Synodal - Casse:

- of Mr. Lindenschmidr in Milwaukee, Wis.	\$1,0l	Collecte of Mr. Pastor Volkert in Schaumlurg in his congregation on Emtdedankfestc and Kirchenjahrs - Lchschlussfoicr, for the pay of Messrs. Proscswren in ^t. Louis	35,A
Collecte in the parish of Mr. Pastor Seidel in NeudettelsauamPeaceJubilee	7.41		

from Casp. K. there	4,00
"Matth. K.	4,00

Collecte in the parish of Mr. Pastor Fricke in Indianapolisamheil . Christmast	6,35
by W. Brüggemann daseibst'	

"Mr. Beued. Kaiser in Frankenmuth (for church purposes) 2	.00
by Herru Pastor Jäbker	7b
from the synodal - Casle of the Middle District by Mr. Piepenbrink	\$150,00

for deu general pres:

From the comm. of the Rev. Heid in Ponierov, O. 12M " " " Dr. Sihler in Fort Wayne 25.06 b. to the Synodal - Misstons - Casse:

From the congregation of the Rev. Schliepsick, Ills. \$4,10 " ,, " , to Lt. Louis	15,M
---	------

" Mr. Pastor Dulitz, as a thank offering for his Lebchns rescue on 2 May 1855.	10,00
--	-------

" of the Jmmannels congregation of the Hcrrn Pastor Stephan bci Mayville, Wis.	7,gg
--	------

Collecte in the congregation of Mr. Past. HollS in Centreville, IllS., on the feast of Epiphany	2,2tz by Mr. Pastor Klinkenberg	1,H
by Herru G. Vornhold by the same		1,00

" of the ^:t. Johannes parish of Herm Pastor Frederking in Selby, Bureau Co, Ills. 1.00 from deu both congregations of Mr. Pastor Selle in Lrcte, Will. Co., IllS. tzJt	
---	--

"Mr. H. Richter in Thornkon, lsts.	2,50	" the comm. of Hm. Past. Wunoer in Chicago, Ill. H,Ä sent in by Mr. Pastor Seidel in Neudettelsau, O.:
------------------------------------	------	--

as: \$3,22 Collection at the wedding of Georg Kuhnlnmn.

4.42 The same applies to the Phil. Noise; 4.67 " " Christoph Goß;
 48.98 m Missionary hours collected and collected in special offerings.
 by Mr. Pastor Fricke in Indianapolis Yes., sent in: 1.47
 nehmlieh: \$1,00 by W. Brüggemann,
 25, whose son,
 22 collectirt in a mission hour.
 From St. John's parish of the Rev. Stecher in Whitky Co, Ja, 2.78
 ' " whose Petri parish in Huntingion C'o., Ja., 2,22 Collecte at the feast Epiph. in the Gem. to Altenburg 15,25 o.to the Lower of the Concordia College:
 from the parish to St. Louis\$22 ,00
 Benag of nlingeloete!S in the municipality of Hcrrn
 Pastor nolb at^chebooganWiS., from 15- Sept.
 ? . You. 1855. until Epiphany 1856. for purposes of the Kingdom of God iz/ß
 from the congregation of Hcrrn Pastor ^eitz in Bloo-
 mingdalc, Du Page Co, Ills. 1,1g
 by Mr. Pastor Stüdnatzu in Thorntvn lsts, sent in 7. 00.
 nehmlieh: \$6,00 Ertrag einer Collecte in seiner Gem. 1,00 from the missionary box in his Hanse.: ä. sür poor pupils and students in Concordia- College and Seminary:
 Collecte sent in by Herm Pastor Geier: \$10,00 /, on Hcrrn Zwmcrcs wedding by the same- - l,ch fronter Gem. ofHrn. Past.
 ^ailmanni.uElkgrcve,ill. 1,50 " Mr. I M. Hahn in Grundy, Ills., 1,00
 ,, " Niedert in Chicago i,K)
 (this 8 k for the ^errüler Gi upe and Siegmänn.)
 "Mr. Pastor Seidel and some members of fine chiemeinde for LMdeur Gotthold i.Kruber 3.30
 5 Mr. Pastor Fricke \$1.38, of Mrs. S.8.2.00 sür
 Stewent Hugo Hanser 3J.q
 "Herm Dr. Sihler fiir Ernst Böse 3,00
 Collecte on Emdleseste collected in the municipality of the
 Mr. Pastor Erb. Riedcl 4.75
 of Mr. W. Maintz in see branch parish 25

F. W. Barthcl, Cassirer.

For the Lutheran have paid: chich! Mr. Phil. Frankcnbach for grades 9-11. \$3.00 Mr. Pastor F. G. Müller for grades 11-13.
 The 11th year:

L^ie gentlemen: C. <K. Holls, Jobn Lcininger, Heinrich M" (^chchrs.), Pastor "Nützel, Roth, Pastor Lchmictina, Pastor Walz.
 , T h e 12th l a h r g a n g :
 L ie gentlemen: <K. Bernhard, F. W. Dammeyer, Pastor cheher (5 E.), Carl Erb, Freischmidt, Horch, W. Tills- kotier, C. <K. Holls, Matth. Hemmrich (50 cts.),
 Chr. Jürgens, I. Knipp, Carl Fr. Koch (50 cts.), Mich. Lei- nmgcrchöo Ctts.), John Lcininacr, Cbi . Lücke, .Tcmr. Nie- ch", M. Ostenlkpcr, W. Pieper, Pastor
 Rausche", Pastor Röbbelen, Pause Rasmußen, (Korilob Richter, Amen Rote, Lcgelting, W. Sporleder,W. Siegma.in, Kk^bl (8 Er.), isieorg Troller, Carl Tcbi e,
 Pastoi chalz, Wolpert, Gottfr. Züngler, and Jansen 50 CIS. for older year.

Volume 12, St. Louis, Mon. February 12, 1856, No. 13.

(Sent in by Pastor Röbbelen-.)

The Revelation of St. John.

The Nineteenth Chapter. (Continuation.)

High up on the pinnacle of the Strasbourg Munster stands a small statue column. It is dedicated to the founder of this cathedral, Erwin v. Steinbach, so that he will be remembered as long as his work remains. In it, we would like to reflect to some extent what we looked at at the end of the previous section. The Holy Spirit wants to remind us of the duty of gratitude. Therefore, just at the place where the building ends, which, to speak humanly, owes its existence to the trowel of this man, we had to encounter a figure in which we recognized Luther's features. In order that the scale of that statue may correspond and at the same time the humility of our Nehemiah be satisfied, in the following he appears before our eyes, against whom we must measure his tool, if it is to appear tiny to us.

V. 11 - 16. Christ and His army.

V. 11. "And I saw heaven opened, and, behold, a white horse, and he that sat on him, the same faithful and true, judging and contending with righteousness." The beginning "And - aufgethan" is a short victory story of the Reformation. While in earlier times the confessions, which had become loud from time to time, had been able to do nothing more than to testify to the life of the church, which continued in a hidden way even under the Antichrist, - for publicly the right heavenly gatekeepers were allowed, the apostles and prophets did not open their mouths -, the pure Word of God now came on the scene and opened again to the whole world the secret of the Gospel, which the pope had walled up with his idol temples and monasteries until now. This is an irrefutable fact and happened freely in public. Therefore: "I saw.

The following "and behold a white horse" reminds us of Cap. 6, 2.' There we understood by it the worldly lukewarmness, preferably Constantine, who gave the first blow to the pagan Roman Empire, which we saw decaying at the end of that chapter, although Luther thinks only of the emperors who persecuted the Christians. As we will read in the next lines, someone is sitting on it again. This one, of course, is different from the Roman emperor. But it must strike us that the white horse occurs only in these two places in Revelation, and what stands in the way of relating them to each other? We see from this how highly God regards the protection that Luther found with his elector, that the Lutheran church found with well-meaning kings, princes and magistrates, that the beautiful relationship was arranged by Himself, in which through the Reformation Christ's bride entered into relationship with her Joseph, with those who in Scripture are called her "singemens. - This, too, is not a superfluous feature in the painting of the newly risen house of God. How many foolish enthusiasts, who would not have given the church, which as a stream of blood from God's heart must permeate all the veins of humanity, if not

How many a challenged soul is in danger of turning to the papacy 'because it prides itself on being the holder of princely power, without any help from the authorities'? How many a soul in danger of leaning toward the papacy, 'because it, itself the holder of princely power, boasts of planting heaven on earth without any help from the authorities, in spite of the hatred of the world, will be comforted by mourning over the apparent disgrace that the pure church builds huts on earth only under the protection of the civil (but Christian and holy) authorities? - Let us then understand what these words mean. "One should think, and many will wait for it," is their meaning, "that the bride of the Lamb, so gloriously crowned in the foregoing, when she now triumphs, will no longer be so helpless as it has seemed until now. Instead, she only triumphs in such a way that the civil authorities do her justice. It seems to depend not only on the kings of the earth, but also on burgher and peasant masters. Do not let this alienate you. God has provided it just so. The bridegroom is invisibly united with his bride. In Him she has already achieved victory. Heaven inevitably opens to her. On earth, however, it cannot be otherwise until the last day than that those who, by God's grace, may be called what they will, carry the sword, retain the power to close or open the gates of the church. If they do this

stere, and that happened under the Antichrist, it means that heaven is closed. If it triumphs, heaven opens, which of course is most to the benefit of those who lend a helping hand, it happens precisely because those who are in the office of authority take care of them. They then let her exercise her royal priesthood through the ministry of preaching and arrange it as her own limbs, but as those who at the same time, independently of her, according to God's will on earth, are the rulers and governors of everything that her body needs for its pilgrimage. Take comfort in this, you who as Lutherans depend on the authorities. Look, the most brilliant time that the church has experienced according to human judgment was the time when the authority fell to it, the time of Constantius - and it has returned for you, for you who have a Lutheran authority, even if the limits of such rule do not extend as far as would be appropriate to the cause that asked for victory. And even though horrible abuses will not be avoided, the thaler loses nothing of its quiet value if a thief steals it. Cf. Ps. 2, 10 - 12. (The service that the kings of the earth render to his bride is the kiss with which they honor Christ). Esai 49, 23." -. Again, this passage alludes to the victory that the church celebrated under Constantine, that papal idolatry is the same abomination as the old paganism.

But when it says further: "and he who sat on it was called Faithful and True", it sounds as if the Holy Spirit poured out his mockery on the Emperor Constance. It sounds as if the Holy Spirit is mocking the help that Emperor Constance gave to the Church. In his eyes, that deceptive triumph of truth, which ended with antichristianity, relates to the rule that Christ won in Lutheran lands like the shadow of the Old Testament to the new covenant. Oh, we do not want to throw away our great wealth as the ungrateful fools do, who think that there is still much lacking for victory, because it has not become tangible. Is that a defect, if the body does not rise as high as its shadow extends from the earth? What is praised in heaven must be small in the eyes of men. - How does that crowned hero (6, 2.) look so peculiar to this rider? How could the distance be best expressed than with these few words? Constantine sought and found a crown when he became the patron of the Christian name. To him the cross shone high in the clouds - to the throne on earth. So the protection he gave to the church could only hatch eggs, as such a hen lays them, if already in the beginning the chicks of another hen enjoyed the foreign wings, as the children of God may use all creatures; but the cover was like the snow on a church roof in and of itself of little value, shone, of course, as long as the winter cold of the enmity of the old paganism still colored it white, but when the frost no longer pulled the earth together, the protection became vain dirt. The most terrible

The promise with which the devil had made the woman who was in need of a child (12:2) had become a lie. Faithless and a liar was the name of the one who mounted the white horse (0:2). He did not keep his word: it was a sleeping draught, which he called help; the woman was to be robbed and violated, because soon after night fell. And over what did he basically cover his wings as a patron, if we are not deceived by some deceptive plus in the calculation about the big minus of the sum? Therefore Luther is not completely wrong when he thinks of the white horse only as persecution. He always hits the nail, even if the trace that his hammer leaves in the wood is sometimes only seen next to it. - Faithful and true, however, is the name of the man who entered Lutheran lands on the unsightly steed of the bourgeois authorities. He did not deceive. It was known from the beginning what it would bring, that it would not make Luther's electors Roman emperors, but would also endanger their paternal inheritance. Earthly gain tempted no one. If, in more recent times, people with wise countenances have fallen for such impulses because they could not grasp the miracle that God once had his work in princes as well, it was just, to speak in their language, "the lords' own spirit. No, those who said to the emperor in all seriousness that they were ready to lay their heads on the block every hour understood too well that the Lord had not become one with them for the sake of this world's goods. Nevertheless, he must have promised them something, because they did not want to leave him. Because he kept this promise, he bites faithfully to this day. But mind you, he is also called True: for his faithfulness is bound to his faithfulness. He does not keep his word to those who think that the pledge of his faithfulness is made out to their person, to their clod, to their chew, and he feels flattered when they wear his name, with or without his truth, as one puts a cockade in front of one's cap. If the Lord is to be the refuge of our confidence, we must keep his word. On this condition he has rushed into the arms of his bride, who is waiting and gloriously adorned inwardly, without being ashamed of her. O holy, beautiful triumph! The pompous processions that were arranged in Constantinople pale before it, as the torches go out before the Thauperls in the morning ray along with the stars in the sky. Is this the bride, who is a little bit overjoyed that the bridegroom is coming, who looks around in love at one and the other of the shining servants, instead of leaving the busy streets and the decorated banquet hall rejoicing, when the one who has engaged himself to her for all eternity finally wants to drive her alone into the quiet, cenical chamber? "Behold, He comes!" the angels of the Lord called loudly enough to the Zion of the New Covenant, when Luther sang the bridal song. Shall we now furrow our brow and while the after-wisdom of today intoxicates us with its belladonna, when we dream that we are working soberly "talking among ourselves: Let us now" - wait, he must first come, must first come better, before we believe that he has done enough for us? Then in the end we would find our place among JEsu's enemies, who desired a sign from heaven when he stood before them. "Faithful and true!" Thus he has come, since we impudent German beasts have been made worthy of the fact that he has greeted us with our lips, entrusted his word to us unmutilated and unadulterated, and

laid it down with us as our only treasure. We can be blessed people if we are content with such a future and want to wait for nothing more than the judgment. But woe to us if we demand signs with the Jews or ask for wisdom like the Greeks! Let us then reflect ourselves on the ungrateful Jews, Rom. 9, 4. 5. - It is also very significant that it says here: - "was called". Everything is thereby given to faith alone, which is satisfied by hearing the word. It is not yet a visible glory in which the Lord appears. It is the cry of Him at midnight: "Behold, the Bridegroom cometh!" Meanwhile, those who do not trust the cry worry about who knows what? (Cf. Luc. 18, 8. Matth. 24, 38. 39.) But with the "was called" even more is said. Why, one might ask, has the Lord allowed the Antichrist to have the kingdom alone for so long; surely he is no longer hiding? Well, his old raine is the cause. As soon as he was forgotten, he could come to no one: for he comes only by his name in the stretched faith. Then the fog of lies enveloped his person and all his works. The fact that he suddenly burst out of it after such a long, long time proves more than anything else what infallible power lies in the title he bears. He must be omnipresent, at the right hand of God, and everywhere in the world he must sit on a white horse, i.e. he must spoil the victory of anyone who dares to challenge him, when in the middle of the bear's thaw of the Antichrist, in the remote corner of Erfurt and Wittenberg, a miserable monk is only allowed to call his right name with all seriousness, and then he is immediately on the scene again. Truly he is "Faithful and True." God Himself has woven the name into the flag of our ship in flaming letters. Therefore, as long as such words are dear to us, we must not be afraid. The fact that the flag on which they are seven points backward should not take away our courage to stay with them. The flag flies backward and our ship sails forward. The old faithful God, who awakened Luther and already lived before this man ("sat" - did not sit down first) leads us towards the blessed goal, if we, who are also the posterity and not the prehistoric times, take fire from the light that has shone before us.

The last words "and judges and contends with righteousness" should bring us fully to mind that the triumph of the Bride does not fall in the senses, but also behind the summit, the

we have now ascended again, there is still a valley. - Where would we be - to remind you once again - before the eternal reproaches of the enemies and false brothers, if the Lord himself did not so often inculcate in us that he could not come to his bride in this wicked world any other way than with the clashing of weapons? If this does not stop the mouth that the Lord says he will only have to judge and fight when he appears to help his bride to victory, he may still call Luther a stubborn brawler and look at the fights of his followers with such eyes as one looks at cockfighting in England, he is annoyed or mocked: here is his judgment, which tells him who he is annoyed with and who he mocks. But even for those who cling to the Lord with blessed fear despite his jealousy, because it is not their will but the Holy Spirit that binds them to Christ with divine power, it would be a bleak beginning to see him only judging and arguing, that is, to see his judicial verdict arouse the contradiction of the enemies that springs up again and again like dragon's blood from the wounded side of the lindworm, which cover him all the more, since he reveals himself, if not justice, as the belt of his kidneys and inviolable property of his believers like the sword, which flashes most beautifully in battle in this judgment and quarrel the longer the more gloriously shining.

V. 12. "And his eyes were as a flame of fire, and out of his head many crowns, and had a name written which no man knew but he himself."

The pope still seems to be the judge of the world. He burns funeral pyres to chastise those who fear Christ more than him. So deeply does the Lord hide himself from the senses of the children of men, even when he has long since set out to judge and to fight with justice. But the very fact that he wields no other scepter than the righteousness he preaches and yet remains on high, as surely as the firmament is high, although man cannot grasp it with his fist, enhances his ruby. While the pope accomplishes nothing with all his burning, except that the hearts grow cold and try to escape from his tyrannical power, Christ lights a fire on earth, as he promised (Luc. 12, 49.), and uses nothing more than his eyes to do so. He looks at three, so that there is an end to burning and tearing (Pf. 80, 17.), so that he is like a thousand souls of one faith that overcomes the world. Even in those who are against him, something of the fervency can be felt that the flame of his gaze has kindled. Where else would it come from that it boils in them and they cannot rest? (Cf. Esai. 9, 18. Mal. 1, 1.)

Even the outward appearance of the Lord is not equal to that of the Antichrist. No bishop, like the pope of Rome to his patron, owes him a crown, let alone a triple crown. The princes who opened the gates to Him have become nothing more through Him, as yet the usurper of Peter's chair could confer the Roman imperial dignity on his patrons. But His glory is all the more glorious: for now those whom He has made kings and priests bear their scepter and diadem in fief from His most holy Majesty alone, and He who ennobles them so highly must be the Creator. On His head - everyone can grasp this with his hands - must rest the crowns that exist in the purified church. There are just as many of them as there are of believing souls: for he who believes and is baptized has put on Christ and in Him is Lord over all (1 Cor. 3:21, 22). But these crowns are also to be sought on His head, let it be noted, only because no member of the church has them in his own person. Whoever falls away from Christ and wants to be something for himself, immediately re-enters the inheritance he possessed before his baptism.

The last: "and had a name written" points back to v. 9 ("Write!") and is a new proof that still all glory, which the Lord reveals, is merely put into words and is inaccessible for the one who wants to see. Since His name did not spring from the brain of a man, but can only be known through the revelation of the Holy Scriptures, it is not necessary to look at the Word of God. Since His name did not spring from the brain of a human being, but can only be known through the revelation of Holy Scripture, one should not be surprised at the small number of people who cheered at the glorious appearance of the Son of God in the Lutheran church. (Cf. 1 Cor. 1, 26. 2, 7. 8.)

At the end of the verse: "whom no one knew but He Himself" (cf. 1 Cor. 2, 9. 10. Matth. 11, 27.) we hear the same lament that the apostle John already intoned in his Gospel 1, 10. 11. Nevertheless, all who are not like the children of the market, of whom St. Luc. 7, 32. writes with the same apostle: "But as many as received him, to them gave he power to become the children of God, and so on. (Joh. 1, 12-14.)

NB. The pope has a name that every rogue knows is of this world and obtained by carnal weapons.

V. 13. "Lind was clothed with a garment sprinkled with blood, and his name is called the Word of God."

This is his ornament, that those who receive him for his sake shed their blood. His garment was sprinkled with such holy water at Mühlberg, in the Thirty Years' War and elsewhere. He says beforehand that his own shall win such gold and silver bracelets, such beautiful pearls and precious stones by confessing his name. And all this shall not diminish his victory (s. Esai. 63.). The robe that rolls down from the chair of the Antichrist flashes differently in the eyes (17, 4.). Now the flesh might become despondent and retreat, especially since no human commandment urges such a confession. Therefore, it was necessary to remind us on this occasion that "His name is called the Word of God. Now faith is revived and, in spite of all the statutes of men with which the pope frightens consciences, is more afraid of denying Christ than it is of the torture chambers of the Harlot trembles. (Cf. Acts 4:19.) The end of the verse is therefore not a musty repetition of what has already been said in v. 11 about

the name of the Lord. What a triumph!

V. 14. "And after him followed the host in heaven on white horses, clothed in white and pure silk."

In heaven their hearts must have already cast anchor (Phil. 2, 20.), which should follow him in his army. They are also a glorious monument of his victory. And they must also have victory (Matth. 16, 17.). This also increases the triumph that such a large army of confessors, without having any help and hope on earth, where it is otherwise so difficult to attract them, despite all seminaries, universities, benefices and benefactors, came down from heaven, so to speak, as the Word of God, which Luther preached in all places, not only produced children of God, but also richly gifted church ministers and confessors of the truth, who, like the apostles, could rely on nothing more in the work of their ministry than that they knew they were following Christ (Matth. 4, 19. 10, 38. 19, 27. 28.) and had a treasure in heaven when they left what the earth offered them (Matth. 19, 21.). Of course, they were also lifted up on white horses: for the victory they celebrated had to be given into their hands by God's command, as well as that of the whole church, and that they could read this was no small comfort for them. But even if they lost the purple with which the Antichrist adorned himself, they wore the real royal robe and the precious low robe of sacked priests. They were "dressed in white and pure silk. White it gleamed as a sign of victory and the pure joy of heaven, of which such fighters are filled and shone far into all lands. Pure it is called with a side glance at the whole jewelry of the papist court servants, as if the Holy Spirit wanted to say: Let it not be contested, you unsightly Lutheran preachers, on whom every parsonage may wipe the shoes with impunity, that; your kohl is not more beautiful. You are innocent of this, and you do not have the abomination on your conscience, under the burden of which your adversary, despite all braids and clasps, coats, hats, and crowns, is sinking towards the last day. - No less deserving of attention as a prize of the Lord's victorious rights is the fact that this army of His is dressed like His bride (cf. v. 8). But enough has been said about this.

V. 15. "And out of his mouth went a sharp sword, that with it he might smite the nations; and he shall rule them with a rod of iron. And **he** treadeth the winepress of the fierce wrath of Almighty God."

Now follows the description of the form of the new reign of the Son of Man, what the Lord wants to do with it in the world. Here, too, He draws everything to Himself, so that one cannot get anything from it if one does not have Him and does not become aware of it, because

He is not pleaded with. For first of all the sword, wherewith he giveth renown unto his kingdom, proceedeth .out of his mouth." "It is not you who speak" is therefore even more true of those who now serve by the word, as the Lord thus put the disciples in their place, whose tongues the Father's Spirit stirred without means. But who will silence those who, precisely because men are God's instruments and servants, still reproach and reject God's work, even when it has long since proven itself to be such on the touchstone of the Holy Scriptures? Scripture as such? When the mouth of Christ visibly opened to strike with His sharp sword the Gentiles who stood before Him in the person of the alien children, it was doubted and denied that God spoke from Him. What can the Lutheran church hope for, in which the Lord is fighting invisibly? But this passage is comfort enough at least for those who are aware, when they confess God's word against his enemies, that they are only zealous for the truth in the power of Christ. It gives them the assurance that, in spite of their sin and impurity, which is not to be imputed to them, let alone to the cause for which they are "fighting," the word they take from the mouth of the Lord remains on their tongue a sharp sword to punish the Gentiles. It gives them courage so that they will not be frightened when their confession inflicts deep wounds and they, as God's witness, can only help where hatred of God reigns supreme. But of course, it also fends off all desires that want to bring up the church by means other than purely spiritual power. "With this" - and with nothing else - he will strike the heathen. Here the Lutheran church gets such a constitution that it could not occur to it, even if the favor of the world would allow it, to defend itself against the heathen with another power than the sharp sword of the Word of God. What can hurt so deeply? What is the attribute of the Antichrist, which immediately displaces Christ and his word, even if it is apparently still honored, more than earth? But can only a kitchen knife be forged from it? Therefore, one may confidently assert: Precisely because the Lutheran church lets Christ do his work only with the word, it indeed gives its servants the power to be ambassadors in Christ's place, while the Antichrist, by all the pomp with which he tries to give strength to his presumption, only proves the opposite.

But does Christ really strike the Gentiles? They are beating the church, in which he has his workshop. For the fact that by these "heathens" above all the new "foreign children," namely the papists, are to be understood, does not need to be particularly mentioned. Now, even if the world evades the Word so much that it is not even touched by the punishing tone of the Word, Christ nevertheless remains its ruthlessness, because it does not escape His judgments. This is also a comfort for faithful confessors. They are often challenged by the fact that papists and other pagans unhesitatingly They will strike into the open redoubt and stop their ears before the word. But the Lord calls to them that they should only wait for the hour, that no one will escape. That is why the papists will not escape from the "iron rod", despite the kennel with which the Antichrist threatens the shaft of Christ, but scoffs at what is announced to him here by the Lord. Oh, they feel it already. The fact that the gospel becomes a law for them and an army of commandments weighs on their conscience, because they forcefully drive away the one who also makes the law a gentle yoke for those who believe in him, is, as much as they choose it according to their own will, only a punishment that they have brought upon themselves by their resistance. And on top of that comes the evil conscience, which only beats them because they could not put Christ to death. For "he treadeth the winepress of the fierce wrath of Almighty God." Since he has borne the wrath of God, this alone remains sin, which burns in the conscience and lights a fire on the day of judgment, which takes away the power of the Gospel. All the holiness of the monks, all almsgiving, praying and fasting are of no help. Even if they sweat blood: He treads the winepress of the fierce wrath of Almighty God. The almighty God can be reconciled once by nothing else than by Christ's winepress treading. - Now who, thinking of this, will deny that Christ came in reformation to beat all his enemies into heaps? "He that believeth not the Son of God shall not see life, but the wrath of God abideth upon him." (Jn. 3) When such judgment is passed on the enemies of the Gospel, we must not envy them the short security and great defiance with which they still defend themselves against the wrath for the time being.

V. 16: "And he hath a name written upon his garment, and upon his thigh, saying, A King of kings, and a Lord of lords." About this name v. 12 already gave the necessary explanation. The fact that it has been concealed for so long already shows how little one has to think of something that would be visible or even of this world. But it also proves that it is not only deeply hidden from reason, but that even the Holy Spirit sees a danger in it if one speaks of it too early and untimely. First the baptism of blood (v. 13) should be preached, and the view should be directed to the future retribution (v. 15), before this name would be brought to light. Yes, it is and remains only a name as long as it lies in this world like a seed in the ground. Nevertheless, it has long since proven its power in the kingdom of God to those who knew it without hearing its sound. No soul that clings to the Lord, who guides and communicates him to those who believe in him, can escape his claims. As he stirs it up like a leaven, so he instills courage in it by his comfort and pulls it away to what the world calls foolishness. Thus the Lutheran church had long since grown out of him, when it was still in its infancy and still in its infancy.

veiled and on bent stalk made him resplendent.

The fact that the Lord also has the name on his hip should remind us of the reproduction of the same. Again a sign of victory,

The enemy threatened the Lutheran Church so powerfully right at the beginning that it seemed to have no great future. According to human judgment, it was something great when those who in Luther's time took the royal priesthood with the chasuble of the Lord Christ to themselves in the fellowship of the Lord, as long as they lived, had to enjoy the fact that their head was called "the King of kings and Lord of lords," under whose umbrella and protection the weak sheep everywhere on earth could remain from the wrath of tyrants. And behold, he also has on his hip the beautiful name for many whom he will further beget. - Whoever can, can be sure of it today. We also need the comfort. As long as the world stands, there will be no lack of kings and lords to oppress Christ's shaft.

But could a better inscription be placed over the work of the Lord than this name? "The kings of the land rebel, and the lords counsel with one another against the Lord and his anointed: "Let us break their bands and cast him ropes from us!" one heard in Luther's day and afterward the church that had risen lament when those who were set as shields on earth threatened to banish them anew to the sepulcher as soon as they awoke. Therefore, what makes it different than this name that we still sing:

"But he that dwelleth in heaven laugheth at him, and the LORD mocketh at them.

"He will speak to them once in his wrath, and with his fury he will terrify them.

"But I have established My King, on My holy Mount Zion.

"I will preach of such a manner, that the LORD hath said unto me: You are my Son, today I have begotten you;

"Cry out from me, and I will give you the nations for your inheritance, and the end of the world for your possession,

"You shall smash them with an iron scepter; like pots you shall break them.

"Be instructed therefore, ye kings, and be chastened ye judges of the earth.

"Serve the Lord with fear, and rejoice with trembling.

"Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon burn. But good to all who trust in him."?

Ps. 2.

(Submitted.)

Does the saying Matth. 5, 14 prove the visibility of the church?

It may be a difficult work to prove that the church is visible in the true sense of the word. However, it will still be visible in the

The view has not been abandoned, but has been tried again and again from different sides. Of course, one tries to justify this view also biblically, and among others the above-mentioned saying has had the fate to be quoted as proof for it. It is used as follows: "Christ says Matth.

5, 14: You are the light of the world. Obviously he is talking to the believers, because only they, not the unbelievers, can be called like this. Of his believers or his church the Lord says further: "The city that is on a mountain may not be hidden. Now no one can deny that a city,

which lies on a mountain, is something particularly striking, something especially visible. But because Christ himself calls the church so, it is proved that the church is visible.

We object, of course, that the thing by which a man hastens to become a Christian and by which men become a church, the Holy Spirit, faith, is something invisible, and that therefore the church, properly speaking, must be invisible, all in vain. Our opponents counter: "The city that lies on a mountain may not be hidden. We appeal against this to the proverbs that the Lord alone knows those who are His, 2c., but again and again we are answered: "The city that lies on a mountain may not be hidden.

mountains cannot be hidden. This is Christ's own word, from which it follows irrefutably that the church is actually visible. According to the opinion of our opponents, it follows from this that the church does not have an ordinary, but a very special, an extraordinary visibility.

So what do we want to do? Our opponents are doing so much against us:

"It may not be hidden the city that is on a mountain. Christ has spoken the same, that is certain. He means his church, you will not deny that. A city is something visible, you will admit that. You can see huts and houses, but you can also see a whole city, and now, in addition, such a city, which lies on a mountain, which shines far into the surrounding country, which catches everyone's eyes from afar, the sight of which you cannot escape. So the holy scripture teaches clearly and explicitly that the church is a city. Scripture clearly and expressly teaches that the church is essentially visible."

Where shall we be now? Well, let us admit that with this saying the visibility of the church is proven. But then we do not see at all why one only wants to make the church visible. If this is the vaunted progress of the theology of our century, then let us boldly continue on the path we have trodden, and we will arrive at the most surprising results. Why do our opponents want to remain halfway seven? Why do they not want to apply their rule of interpretation, followed in the doctrine of the church, to other articles of faith? After all, their operation is a very simple one, and at the same time so effective that by means of it they can

can make everything invisible visible with the greatest of ease without any fuss. The procedure is this. One pays attention in the heil. In the Holy Scriptures, pay attention to those passages where invisible things are spoken of in figurative terms that designate visible objects. Then emphasize the visibility of them properly, and you will get the desired result. For example, the Holy Spirit is called a fire. For example, the Holy Spirit is called a fire, fire is something visible, therefore the Holy Spirit is visible. Therefore the Holy Spirit is visible. The forgiveness of sins is described by the biblical expression: Wedding garment, garments of salvation, but garments are something visible, therefore the forgiveness of sins is visible. According to this, our opponents could:

Delete "I believe in" from the third article and improve it to read: "I see the Holy Spirit, I see a holy Christian church" 2c. I see the Holy Spirit, I see a holy Christian church 2c., I see the forgiveness of sins" 2c. For according to their rule they can with the same right see the whole holy trinity, heaven and hell. For, according to their rule, with the same right they can put the whole Holy Trinity, heaven and hell, and everything they want into the realm of visibility.

Our opponents may not want to admit that these conclusions result from their interpretation of Matth. 5, 14. But we cannot refrain from them, even apart from this saying. As long as they claim that the church is visible in the true sense of the word, they also claim that the Holy Spirit and faith are visible. The Holy Spirit and faith are something visible. For what constitutes the actual essence of the church, i.e. of the faithful? Not this, that they use the means of grace, confess Christ and live outwardly honorably, which can also be done by hypocrites.

happen. Only those who have the Holy Spirit and true faith are the Church. Only those who have the Holy Spirit and true faith are the church. For whoever does not have the Spirit of Christ is not His, Rom. 8, 9, and without faith it is impossible to please God, Ebr. 11, 6. Therefore, whoever claims that the church is actually visible teaches that the Holy Spirit and faith, which give the church its essence, are also visible. He who claims that the church is actually visible teaches that the Holy Spirit and faith, which give the church its essence, are also visible, or he arrogates to himself the glory that he is a heart-claimer.

It does not need any proof that such ghastly enthusiasm is also not taught with a syllable in the holy scriptures. Scripture does not teach it with a single syllable. Least of all, the saying Matth. 5, 14 can be used to assert it. For in it, the Lord Christ does not even think about deciding the question of whether the church is visible or invisible. On the contrary, our opponents arbitrarily rip it out of its context, and without any

Reason turned and interpreted to prove the visibility of the church.

Admittedly, our opponents are not alone in applying this saying to the visibility of the Church. The papists also do this. Let us listen to what Dr. Abraham Calov answers them in his *biblia illustrata*, pag. 183: "Since this, (namely Matth. 5, 14.) as Grotius confesses, is said to all listeners of Christ, then the papists prove without any reason the constant visibility of the church.

The church. It is to be noted, however, that here a complete similitude is given, and that thus by the word Also v. 16. the epilogue is given according to some as follows: Just as a city that lies on a mountain cannot be hidden and unknown, so the light, i.e. the doctrine of Christ grasped in true faith and the faith grasping the doctrine of Christ, must shine before all men, that they may see your good works. Of which light not only the apostles are called the light of the world, who, because they themselves believed in him, had to carry the torch to others and thus shine before others with good works, but also all believers are called a light in the Lord, Ephesians 5:8: As the light shines according to its nature and cannot but shine when it is not hindered (as when it is placed under a bushel), so is the light of the world.

Faith can never be a light without the radiance of good works, which can be as little removed from faith as radiance is from light. Outwardly, it can be hindered from shining before men, but it shines in the hearts of believers in God, and according to God's

intention, it must also shine before men, so that others may see our good works and believe God. praise for it. "What does this have to do with the constant visibility of the Church?"

If, however, we ask about the original and actual meaning of our saying, the relation and edifying application of it to all preachers and all believers is by no means excluded, but the context shows us that it must first and foremost be understood by the holy apostles. The context shows us, however, that it must be understood first and foremost by the apostles. Christ says to them in v. 13: You are the salt of the earth 2c., and v- 14 he adds:

You are the light of the world. The city that is on a mountain may not be hidden. Hereby he instructs them about the direction of the apostolic office, which he had assigned to them. He describes the earth, the world, i.e. the whole human race fallen into sin, as the object of their ministry. He confirms this in the words Matth. 28, 19: Go and teach all nations, and Marc. 16, 16: Go into all the world and preach the gospel to every creature, and Ap. 1, 8: You will be my witnesses.

in Jerusalem and in all Judea and Samaria and to the ends of the earth. This is also testified by St. Paul Rom. 1, 5: "Through whom (Jesus Christ) we have received grace and apostleship, to establish among all the Gentiles the obedience of faith under his name".

The apostles were therefore not, like all later indirectly called preachers, assigned to certain places and congregations, but their preaching place was the whole world, their audience was the entire

Humanity, they were the salt of the earth, the light of the world, the teachers of all peoples. As bearers of the apostolic office, they were to teach through oral-

and written proclamation of the gospel.

In the first place, the Lord will save all mankind from the ruin and darkness of sin, and bring them to faith and to the enjoyment of the salvation prepared for them in Christ.

Thus Christ gives them an instruction Matth. 5, 13-10 how they should administer their apostolic office. He first uses the image of salt. Salt is sharp and biting, but it prevents rot and corruption. Thus, the apostles, as the salt of the earth, were to carry out the penal ministry of the Holy Spirit. Thus, the apostles, as the salt of the earth, were to carry out the penal ministry of the Holy Spirit, convince people of their sinful corruption and their need for salvation, expose all their supposed righteousness and wisdom, of which they boasted, in their nullity, and thus bring them to the realization of their sin and foolishness. In doing so, he admonishes them in the words: "If salt becomes foolish, wherewith shall it be salted? They should not deprive the word of God of its salting, punishing and salutary wounding sharpness and power, because such unfaithfulness would only be to their detriment and that of mankind.

Furthermore, he calls them the light of the world. Also with this image he describes the effectiveness which they should exercise as apostles. As such they are the light of the world by means of the public proclamation of the gospel. In this way, they were to enlighten the world, which was surrounded by the deathly shadows of lies and idolatry, to dispel all darkness of sin and error, and to make people children of the light. They should not keep the light of the gospel for themselves, but not only enjoy it, but also share it with all people, so that the whole world would be illuminated by the splendor of the saving truth.

Now when the Lord adds: The city that lies on a mountain may not be hidden, so the context shows that also in this parable the apostolic office is the object of which the Lord speaks. He wants to say: As little as a city that lies on a mountain can be hidden, so little can you apostles remain hidden as proclaimers of the great deeds that God has done for the salvation of the world. The nature and purpose of the apostolic office does not allow them to shy away from publicity and to seek secrecy; rather, because the good news of the salvation of all men is to be made known, the apostles are to seek publicity, to appear freely before all, and to preach and confess the name of JEsu before all men. Thus, the apostles as preachers of the gospel should be like a city situated on a mountain. Such a city is exposed to the gaze of all men, it is seen far and wide by everyone, and by virtue of its high mountains it leaps into the eyes of the wanderer even in the distance, so that all know it and know to speak of it. Thus, the apostles, by publicly "preaching" the Gospel, sift before the eyes of mankind, like a city on the mountain, there, all the world hears their preaching/sees the

The gospel thus becomes a public power, a world-famous fact, and everyone can now appropriate it for his own salvation. Hereby Christ declares to his apostles that the gospel, according to God's gracious will, is destined to become known to all men, that they, as bearers of it, should therefore preach it publicly everywhere and fill the whole world with the clear sound of it.

But that this saying Match. 5, 14 is not about the visibility of the church, but about the apostles and their ministry, older commentators also testify. Above all, let us cite the words of Luther on this passage, who, like no one after him, understood with rare perspicacity how to recognize and accurately express the meaning of the Holy Spirit. He writes: "So now he wills the Lord to be with us. He writes: "So then he says: If you want to be my preachers, you must truly be prepared to stand freely in public and before the world, as on a high mountain, so that you can be confidently looked at and heard in public, neither concealing nor putting under the bench what you are to preach, nor keeping silent for love of anyone: But as ye are the light, shine also freely in public, without respect of honor or dishonor, riches or poverty, hatred or favor, death or life; knowing that ye serve me, who have set you for a light. These would then be straight people who do not let themselves be bent, neither to the right nor to the left side, as Ps. 45, 7. 8. says of the sceptre: The sceptre of your kingdom is a straight sceptre. You love righteousness and hate ungodly beings 2c.

"This is the virtue and praise of the gospel and its preachers. For otherwise all other doctrines have no danger, all preach what one likes to hear and is in accordance with reason, and must not fear that they will be persecuted. But this doctrine is everywhere put to the test, because it wants to appear and not to be the light and doctrine of the world: so it tries all kinds of things to dampen our licks and drive us into a corner or to throw us under the bushel, so that we leave our licks or revoke them, and bend and let them be as they would like. But let us not be carried away by our state, but let us remain a city on the mountain, and the light upon the candlestick in the house. For he who has made us light will keep us light. (Halle edition VII. 620.)

Furthermore Chemnitz says in the Gospels - Harmony pag. 227 to the -section Match. 5, 13-10: "This whole speech Christ has employed to instruct and teach the recently chosen apostles, only some sayings comprehend the content of the apostolic teaching. But the sayings of this pericope actually speak of the direction of the apostles' ministry. He describes it with three images, or parables, first with the image of the sentence, secondly with the parable of a shining light, thirdly with your like Nisse of a city situated on a mountain and exposed to the sight of all."

Likewise Dr. Lucas Osiander remarks in his Bible explanation to the words: It may not be hidden to j the city, which lies on a mountain: "Because it is before everyone's eyes. So are ye my apostles like unto such a city or castle also, which is built upon a high mountain."

It is therefore a falsification and distortion of the divine word if one wants to prove from Matth. 5, 14 that the church is actually

visible. God protect us from this in mercy and keep us in the pure and honest sense and understanding of the holy scriptures. Scripture.

Hermann Fick.

(Sent in by Pastor H. in Ph.)

World Handle.

The last important event reported from the theater of war is the capture of the fortress of Kars by the Russians under General Mourawieff. This opened the way for the Russian army into Asiatic Turkey, first to the capital of Armenia, Erzerum. Omar Pasha, the most capable commander of the Turks, tried in vain to seize that fortress; he had to turn back and is now in the worst possible situation due to the lack of food and the inhabitants of the country who are angry with him.

We would not mention Omar's and his army's misfortune if it did not show how the English and French surrounded their ally/The Turk. Since the French-English army actively intervened in the battle, Omar and his shepherd troops were used for works whose success was doubtful and whose execution wrecked them; but it is the only army that the Turk can still provide. Under the English-French help, the Turk is becoming a "sick man," which the late Emperor Nicholas already saw in him. It takes a wonderful credulity to trust the assurances of the English and French, as if they wanted to preserve Turkey. Who shall have the power in those lands and seas, where Asia and Europe part from each other, that is the question, for which is fought, while neighbors, who are not yet involved in the fight themselves, watch greedily, whether a shred of Turkey, which is falling apart, would not also fall to them on occasion. The army of the allies passes the time there with occasional works for the destruction of the south side of the city occupied by them and with merrymaking, as then a merry camp life is in the course, with which also religious services of the most diverse churches and sects are not missing. The Russians, on the other hand, continue to build entrenchments on the north side, although it is said that they will soon vacate the entire Crimea. Look, however, to Germany, for there the question will be decided whether to try again with a peace that is

No one is allowed to rule in the East. Austria, in agreement with England and France, has indicated to the Russian Emperor the conditions under which the latter must agree to peace, otherwise the diplomatic connection of Austria with Russia would be broken off. Saxony and Bavaria have also urged Emperor Alexander to enter into peace negotiations, and Austria hopes to win over the other members of the German Confederation. Of course, Austria is not yet thinking of war against Russia, for it has just reduced its entire army to the number it is accustomed to having in peace, but it is still giving the English and French considerable support, at least in appearance. Sweden has also made an alliance with England and France, Sardinia is already helping, even Spain and Naples are gradually being called in, and only Denmark has just declared again that it wants to remain neutral. Prussia, however, remains silent, and this apparent indifference spoils the joy of the allies at the sight of the many allies they have won. England still has credit, although her state securities rise soon enough, but she finds no soldiers in her own country and is not allowed to recruit either in Germany or in the United States or anywhere else, so that she is forced to gather her new army from the most dissolute rabble in the world. France, or rather Louis Napoleon, spends millions upon millions and buys gold at ruinous prices to maintain its sinking credit, but at least it has a null army. Russia gathers the men for her armies with her usual cruelty, even though she presents the emperor and the generals to the poor soldiers as fathers and calls the war a holy one, fought for the right true religion; her finances are in ruins and become more ruined with each passing day, since trade and commerce falter throughout the empire. Austria is bankrupt and does not have the means to maintain a large army in its own country for long. Prussia, on the other hand, asked for credit, fresh and well-trained men, and since the blockade of the Russian ports by the allies, has had all the advantage of trade to and from Russia. Since, on top of that, Prussia's neutrality closes the way to Russia from the English and the French, the latter have obviously set their sights on recruiting Prussia out of its neutral position and forcing it to decide in favor of one of the two belligerents. The Anglo-French fleet, therefore, which is destined for the Baltic Sea and can thus frighten Prussia as well as Russia, is being brought up to a truly gigantic size and is also supposed to take an entire land army with it; but what is the main thing, France is raising a large army far from the Prussian Rhineland, as if Louis Napoleon were preparing to play the trick which France expects of him, namely

to advance the French frontier everywhere up to the Rhine and to deprive Prussia of the lands beyond the Rhine. To whom Prussia, forced out of her neutrality, will turn, whether to the allies or to Russia, we do not know, but one thing is certain: she will act in such a way that she will find power and opportunity to swallow up a couple of her German neighbors according to old custom, a desire which moved the Saxons and Bavarians to the above-mentioned legation to the Emperor Alexander. It would be difficult for Germany to escape the war, to which it would now bring a highly significant power, but unfortunately hardly any unity. Let us pray God to spare our dear fatherland: His is the power, be it also His good pleasure!

All belligerent powers are arming with unheard-of zeal, perhaps to promote peace, but probably because they do not expect peace from the current negotiations. That England wages war under the resounding name of civilization in order to assert the dominion which it exercises over the earth through its commerce is clear enough from its conduct toward the United States. Between him and the latter there was the Clayton - Bulwerscke treaty that both governments promised each other to leave the whole of Central America to themselves and thus not to exercise any dominion over the roads running through there to California. In spite of this, the English occupy the island of Ruatan and, under the title of allies, claim a kind of dominion over the king and land of the Mosquito Indians. In vain the United States protested against this violation of the treaty. The ill-feeling thus caused was raised by the fact that the English government, through its envoy and consuls, set up advertising houses in the United States, though under the pretext of hiring laborers for public works in the Canadas, etc., but in reality, using the recruits as soldiers. "Of course, the government of the United States bound and punished the recruiters wherever it could reach them, and obtained certain explanations from England about the whole affair, and finally the recall of the envoy in Washington. Instead, however, the English strengthened their naval power in the vicinity of the United States, pointing to the invasion of Nicaragua (Central America) by the American adventurer Billy Walker with the remark that the U. S. government was apparently too weak to prevent its own subjects from raiding neighboring countries. It is easy to see that England cannot tolerate the fact that the merchant fleet of the U.S. is already superior to her own; she seeks to intimidate the U.S. at the risk of a war, which she will start with them sooner or later, provided that she herself retains her power for a longer time or that they continue to grow in power and expansion. Incidentally, England asked a dangerous ally to Louis Napoleon of France, who already had the

War and the English government, which can only dispose of a poor land army, directs according to his will, it may want or not.

With this great unrest and uncertainty of all conditions in Europe, the peoples far and wide are depressed by bread shortage and severe theurung, not least our Germany. Even in the well-known famine year of 1817, such grain prices did not occur, since one has to pay 2 Thlr. 12-1/2 Sgr. for a tuft of rye, 3 Thlr. 10 Sgr. for wheat, and the price of other foodstuffs has risen proportionally. In addition, since November 19 of last year there has been severe cold, up to 14 degrees, so that we have reason enough to remember in our prayers before God the many poor who are now struggling with the most bitter hardship in our fatherland.

The countries and states of America hardly offer our eyes more points of rest than the European ones. We are used to seeing Mexico and the states of Central and South America in a state of revolution or great weakness, and the fact that the aforementioned Yankee Billy Walker, with the help of the New York Transit Company, has subjugated the state of Nicaragua and is ruling it through a Nicaraguan Rivas does not strike us as particularly surprising. The V. St. alone also shows itself in a political unrest which more than formerly pervades all sections of the people. The two great political parties, under whose leadership the V. St. government has stood for so long, have lost so much of their power that neither of them can command a real majority any longer; indeed, one of them, the old Whig party, is even lying on the ground. Not individually, but in their totality, two parties that formerly had only individual votes, the so-called American (Natives) and the Republican, have gained the upper hand; even in their isolation they do not yet have a majority, but they prevent the government from acting in harmony. For eight weeks now, therefore, the Representative Hans has been meeting in Congress in Washington without being able to elect a speaker or even to organize. One laughs about it as a comedy, one consoles oneself with the fact that in this way the states will be spared a lot of wrong legislation, but the thing is a sign or symptom of a very serious Polish movement, which has also appeared in other forms, e.g. in the struggles which are tearing apart the newly formed territory, Kansas, and tending more and more to external violence. The question there is not whether Democrats or Whigs should exercise the greatest influence in shaping the new state, but whether Kansas should belong to the southern slave-holding or to the northern states. We see that a change is taking place in the parties of the V. St.; indeed, an attempt is being made to form parties not from individuals, but from divisions of the States. However, we see in the history of past times, namely in the history of the states whose government was led by the

The people of the V. St. were particularly dependent on the majority of their inhabitants, and when the parties, to whose influence the regime had become accustomed, were replaced by others, a change in the regime took place, which brought with it disputes and all kinds of hardships, which was revolution. One cannot rely on the sense of a people, even of those living in the V. St., as if it were a guarantee for the preservation of the existing order despite all party activity; much less does one rely on the well-filled treasury of the V. St., which, however, has again brought an enormous surplus from the past year; storms will have to be weathered, only "let everyone see where he stays, let everyone see how he drives, and who stands that he does not fall?"

However, so that we do not become too gloomy, we may look at a brand new theater of war, an island of the West Indies, Hayti. The black emperor Faustin I, who rules the larger part of it, finally set out with 23000 men (blacks) to subjugate the republic of the yellows or mulattos, Dominika, which makes up the smaller part of the island. At the head of 18000 of these brave warriors, he met 400 yellow or Dominicans, and think, these 400, these insolent ones not only stopped, but even went forward and started shooting. Of course, Faustin and his 18,000 were not so unreasonable as to give themselves up as targets; they therefore hastily dispersed, and the emperor escaped capture only with difficulty.

(Submitted.)

Invitation to subscribe to the second edition of the "**Luther Book.**"

Certainly, the dear readers of the Lutheran will not be unhappy to learn that the first edition of the Luther Book, which was 2,500 copies strong, is already completely sold out. Praise and thanks be to the Lord that He has given His blessing to it out of undeserved grace, without which all effort is in vain.

The rapid sales of this book prove that the church has a desire to preserve and renew the memory of the blessed man of God. Partly in order to meet this need, partly in order to gain a mite for the good of St. Louis College, a second edition of the Luther book is being undertaken, which, God willing, will appear very soon, since printing has already begun. And indeed, except for the improvement of the printing errors, the whole will be reprinted in unchanged form. This seemed the most appropriate for several reasons. As much as we recognize how desirable it is to improve this booklet, we have refrained from making any changes, because this would make its use as a textbook very difficult. Furthermore, we had doubts as to whether we would be happier with the infinite richness of the material in the selection. And finally, we considered that with greater detail, there would also have to be an increase in price, which could perhaps be an obstacle to further distribution. Our wish, however, is to make Luther's life story known in the widest circles and to provide the German man with such a description of him that everyone can easily acquire it because of its cheapness and easily read through it because of its brevity.

We have already indicated how useful it is for everyone to learn more about Luther's life and deeds. Especially for us in this last sad, gloomy time, in this dull, faithless and loveless age of the world, it is very beneficial. For in Luther we meet a witness of God who joyfully confesses the Word of God, cheerfully despises the wrath of the devil, the Antichrist and the world, suffers and sacrifices everything for the sake of Jesus, and with God's help finally wins the victory. It is a joy to see such a glorious heroic figure in the holy fight for the glory of God. And how did it come about? Through the seed of the divine Word, for it is this alone that produces heroes, confessors, fighters and victors. One feels involuntarily awakened by Luther's life story to draw all the more eagerly from the fountain of salvation of the divine Word, which also fills us with powers of eternal life, makes us young again, like eagles, gives us peace, wisdom and strength, so that we also grow in him who is the head, according to the measure of the grace given to us.

Our grateful ancestors called Luther the apostle and prophet of the Germans. - And rightly so. - For what before Luther had been advertised to the Germans as Christianity was a doctrine falsified by the pope, the ultimate purpose of which was that they should obey the pope and pay him, just as the pope declared the main sum of the commandments to be: Give me money. Luther, on the other hand, purified Christian doctrine from all papist errors, preached the Word of God purely and loudly, and was the instrument through which the glorious consolation of grace, which lies in the gospel that God makes us blessed by grace for Christ's sake, went out to countless people.

He gave the Bible into the hands of the German people and translated it so faithfully and so successfully that it was rightly said that "the Holy Spirit was particularly pleased to speak in German. And as the Holy Spirit sanctifies nature by grace in his own, so also in Luther's. What must make him so attractive to every German is, with all his deep knowledge and rich erudition, this original deep German mind, this faithful honest heart, which, transfigured by the spirit of grace, means everything sincerely with God and man, and despite the most violent zeal of anger against the papacy and everything dishonest, seeks only the honor of God and the salvation of his neighbor. So that he was what his name says, Luther, loud, a fair-minded man who sought the best of the church full of sincerity and well deserves the honorary name: Germany's best son.

Let us compare all the others who are imposed on us nowadays as liberators and world enlighteners. We are silent here about the circulating Jews and swindlers, whose foolishness and wickedness have just become obvious to everyone; we are silent about the brain-burning philosophers, who worship their nonsense as God, trumpet the denial of God for the highest wisdom and praise sin as the highest virtue. We remind here only of Tom Paine, whose writings are still tirelessly recommended to us by certain papers as the source of the highest enlightenment. Against Luther, he is more or less like Tetzel. With the latter, Paine has his lewd way of life in common. It is known that Paine was devoted to drink, was finally excluded from all better society because of drunkenness and became enthusiastic about his literary works through drinking.

Luther, on the other hand, must leave even his enemies the glory of a blameless way of life. By God's grace, he has the merit

that he was just as powerful in his zeal against the shameful yoke of papist superstition as he was against unbelief, and that he freed many from it by bringing them to faith in Jesus and thus to true freedom. May his life, his example and testimony be blessed to bring souls to true freedom, which consists in childlike listening to God's word.

The conditions remain the same now. The price of a book is 25 cents. Whoever collects eight subscribers will receive a free copy. Orders may be placed with Mr. *Ed. Roschke*, care of *Rev. Prof. Walther*, *St. Louis, Mo.*

H. Fick.

Sermon on the Christian discipline of children, delivered on the Sunday after Epiphany. 1856 z" St. Louis, Mo., by G. Schaller, pastor at the Lutheran Trinity Church there. - This sermon, which has already appeared in the 12th number of the "Lutheraner," Volume 12, is now also published in pamphlet format and can be obtained through the expedition of the "Lutheraner" for the price of 5 cents for a copy.

Where is Christoph Mörer?

The same emigrated from Werle near Grabow, Mecklenburg - Schwerin, to Texas, and from there in February 1855, according to his own letter, moved to St. Louis, where, however, the undersigned cannot find him. He himself, or anyone who knows his present whereabouts, is kindly requested to provide information about him by letter at the address:

ssoiann O "rvo,

8t. ToulS Oo., No.

Des Deres D. 0

Johann Göwe.

Misprint.

Previous number page 94, column 3, line 12, read: "bib. l i sch e" instead of liebliche.

AS- Due to lack of space, the receipt list can only find room in the next number. F. W. Barthel.

Please return any surplus copies of No. 1. of the present volume as soon as possible, with the address: "der Lutheraner" please

F. W. Barthel.

The fourth issue of the second volume of the Märchrerlmchch containing German and Bohemian martyrs has **just been published.**

Gilius from the Banner.
Jayme Enzinas. Jacob Chobard. Wilbelmus de St. Martins. Kogler.
The community in Metz.
Jean Chatelain.
Johann Bissendorf.
Johannes Gott-Treu Felßner.
Ambrose.
Christoph Peschek.

To be obtained through

Adresse: cLre ok Uev. krok. 0. k. rv.

Otto Ernst in St. Louis. >

Volume 12, St. Louis, Mon. 26 Feb. 1856, No. 14.

(Submitted.)

The Fort Wayne Seminar.

Since at the recent meeting of the Middle District Synod the wish was expressed that from time to time notices of the conditions and needs of our ecclesiastical teaching institutions be given in the Lutheran, so that thereby, as is only fair, the loving participation of the congregations for these their foster children would be kept alive: For our part, we are trying to meet this reasonable and just request by first giving an overview of the pupils who have entered our seminary since 1816 and the pastors and school teachers who have left. This is done, however, not in order to boast of the numbers in a human and carnal way, but because we first of all give the ebre to God, who has also demanded this work of his hands so fatherly and crowned it with his blessing so abundantly that in the course of 9 years more than 70 pupils could enter the service of the church, who, to our knowledge, nowhere, either in a good Roman and papist way as legalistic and coercive pastors seeking at least their official reputation, or in a good American way as

hirelings, belly servants and slaves, but serve their congregations according to God's Word in such a way that they neither rule nor are ruled according to the ways of the flesh. And accordingly, this overview should also cover all our churches, Indeed, all readers of the Lutheran, who are kindly disposed towards us, should awaken us to praise and thank the good and faithful God from the bottom of our hearts for such spiritual good deeds and abundant blessings, which (if God is not compelled by excessive ingratitude, sloth and worldly mind to take the gospel and pure doctrine from us and give it to others) can be poured out on children and children's children in thousandfold streams, (if God does not compel us to take the gospel and pure doctrine from us and give them to others who bear its fruits, which the gracious God does not want the writer to experience) to children and children's children in thousandfold streams - a blessing, against which even the most abundant hearing and fulfillment of the fourth request, according to Luther's interpretation, is nothing; For how can all temporal, bodily and earthly blessings somehow reach and touch the innermost desire of the immortal soul, let alone satisfy and fulfill it, since this soul of man is created from God to God, that is, so that it alone can find rest and peace, life and full satisfaction through and in God? Furthermore, how could all the treasures of the world, all the honor, prosperity and temporal comfort and good peace, health, long life and children and children's children erase even one sin of a man, let alone take away the guilt of sin in all men? But such spiritual, heavenly and eternal blessings are poured out by God through his gospel of Christ, for the public proclamation of which he specially instituted and ordained the holy preaching ministry and entrusted it with the gospel of his church for proper appointment. Therefore it applies to our congregations that they may well recognize and gratefully heed the time of such a gracious visitation, when God has set them shepherds and teachers after his own heart, lest a time come in the midst of the abundance of external goods, and in the midst of obtaining, catching, hunting and possessing them, when the word of God becomes dear in the land, and the Lord sends a hunger, not a hunger for bread or a thirst for water, but to hear the word of the Lord, that they may go back and forth from sea to sea, and from midnight to morning, seeking the word of the Lord, and yet not find it. Am. 8, 11. 12.

This overview is to be followed by a short report, both of the internal state and of the external condition of the seminary with regard to the prevailing attitude, the instruction and the number of our students, and to be followed by the requesting address to the congregations of our synod, which has become necessary due to the faster increase in this number, and finally the whole thing is to conclude with the receipt of the contributions received in the course of this year, partly in cash, partly in kind calculated in money.

(It may perhaps surprise some readers how, especially in the first years of the seminary, some students could enter the service of the church so early after such a short stay there? This in itself not unreasonable astonishment may now be answered 1. by the fact that almost all the students of the first years came from the training school of Pastor Löhe, who at that time was still in agreement with us in doctrine, 2. by the fact that the state of emergency of many congregations beset by the enthusiasts made an immediate remedy necessary).

Overview

the

From October 1816 to October 1855

in the Fort Wayne seminar

entered pupils and exited pastors and school teachers.

1846-7

Entered:

Karl Fricke, from Brunswick, Joh. G. Wolff, from Württemberg, Jakob Seidel, from Franconia, Andreas Zagel, "

Joh. P. Kalb, "

Heinrich Wunder, "

Mich. John, "

Joh. Birkmann, "

Paul Heid, "

Karl Strafen, from Mecklenburg, Schwerin, Rudolph Lange, from Silesia, Adolph Claus, "

Anton Stecher, from Westphalia.

Outgoing:

Joh. G. Wolff, school teacher at Fort Wayne parish,

Jakob Seidel, pastor at Neudettelsau, Union Co, O. 1847-8.

Entered:

J. C. Ulrich, from Hanover, Joh. Pinkepank, "

Andr. Fritze, from Württemberg, Nik. Volkert, from Franconia, Wolfgang Stubnatzy, " Mich. Eirich, "

Georg Kühle, "

G. Volck, "

Joh. Renniecke, from Courland.

Outgoing:

Joh. P. Kalb, pastor in Lancaster, O.,

Charles Strafen, pastor at Collinsville, Ills, Mich. John, pastor at Benton, Colecamp.

Co, Mo.,

Joh. Birkmann, pastor at Waterloo, Monroe Co. ills,

Rudolph Lange, pastor at St. Charles, Mo; Heinrich Wunder, pastor at Chicago, Ills; Adolph Claus, pastor at Neu Bremen near St.

Louis, Mo.,

Paul Heid, pastor in Pomeroy, Meigs Co, O.,

Andr. Zagel, school teacher in the community of Indianapolis.

(Called to pastor Lutheran congregation at Columbus Bartholomew Co, Ind.).

1848-9.

Entered:

Erhärt Riedel, from Franconia, Jak. Rauschert, "

Fried. Nützel, "

Jul. Koch, from Pruss. Saxony, Ferd. Steinbach, from Saxony Weimar, Otto Einfeldt, from Hanover, Rud.

Klinkenberg, from Pomerania, Fried. Eppling, from Alsace.

Outgoing:

C. Fricke, pastor in Indianapolis, Andr. Fritze, pastor in Adams Co, Ind,

A. D. Stecher, pastor in Huntington, Ind, Nik. Volkert, pastor in Schaumburg, Cook

Co, Iss.,

Wolfgang Stubnatzy, pastor in Cook Co, Ills, Mich. Eirich, pastor at Ehester, Ists., Joh. Renniecke, pastor at Staunton, Macoupin Co,

Fried. Nützel, pastor in Wittenberg, Franklin Co, O.,

Joh. Pinkepank, pod preacher and school "teacher " in Buffalo, N. N-,

J. Ulrich, school teacher at the parish in St. Louis.

1849-50.

Entered:

Gotth. Reichhart, from Pruss. Saxony, Wilh. Holls, from Hesse Darmstadt, Joh. Käppel, from Franconia, Georg Link, "

Paul Beyer, "

Fried. Ottmann, " Fried. Schumann, " . Eh. Häckel, from Bavaria, Wilh. Bergt, from Königr. Saxony, Edm. Roder, from

Pruss. Lausitz, Wilh. Richter, from Nassau, Phil. Wambsganß, from Rhenish Bavaria.

Outgoing:

Georg Kühle, pastor in Cook Co, Ists, Otto Eisfeldt, first entered the seminary at St. Louis,
Georg Volk, initially to the seminary in St. Louis.

1850-1.

Entered:

Heinrich Werfelmann, from Hanover, Ernst Husemann, " Joh. Strikter, from Württemberg, Hein. Frederking, from Westphalia, Karl Sallmann, "
Fried. Schachameyer, from Franconia, Erb. Kunding, " Otto Ernst, from Silesia, Wilh. Sommer, from suchs. Lausitz, Wilh. Kolb, from Nassau, Fried. Föhlinger, from Rbeinpreußen, Rich. Riedel, from Schwarzburg, Rudelstadt.

Outgoing:

Joh. Käppel, school teacher at parish near Brownstown, Jackson Co., Ind,
Wilh. Holls, pastor in and near Centreville, St. Clair Co., Ills,
Rud. Klinkenberg, pastor at White Creek, Bartholomew Co, Ind,
Fried. Steinbach, pastor in and near Sheboygan, Wisc.,
Erh. Riedel, pastor in Dissen, Cape Girardeau Co, Mo.,
Fried. Eppliug, pastor at Troy, Perry Co, Ind,
Goth. Reichart, pastor in and near Green " ville, O.,
George Link, pastor at New Bielefeld, St. Louis Co. mo,
Edm. Roeder, pastor in Norfolk Co, Canada West,

Fried. Ortman, Pastor in Neumelle, St.

Charles Co, Mo,

Paul Beyer, first to the seminary in St. Louis.

(Recently pastored in Memphis, Tennessee.)

Julius Koch, school teacher in New Bremen, St. Louis Co, Mo.

1851-2.

Entered:

Heinr. Dicke, from Westphalen, Fried. Köstering, from Hanover, Wilh. Lindemann, "
Theod. Jungk, from Rheinbaiern, Heinr. König, from Königr. Saxony, Heinr. Bauer, from Franconia, Fried. Böhling, from West Prussia, Georg Beyer, from Saxony Coburg, Leonh. Daib, from Würt^nberg, Heinr. Jüngel, from Hesse Darmstadt, Anton Wagner, ""

Herm. Lemke, from the Mark Brandenburg. Resigned:

Wilh. Bergt, pastor in Williams Co, O., Reinh. Frederking, pastor at Lasalle, bureau Co, Ills,

Ernst Husemann, pastor at Pomeroy, Meigs Co, O.,
Wilh. Sommer, pastor in and at Franklin " ville, Harford Co., Md,
Heinr. Werfelmann, Past. at Wappakonna, Auglaize Co, O.,
Jak. Rarschert, Past. in and at Mt. Clemens, Mich.
Fried. Schumann, pastor in Noble and de Calb Co., Ind,
Joh. Strikter, pastor in Independence, Cuya " hoga Co, O.,
Fried. Schachameyer, school teacher of the community in Neu Bremen,
(Resigned in 055.)

Eh. Häckel, pastor at Bigriver, Jefferson Co, Mo.

Lord departed in 1855.) 1852-3.

Entered:

Heinr. Grätzel, from Pruss. Saxony, Heinr. Dörmann, from Westphalia, Fried. Dietz, from Franconia, Joh. Mich. Hahn, "

Wilh. Engelbert, from Nassau, Heinr. Jox, from Hesse Darmstadt, Heinr. Horst,
Christ. Lücke, from Hanover, Hasso Wedell, from Prussia, Peter Rasmussen, from Norway.

Outgoing:

Hein. Dicke, pastor at Frankentrost, Mich, Erh. Kunding, school teacher at Detroit parish,
Otto Ernst, school teacher at the St. Louis parish,
Carl Sallmann, pastor at Elkgrove, Cook Co. ills,
Herm. Lemke, pastor at Monroe, Mich, Wilh. Kolb, pastor in Sheboygan Co, Wis, Phil. Wambsganß, pastor in Adams Co, Ind,
Fried. Föhlinger, assistant preacher in Fort Wayne,

Fried. Böhling, pastor at Pekin, Ills,
 Heinr. King, pastor in and with Napoleon, Henry Co, O.,
 Wilh. Lindemann, helper preacher in Cleveland, O.,
 Theod. Jungk, pastor in Cape Girardeau Co, Mo.,
 Heinr. Bauer, pastor in Cook Co, Ills.

1853-4.

Entered:

Kart Kirsch, from Baden,
 Georg Reisinger, from Hesse Darmstadt, Georg Schäfer, from Württemberg, Joseph Herrmann, from Franconia.

Outgoing:

Fried. Köstering, pastor in Allen Co., Ind., Richard Riedel, pastor in Oswego, Kendall
 Co, Ills,
 Fried. Dich, pastor in Allen Co., Ind., Heinr. Jüngel, pastor in Liverpool, Medina
 Co, O.,
 Mich. Hahn, pastor in Franklin Co, Mo, Leonh. Daib, pastor in Arcadia, Hamilton
 Co, Ind,
 Nik. Beyer, pastor in Sheboygan Co, Wisc, Peter Rasmussen, past. in and near Lisbon, Ill, Hasso Wedell, school teacher at
 Cincinnati parish.

1851-5.

Entered:

Joseph Lehner, from Ober Oestreich, Edmund Multanowsky, from Russian Poland, Heinr. Eisfeller, from Hesse Darmstadt, Wilh.
 Heinemann, from Mecklenburg-Strelitz, Carl Machmüller, from Mark. Brandenburg, Friedr. Ruff, from Prussian Saxony, Gottl.
 Brandstettner, from Rheinbaiern, Heinr. Nolting, from Westpbalen, Friedr. Kameyer, from Hannover,
 Friedr. Funk, from the Duchy of Saxony Meiningen.

Outgoing:

Christian Lücke, school teacher in the community of Sheboygan, Wisc,
 Anton Wagner, pastor at Watertown, Wisc. Wilh. Engelbert, pastor in Holmes Co., O., Heinr. Ior, pastor in Manitowoc Co., Wis.,
 Heinr. Grätzel, assistant preacher and school teacher in Logansport, Ind,
 Heinr. Dörmann, assistant preacher and school teacher at Eden, Erie Co, N. J.,
 Heinr. Horst, past. vic. in Macomb Co., Mich., Karl Kirsch, school teacher of Rev. Jäbker's congregation.

1855-6.

Entered: Edward Köhler, from Hamburg.

From this overview it can be seen that in the course of these 9 years 89 students were admitted to the seminary at Fort Wanne, and 72 left it again, who now work as pastors and school teachers in the 4 districts of our synod, outwardly scattered, but inwardly united in a lively and loving unity of spirit, now and then also in personally intimate friendship relationships with them. They stand by each other and interrupt them through lively correspondence, in which they also partly stand with their former teachers. And partly from this, partly from our own observation of their service in their congregations, we have not a few and small causes to praise God's grace to them, that they show themselves to be faithful and efficient, do not grow weary and soft in many tribulations and crosses, care for their congregations with wholesome and irreproachable words, They practice good knighthood in spiritual armor and, as the Lord's men of war, do not become entangled in the affairs of food, but cheerfully build the walls of Jerusalem, wielding the trowel with one hand and the sword with the other, just like those in the old covenant.

The students in the seminary, now 27 in number - 3 are still to be expected - are divided into three sections. The first consists of the actual seminarians, at present, after 2 were recently examined and dismissed, only 5; the second comprises the proseminarists, 9 in number, who already take part in some lessons in the seminary, as "symbolic books, scripture interpretation and catechesis", but are predominantly trained in formal subjects necessary for general human education, as: "in the German and English language, arithmetic, geography, world history, in singing and playing the violin.

The third section includes the so-called preparands, now 14 in number, aged 14-17 years, who partly participate in the teaching of the proseminarists, partly have their own lessons. Of these and those in the proseminary, instruction in Latin is also given to those who have sufficient gifts for it, partly in order to develop their formal intellect through this excellent grammatical means of education, and partly and primarily in order to open up to them, through a sufficient knowledge of Latin, the marvelous treasures that our

Church possesses in the anointed and spiritual writings of its teachers and fathers.

Among the proseminarists there are also those who, partly out of overwhelming inclination, determine themselves for the school office, and partly are induced to do so by their teachers, when the latter, from a more exact knowledge of the gifts given to them by God, come to the conviction that these gifts are better used "for the common good".

Our pupils live (now, of course, very limited) 5-6 together in one room in such a way that one seminarian is the room elder and 2 proseminarists and about 3 preparatory students share the room with him, who has a certain fraternal supervision and oversight of the latter.

The names of the preparands (recently 2, Samuel Kleppisch of Baltimore and Matthias März of Baden have come to college in St. Louis,) are as follows:

Joh. Georg Nüchterlein, from Franconia, Georg Bernthal,
Konrad Moll,

Karl August Rittmaier, from Franconia, Bruno Barthel, from the Kingdom of Saxony, Adam Dinkel, from Württemberg, Heinrich Gils, from Hanover, Ernst Rolff,

Herm. Wichmann, from the Königr. Prussia, Wilhelm Stellhorn, ""

Ludwig Maurer, from Hesse Darmstadt, Karl Ritter, from Mecklenburg-Strelitz, Johann Horst, from Hesse Darmstadt, Heinrich Crämer, from Hanover.

Although not a single one of our students has such excellent gifts as, for example, Fr. Eisfeld and Volck, who have already passed away blessedly in the Lord and who were transferred from here to the seminary in St. Louis. Louis: but all of them, on the whole, do righteous diligence, in the fear of God and in prayer, to develop the mediocre gifts given to them by the Lord, through faithful attention in the lessons and careful learning, repetition and study in their rooms, for the glory of God and for the future benefit and good of the church. Unfortunately, experience and history teach that especially ingenious and original spirits, if they do not stand in thorough humility and simplicity of heart, and the dear cross does not press them, fall very easily on suitable and new things, which are not in accordance with the model of the salutary doctrine, and finally fall into abominable false doctrines and rather destroy the church of Christ than build it up.

In their behavior toward us, their teachers, our pupils are, by God's grace, just as reverent and humble, as at the same time open, free and confidential, as healthy Lutheran discipline should reasonably work; For this should have just as little to do with mere law-forming machismo and bullying to enforce outward obedience and servile fear (as such conditioning and training takes place in these and those papist-Jesuit monasteries and schools, since the parochial and priestly disciplinarians seek only their own honor) as with the no less dangerous and soul-destroying here customary in the country!. The result is a carnal abuse of Christian freedom, a lack of discipline and restraint, and, under certain circumstances, a wild and savage nature. But with ecclesiastical Lutheran, that is, evangelical Christian discipline, it is so that here, as Luther succinctly and well says, the apple is by the rue, that is, the gospel is by the law, and also the latter is acted in the evangelical sense and with a fatherly heart, and according to the peculiar need of the pupil, restriction and freedom work together in harmony. In the special house discipline alone, it is seen to that they serve the Lord and his church one day, but do not rule in the latter through the appearance of a parish priest and special claims, but rather learn to adapt themselves to all kinds of circumstances and relationships in this country, without somehow becoming servants of men, with damage to the rights of the ecclesiastical teaching office.

In the behavior of our pupils towards each other, a brotherly nature takes place and the instructing, reproving, admonishing, punishing and comforting love has enough to do, but in such a way that, according to the given circumstances, a certain relationship of superiority and subordination, which naturally makes itself, emerges in their conduct and actions, namely, that the seminarians and older proseminarians in this respect take on more the position of older brothers to younger brothers.

After this short review, we are now finally going to tell all congregations of our synodal association, and indeed all readers of the Lutheran who are friends of ours, about our present need and to ask for relief as soon as possible. Since God, through no fault of our own, has increased the number of our students in such a nice time, our space has become too small; there is a lack of living rooms, since 5-6 must now live and study together in one moderately large room; there is a lack of a second dormitory, since the present one under the roof of the new house, which is also somewhat low, is overcrowded; There is no second teaching room and no infirmary; in addition, the main teacher's apartment is unreasonably limited - although he himself has not yet complained about this - since he has only two small rooms with his wife and five children, without a chamber or adjoining room; there is also no larger dining room, since the current one next to the hut is so small that the students cannot be fed all at once.

It is therefore highly necessary that we undertake an extension in order to supply only the necessities. This would cost an estimated 12-1500 dollars naked, to which a local parishioner has already donated 100 dollars in agreement with his godly wife, who is the actual heiress, when accepting a small inheritance. May this praiseworthy and lovely example encourage other Christian-minded Lutherans to follow, so that we do not neglect the work of the Lord in this matter either. And has He not also made the beginning to provoke us to the proof of our faith and to grateful love in return? For who else but He, in sending so many pious and sufficiently gifted young people as future workers in His vineyard, has heard the prayer of the righteous Christians also in our synodal association and has made the hearts of Christian people, even whole congregations, willing to receive these new and mostly poor pupils here? Who else but the pious and faithful God is not already building in these prophet disciples of our children, and if ingratitude does not drive away the gospel, still further the spiritual house of his orthodox church, in which his word and sacrament will go forth pure and loud and children will be born to him like the dew from the dawn? What would it be, then, with our Christianity, if it did not warmly appeal to us and if we did not immediately lay hands on work?

to the glory of God and to the glory of these our

Let us do good and not grow weary, for in his time we will also reap without ceasing. So now that we have time, let us do good to everyone, and most of all to our comrades in faith. Therefore, as we have time, let us do good to everyone, but most of all to our comrades in faith.

Namely, we would like to ask and urge the congregations, which have former pupils of this institution as pastors and teachers, also, as we are confident that they are faithful and capable, to prove their grateful love for the former nurse of these fathers in Christ on this occasion.

But to our dear brothers and sisters in the ministry and in the faith, to whom it will not be a pity to lay this emergency work of ours especially to heart, partly in order to be an example of this good work to their congregations to the best of their ability, partly in order to carry it on in their congregations with the right evangelical zeal - to these we would finally like to take the liberty of making the intemperate suggestion, not by way of a general church collection, but especially by lovingly appealing to the individual willing and more or less able to do so.

We hope that the Lord our God will be kind to us in this and also promote this work of our hands. May the Lord our God be kind to us also in this and may he also promote this work of our hands, yes, may he also promote this work according to the good pleasure of his will, for the sake of Jesus Christ his dear reward. Amen. *)

Receive n

for

the seminar on Fort Wayne, Ia.,

from

January 1, 1855 to January 1, 1856, partly in cash and partly in cash equivalents.

Food and other things:

From the community to Fort Wayne	\$282	.00
Bon of the congregation of Mr. Past. Jábker		77.91
*****DieN	12.51	
- *****Köstering	20/72	
**** Hnsmann	21,00	
*****Wambsganß	51.56	
*****Frihe	31.35	
/, ***** Strckfuß	78,52	
*****Werfelmann	1.15	
" ,, ***** Piercer	18,75	

""Pink 20.42
 ,, ""Schumann 33,90
 ""Bergt 5 ,00
 ""Bermentber 4.00
 "" /, H. King 2,75
 ""Swan 61,00
 ""Ncchartt 8 .00
 ""Kühn 11.14
 ""lüngcl 24,00
 ""Engelbert 17,0g
 ""Seidel 17.81

The incoming contributions are to be sent to the Cassirer of our Synodal District and co-supervisor of the Seminary, Mr. Christian Piepenbrink, who will acknowledge them in the Lutheran.

From the congregation of Mr. Past. Richmann 9.8

""Wichmann 28M
 ""Kuntz -..... z,oo
 ""Sour 16,Ä
 ""Clöter i ,A
 ""Hattstädt 5.62
 ""Diehlmann 9,IN
 ""Heid 1S,50
 ""Klinkenberg 11.71
 ""Summer 3,(0
 ""Auch 10,(0
 ""Trautmann 5,00
 ""Röbbelen 15,00
 ""Bauer 5,00
 by Mr. Past. Heid, by W. Sch. b ,00
 by Mr. Past. Schumann - - 1.47
 by Mr. Past. Dulitz 3,00
 "" Fried. Rohlsing in St. Louis 2 ,A
 "" Lindeschmidt in Milwaukee 2.00

Summa K 996,37

By comparing this total with the previous year's total, which was 683 dollars and 99 cents, we can see that it exceeds this total by 312 dollars. 32 cents, which is about what we had to spend in the course of the past year; for we were obliged to dig a 53 foot well, to run a fence about a mile long along the road, and to make a major repair to the frame house, a new oven and chimney, and to line the cellar with quarry stone, not counting other minor repairs, all of which cost over 300 dollars.

Of the above sum, the value of 258 dollars and 49 cents. and partly through this considerable assistance, partly through the economic prudence and housekeeping fidelity of our dear housemother, Professor Crämer, but first and foremost through the blessing of the Lord, it has happened that in this year, despite the high price of all means of life, the annual maintenance of a pupil has not amounted to more than 16,f dollars. This year, the women's association of the local community not only repaired the old clothes of our children, but also made new clothes for the poorer ones and spent close to 70 dollars to purchase them, just as the Christian-minded wives of the local community continued in their love to provide our children with clean linen every week.

Finally, thanking from the bottom of my heart all the benefactors of the Seminary, near and far, I wish them all abundant spiritual and physical blessings from the good hand of our God in the course of this new year.

Fort-Wayne, January 1856.

Dr. W. Sihler, professor and chairman of the seminar.

(Sent in by Past. Kalb.)

From peace...

Well, who would not like to hear about peace? Whoever writes about it certainly does not need to apologize to you, dear reader, for long. Therefore, I will dare to tell you what I have heard about peace through the "Lutheran". If someone says: "Now that would be a new little song, if the "Lutheran" would talk about peace.

Did he not have something to judge and punish in all the world, in all the synods? Another perhaps does it even better and says: "Do these Missourians - the preachers of the synod of Missouri, Ohio and others are meant - want to convert now? It would be high time indeed." And what is the point, a third one surpasses the first two and, as the very highest and noblest apostle of peace, throws around such sweet phrases: "You Missourians, you brawlers, you quarrelsome ones, you want to say peace? Who else but you has caused the greatest strife among all the Lutheran synods of this land? Who else but you has brought the narrow-minded spirit into life and work, so that now here and there one sees Lutheran preachers who not only do not give Holy Communion to believing Christians of other confessions, but also to Lutheran brethren who deviate in minor matters. What are the consequences of this?"

Yes, dear reader, there are many such speeches and one could easily fill this sheet with them. There are many so-called pious people who, the more they hear about the Synod of Missouri, Ohio, etc., the warmer they become in their preaching of peace, but so that no good hair is left on the so-called Missourians; they exclaim: they are the cause of all the strife in the congregations - before it was so quiet and everything was in such good peace; they are the cause of all the strife between the synods of this country; yes, they are to blame that there are now, I don't know how many Lutherans in America. The dear "Lutheran" - a right, true and sincere preacher of peace, for 12 years - he does not go empty-handed with such judges. I could list a long list of wonderful titles that he has earned in his peace service. I could list a long list of wonderful titles that he has earned so far in his peace service - NB. from great and small, from noble and lesser, from stiff stock Lutherans and arch-enthusiasts, yes, that I only honestly say it, especially from preachers and teachers, who should have understood it better, and also from high-ranking people - I mean the editors, who preach every 14 days or every month to a very large audience. Do you say: "Whoever preaches in public or paints it in black and white should take the greatest care not to speak anything against the truth and therefore not to speak a word against the right peace? Yes, yes, that is how it should be. But the opposite can be seen every day and can be grasped with one's hands. "Will you still dare to speak of peace, O "Lutherans," when it sifts like this?" - Oh yes, because it is written in Proverbs 2:7: "God allows the upright to succeed" and again it is written in Psalm 94:15: "Right must remain right, and all pious hearts will fall to it." If, therefore, as David sings in a song of the higher chorus, Ps. 120:7: "I keep peace, but when I speak they look upon war," the "Lutheran" still has a good conscience and preaches and says of the right peace, until God tells him to be silent, and should the world will burst with anger. Against all accusations, against all blasphemies, we want to be silent for today! and only with one single proof, we want to harden the good conscience of "the Lutheran," namely, that, as much as there is in him, he likes to keep peace. Hear, I. reader, from the **first** number of "the Lutheran." Where there are also quarrels and disputes in the whole world, a lot depends on the beginning; therefore it seems to me above all important what is written in this sheet in the first volume, in the first number, on the first page, under Sept. 7, 1844. There it says: "Perhaps not a few, when they read this, will ... fear that our paper will breathe the spirit of intolerance and thus entertain and nourish the hatred of those of different faiths. ... As for the ... Concerning this concern, it will certainly be lifted soon, if the readers will have examined only a few sheets with attention and without prejudice. We ourselves have been imprisoned by various errors for some time, and God has been patient with us and has guided us with great long-suffering on the path of truth; therefore, bearing this in mind, we too will show patience towards our erring neighbors and refrain from all **sinful** judging and condemning by God's grace. We will not attack the erring person, but rather his error. Nor will we present ourselves as those who alone want to be purely Lutheran and possess the truth alone, but only **bear witness** that God has also done great things for us and brought us to a living knowledge of the truth that makes all things blissful." That was the beginning. Now, reader, read without prejudice, read with attention, and even if it is only the above-mentioned few papers, you will agree with me and cheerfully say: "If any public paper can speak of peace with a good conscience, then the ""Lutheran"" can do it. - Let that be the entrance. If God wills it and it is fitting, we will explain and prove the above later, bit by bit, in a little more detail. - —

"What kind of message of peace is actually there? How long must we wait for it?"

Only fine gemach, I. reader, because I hold it with P. Gerhardt, who sings thus: *) "What creeps slowly, one grasps more surely, and what is consumed, is all the sweeter." I have three great and important things to tell you. Believe me, each of them is well worth that your heart jumps for joy and you sing and pray one more so loudly, one more so vigorously and earnestly, when it comes to the third verse of the hymn of faith in the church, where it says: "We believe in the Holy Spirit, God with Father and the Son. Spirit, God with Father and the Son, who is called the Comforter of all wretches and adorns with gifts beautiful; all Christianity on earth, holds in one mind even." What is the first thing? - This: Now a firm and certain foundation is gained, on which a righteous peace in truth can be built.

*) In the song: Be content and be still.

And what is such a foundation? Nothing other than the unchanged Augsburg Confession. Have we not professed the same from the very beginning? asks one. And every reader of the "Lutheran" answers with "Yes". But this is our joy: many Lutheran synods have not yet professed the doctrine of the Holy Scriptures without reservation. Scripture, as it is laid down in this most sacred confession

of ours. Now, however, the so-called American Lutherans found the Augsburg Confession a thorn in their side as an outdated and worn-out signpost, and they set out to make a better Confession, to tear up the old one a little and then to paste it over in a new-fashioned way, then many Lutheran synods awoke, then a cry went through the whole country: "What are you improvers doing, you botchers? - Then many cried out - and we believe, seriously - the verdict of condemnation on the apostasy from the teachings of the Holy Scriptures, on the apostasy from the Lutheran doctrine. The apostasy from the Lutheran apple of the eye of all confessional writings. But listen to what the "Lehre und Wehre" says about it, it knows better to report such things.

"But as far as the cause of our church in general is concerned, especially here in North America, it seems that just in the last few months the sky has visibly reddened once again to announce to us more beautiful days than the last ones. Matth. 16, 2. When, in September of last year, the Wittenberg Synod of Ohio, with its so-called *Definite Platform* for a so-called American Lutheran Church, officially renounced the Constitution, the *Magna Charta* of our Church, the Unaltered Augsburg Confession, and called upon all its like-minded to join it, a heavy, ominous storm seemed to be gathering over the Lutheran Church of our new fatherland. But what happened?- Only three synods *) fell for the temptation and obeyed the call, while almost all other synods, which had the opportunity to discuss this matter, rejected and condemned the new doctrinal basis partly as unsuitable, partly as an act of shameful public apostasy from the church of our fathers and from biblical truth, with hardly expected unanimity. No paper claiming to be an organ of the Lutheran Church, the "Lutheran *Observer*" excepted **), has made the matter of the official change of symbols its own; even the Gettysburg "Lutheran Church Messenger" and the Springfield (Ohio) "*Evangelical Lutheran*" not formally; although the latter has given space in its columns not only to counter-statements but also to endorsements of the matter; on the other hand, the "*Lutheran Standard*" of Columbus (Ohio) in particular has

*) Namely, the Wittenberg Synod, the Olive Branch Synod, and the English Synod of Ohio.

***) The "Luth. Obs." applies Reuchlin's: *Exegi monumentum aere perennius* to the platform Synoden!

The "Lutheran Herald" of New York has also rejected with just indignation the shameful request to Lutherans to grind down their fortifications themselves, and the "Missionary" of Pittsburg has expressly declared itself unreservedly in favor of the condemnatory judgment which the Eastern Pennsylvania Synod, among others, has pronounced on the project.

This constellation certainly fills all of us who love the Lutheran Zion of this country with as much joy as hope for the future. It has become clear that the number of those who have not bowed their knees before the Baal of the so-called progress and the so-called higher enlightenment of the nineteenth century, or who do not want to bow their knees further, is undoubtedly greater than our pettiness and despondency would have us believe."

What is the second important piece that we have to say?

This: because in the struggle against the deplorable innovations a firm and certain basis for righteous peace has been gained, because here in so many Lutheran synods the old truth comes to light, the old confession rises as a cheerful morning star, we and all righteous Lutherans, who have always and always longed and prayed for peace in **truth from the bottom of our** hearts, take up the work of peace with new zeal and more cheerful courage of faith. Listen then, I. reader, again to what "Lehre und Wehre" writes about it:

"The more this must strengthen the faith and courage of all faithful Lutherans here, the more urgent it seems to us that the unity which God has already brought about among us through His wonderful grace should also be cultivated by us with the greatest faithfulness and diligence. We, at least for our small part, feel sacredly obliged to contribute our mite to this.

Our brothers in Germany, working scattered in the various national churches, have chosen the means of free conferences, church congresses and the like to cultivate their unity in faith and confession. We are convinced that after a time in which, as in the last century, the various Particular Churches fell into a vain and deep general decline in doctrine and discipline, there is no more suitable means for the individual awakeners in the various ecclesiastical bodies, apart from public written testimony, to promote and strengthen the ecclesiastical unity that is again manifesting itself, than the means now chosen within our German mother church. But if similar conditions do not prevail here, and if we cannot expect that similar joint conferences would be all the more effective here, by God's grace and blessing, the freer the church is from the bonds of the state and the more mere theorizing would be detrimental to the church.

Do you disagree with the whole local ecclesiastical life? We do not doubt it. - —

Therefore, we hereby dare to publicly ask: Should not the respective meeting of such members of the various synods calling themselves Lutheran, who recognize the unchanged Augsburg Confession of 1530 as the pure and faithful expression of the teachings of the Holy Scriptures and their own faith, be conducive to the final representation of a unified Evangelical Lutheran Church of North America? Would it be helpful and beneficial for them to recognize and confess the unchanged Augsburg Confession of 1530 as the pure and faithful expression of the teachings of Holy Scripture and their own faith without reservation? For our part, we would be heartily willing to participate in such a conference of orthodox Lutherans, if and where it should take place according to the wishes of the majority of the participants, and we can assure in advance the same willingness to do so on the part of several theologians and laymen here, to whom the prosperity of our dear Evangelical Lutheran Church in this new home of ours is no less the deepest longing of their hearts, and to whom we have already communicated the thought expressed herewith. Since it is a fact that even among those local Lutherans who wholeheartedly adhere to the basic confession of our church, there are still many differences of conviction, the discussion of which in our journals can easily contribute more to the understanding of the basic confession: If the discussion of these differences in our journals can easily contribute more to the unification of our church, which is longed for by all, than to its furtherance, then a personal verbal communication and exchange can undoubtedly be nothing but beneficial and would certainly bring the incomparable blessing that the struggle, which is admittedly still necessary within our church, would acquire and retain the character of a mutual competition of brothers for the faithful preservation of the precious jewel of doctrinal purity and unity.

In order not to prejudice the brethren, we refrain from further commenting on the proposal made. Commanding the invisible Lord and Head of the Church, we are now waiting, whether in private letters or by means of our ecclesiastical periodicals, to hear the opinions of those who consider the matter worthy of their consideration and discussion, concerning the objects, form, time, place, etc. of such joint consultations. We only remark afterwards that the meetings and consultations, with all publicity, should of course only be of private character and that all those present, without intending to represent their respective synods, should participate only for their own person.

And what is the third, important piece of our peace message?

That: the spirit of unification seems to be stirring. What you, I. reader, read here from "Lehre und Wehre", you can also already read in English in the "*Lutheran Standard*" of Colum.

bus, Ohio, No. 416. If the Lord God helps, then other newspapers will follow suit and" proclaim the message of peace more and more; if the Lord God helps, then all will testify more and more strongly and joyfully against all darkness; if the Lord God helps, then the respective meetings of those who recognize and confess the unchanged Augsburg Confession of 1530 as a pure and faithful expression of the teachings of the Holy Scriptures and their own faith without reservation will come about as soon as possible. Confession of 1530 for the pure and faithful expression of the teachings of the Holy Scriptures and of their own faith without reservation, and one blessing after another will flow to us all.

Matth. 5, 9. "Blessed are the peacemakers, for they will be called children of God."

(Submitted.)

I believe a forgiveness of sins.

Forgiveness, what a sweet sound! There is no sound to compare with him, Frau Musika and Held Gesang, you must hand him gifts. It falls into the ear, lives through the heart And carries winged heavenward.

Who sings this heavenly tone So pure and sure here on earth's Who tells every Adam's son, God will be merciful to you again? Who puts the poorest man's confidence in his word r God does not reject you either?

Yes, Roma, you are old and rich in everything that blinds the senses. How? dost thou perhaps at the same time send The sound that gives such peace? - O, if you sang it clear and pure, It was good to be in Sodom.

But no. -You may sing a note, but it is not God's voice;
Forgiveness, you say, is a reward, Which only befits work and money - A pious heart hears this and flees. It knows that this is a whore's song.

So I hurry to the penitential bench hm, Whether perhaps the sound originated there? But this too I must flee. After my ear and heart felt: This is a new instrument that groans and moans its tones.

But the choral singing resounds far and wide in reformed halls of worship;
I am drawn by the soft compulsion of the sounds, - Perhaps the word will resound there: God takes care of all people, forgiveness he gives to everyone?

But in vain is my endeavor; Though boldly the voices lift. Soon I must flee, frightened, The act God has not given. That he only takes forgiveness. Whom God hath not appointed to judgment.

Concordia, it's just you!
Yes, I finally found you;
You sing the note freely, freshly and purely - Because you only bound yourself to the word -: God takes care of all people. He wants to forgive everyone.

2 Pet. 3, 9. 1 Tim. 2,4.

O most worthy bride of God, In a well-dusted traveling dress, You alone have built my heart. To thee I swear with solemn oath: Concordia, I forget thine - Yes - then God forget mine too.

Sunday and weekly schools.

We find the following in the "Apologist," the organ of the Methodists, in the number of Jan. 24 of this year:

"In the school system, I must say, we have cause for improvement. It pains me to see our youth growing up with such superficial Christian instruction. It is true that our conference has passed a resolution that every preacher should give catechetical instruction during his home visits; but however good the resolution may be, it does not achieve the desired purpose, for often in six visits the preacher hardly ever finds a child at home. Our Sunday schools do much good, of course, where the matter is seriously pursued in the spirit of Christianity; but, alas, in how many of them are learning to speak, to read, and to spell made merely or almost entirely the main thing! If I may express my opinion, I believe that all this, however earnestly pursued, is not sufficient at the present time to save our youth from ruin. Nothing less than a daily Christian instruction is sufficient to accomplish what we intend to accomplish by an eight-day one. Only a glance at the efforts and endeavors on the part of antichristianity is sufficient to make us as Methodists of our punishable laziness and indifference in this matter. One can hardly find a settlement of Lutherans, Reformed or Catholics where there is not a hurried day school; even if they are too poor to get a preacher, they certainly have your school teacher to instruct their children in the basic teachings of their religion. How many fathers are to be found in our church, who would gladly give away half their fortune, if they could see their sons and daughters, who have grown up, walking in the ways of the Lord; but alas, they mourn with pain now for what was neglected in their children's youth." - —

How times have changed! Who would have thought that the Methodists, who formerly spoke so arrogantly and so contemptuously of all the old measures of the church, would ever use such language? God help them to recognize more and more deeply the canker that eats at the lick of their community, which, of course, they can no longer conceal now that the first heat has passed and the tension has been relieved.

As obvious as it is, by the way, that mild German Methodism is going backwards in the United States at the present time, it is nevertheless to be gauged from how significant the number of members of this community is that, among other things, the Cincinnati "Apologist" at present counts 6125 signers, although with the new year 75 more old signers had to be deleted from the list than new ones were added.

Church Library.

In the Innocent News of V. E. Loescher we read (Year 1735. Anh. 205.) that in the year 1735 in Spot-Sylvania in Virginia there was a Lutheran congregation of about 300 souls, whose preacher was a certain Johann Caspar Stöver from Franckenberg in Hesse. He went to Germany in order to collect charitable gifts for the maintenance of the preaching ministry of the poor congregation. The same flowed then also very plentifully. He also collected, as Löscher writes, "a small library, which is to remain with the church, of all kinds of spiritual, unsuspecting books, homiletic, didactic (that is preaching, teaching and edification books), especially of the godly father Luther's writings." How important it would be if every congregation thought about having a good church library! How many a poor preacher would be greatly served by it! And who would benefit from it but his congregation?

The Lutheran Central Bible Society

for Wisconsin and Michigan in Detroit, according to the annual report of the treasurer, Mr. Jasmund, has had a gratifying growth during the past year. It has sold for tz 31.23 Bibles, and still has A 24.60 outstanding for Bibles sold. It now has its own capital of H 30,56, and still has Bibles in stock for the value of b 64,07, but admittedly also still owes d 65,69.

At the same time, the congregation of the Rev. F. Auch in Auchville for the gift of G5.00, and also warmly recommended the cause of the Bible to the other sister congregations in our district. How desirable it would be if they wanted to establish branches; for even if each member contributed only 3 cents per month, a significant fund would be created in a short time, the business could be expanded, a colporteur could be sent out, and the Bible could be spread in wider circles for the salvation of many souls. Would the Lutheran congregations take this to heart and faithfully use this opportunity to work for the Kingdom of God.

The prices are:

for a corpus bibleK0	.85
for a petit bible0.	62
for a pocket edition . . .	1.25 for a New Testament, splendour edition .
issue	1,50

Orders may be made under the

Address:

No. ssasmuuä, your ok Kov. Diolc, Detroit, minor.

Church News.

Rev. I. Rauschert having received and accepted a call from the Lutheran congregation in and near Mount Element, Macomb Co, Mich, his former congregation at of Clifty near Columbus, Ja. appointed Mr. A. Zagel, until now school teacher in Indianapolis, Ja. as their pastor and minister. On Sunday Quinquagesimä, after he had passed the prescribed examination, he was ordained by me in the midst of his congregation by order of the President of the middle district of our Synod, Professor Dr. Sihler, under obligation to all the confessional writings of our Lutheran Church, and was assigned to his duties.

May our Lord Jesus Christ, the arch-shepherd of His sheep, make His work bear abundant fruit for eternal life.

Address: Kev.

Ooluuchus, Dartüolomsrv Oo., Ia.
Joncoville, Feb. 13, 1856.

Rudolph Klinckenberg.

Since it had pleased the Almighty, according to His salutary, albeit hidden to us, counsel, to afflict Pastor Gräbner with a protracted and painful illness, his congregation felt compelled to appoint an assistant preacher in conjunction with their pastor. God directed that candidate Johann Heinrich Horst to the Oberohmen in Hessendarmstadt was chosen for this office. After he had studied in Fort-Wayne, Ja. and had passed his exams there, he decided to follow the call that had been sent to him. By order of the president of our district synod, Rev. Fürbringer, he was ordained on Sunday Quinquagesimä in the midst of the assembled congregation by the undersigned and solemnly installed in his office as Pastor Vicarius. The sermon was about Luc. 12, 42-48. May God's blessing richly rain on this servant of his, and through his ministry many be won for the Kingdom of Heaven.

The address of the I. brother is: Dov. I. II. Horst, your ok Dev. Oraebnor, Kosovills, Naomd Oo., NicR.
C. I. H. Fick.

Synodal - Display.

The Synod of Missouri, Ohio et al. St. Western Districts.

Assembles on Thursday after Mise- ricordias voraLni, April 10, 1856 at Altenburg, Perry Co, Mo.

Voting pastors are required to bring their parochial reports or send them in on time.

Chr. Aug. Th. Selle, Secr.

Crete, Will Co, Ill, Feb 6, 1856.

Conference - Display.

The Southern Indiana District Conference will meet, God willing, on the second Wednesday after Easter of this year, the second of April, at the church of the Rev. Wichmann in Cincinnati.

Rud. Klinckenberg, Seer.

Notice again.

After, according to No. 8 of the "Lutheraner", the congregations of our western synodal district were also asked about the urgently desired relocation of the synod to Altenbürg by some congregations, and only one of the votes received was against it, the presidium of the synod believes it may decide according to the law of the majority and therefore hereby calls the honorable members of our synodal district, pastors as well as deputies of the congregations, to the date decided last year, namely April 10. Members of our Synodal District, pastors as well as deputies of the congregations to the date decided last year, namely April 10, to hold their meeting this year in Altenburg, Perry Co, Mo.

G. A. Schieferdecker, d. Z. Präs.

For the
Milwaukee School Teachers' Seminar

me received with thanks:

From the Gemeinte Mr. Past. Wagners to town	82.50
" the two Jmmanuetsgemeinden Mr. Rev. Stephen's	12,00
" of the congregation at Kirchhavn by Mr. Pastor Intercessor 3	,50
" Herr Adolph Herrmann zu St. Louis 1	,00
" of the congregation of Mr. Past. Scholz iu. Mmden 4	,01
" dcn Mm P. B.	50

Milwaukee, Feb. 6, 1856.

Summa \$23.51

Br. Lochner, Past.

Get

znr Synodal - Casse of the Northern District: From the congregation in Frankenmuth as a Christmas-gift \$5 ,00

W. Hattstädt, Cassirer.

Receipts and thanks.

With heartfelt thanks, the undersigned certifies to have received five dollars from Mr. Ch. Lange. May God bless the generous giver abundantly Concordia ° College, 1 Feb. 1856.

H. W. B ewie.

Acknowledgement. To have received from Mr. David Delit in St. Louis, again since November 28, 1854, until the present time, weekly for j dollars bread for the feeding of the students and pupils of Concordia College on a regular basis, the undersigned Ockonomie Administrator of the Institution hereby testifies.

Jan. 29, 1856.

Ludwig Wüllner.

With heartfelt thanks, I hereby certify that I have received \$ 5.00 from Mr. Wilhelm Heuer. Toncordia-College, 12 Feb 1856-.

August Reinke.

The undersigned certify with heartfelt thanks to have received \$24.00 for board from the congregation of Mr. Past. Slater at Altenburg, Perry Co, Mo. to have received.

Concordia-Collegium, 11 Feb. 1856.

G. Markworth and B. Burd.

With heartfelt thanks, I hereby certify to have received 810.00 from the Johannis-Gemcincd to New-OrleanS. Concordia-Cvllge, Feb. 17, 1856.

Friedrich Lutz.

With heartfelt thanks to God and the cheerful Giver, the undersigned hereby certifies to have received the following gift of love: From Alexander Louis Rohlfing to St. Louis as a New Year gift 10 Doll.

May the faithful God and Father repay the faithful friend abundantly, here temporally and there eternally.

Milwaukee, January 7, 1856.

T. Bödem er.

Received,

n. to the general synodal - Casse:

Yield of the Cntcasse of the congregation of Mr. Pastor Löber in Frohna	\$6 50
by Mr. M. Oderndorfer there,	si^O
" of the congregation of Mr. Pastor Röbbelen in Fran- ' kenmth, Mich., 1800	
" the congregation of Mr. Pastor Beyer in Lown "	
Hermann, Wis.	r-, gg
" of the congregation dcS Mr. Pastor Brohm in New "	

Zjork, monthly contributions v. Ang. 1^55bi<mn.
1856. s... 'jb 36

" of the congregation of Mr. Pastor Fürbringer in Freistadt, Wis.----
namely:

Schöfow \$1M; Joh. Götsch 12z cts; Böse- mann 50 cts; EilcrS \$2,50; Garbisch sch.
81.00; Schmidt 50 Cts; Friede 12f CcS.; Bodendörfer 50 Cts; K. Hilgeudorf75 Cts.;
Hamann 12; Cts.; Fran GmlNcl2; Ctö.; Oiotsch 50 Cts.; L. Hilgendorf 25 CrS.; F.

Hilgendorf 12; Crs.; "yöttlieb Wilde 25 Er-!
A. Ernst 50 Cts.; <6. Hilgeudorf 25 CG; Hilgendorf scn. 25 Ccs.; Sül.low 50 Ctö.; G. Garbisch 25 Cts.;
, whose municipality at Kirchhain - - - " 12 ^7-.

namely:
H. Heckennoors \$2.00; Nchlaff\$2.00; Ltewer
25 cts; Fehlöarnu 25 crs; Wondc 25 cts; .
F. Fankc50 cts; Damerow 124 cts; Sler- nitzky 25 cts; Millbrad 50 cts; Schlie- sat 12; Cts; Heckcndvrf scn. 25 cts; E.
Hillmann \$ 1,25; Grot 25 cts.; K. Gillmann 50 cts.; D. Garbisch 25 cts.; G.'Schneider 12; cts.; Lublitz \$1,">"t"; Benz 25 cts.;
F. Heckcndvrf 75 Cts; Jacobs 50 Cts; D. Heckcndvrf 50 Cts.; Fran Elisabeth Garbisch \$1,00.

for synodal reports ä. u. 1854 by Mr. Pastor Keyl: \$5,13.

for the general president:

from the Johannis congregation of Pastor Wolff \$6,05 " desten Zions Gemeinde 750

" of the congregation of Mr. Pastor Kunz in Ripley
Co, Yes. ZOO

" moreern Glieden n of the Mr. Pastor Keyl in Baltimore 4403
by Mr. Pastor Sommer from his parishes- - ZM from Kirchham parish 500

" Parish of Mr. Pastor Frederkmng in
Scby, Bureau Co, Ills. 2.M

" the congregation of Hcrm Pastor Schumann, Ja. 3.35 " St. Johannis congregation of Hcrm Pastor Epp- liug p. a. 1855. 7 00

Collecte in the Nativity parish of Mr. Pastor ^trphan «2,00
b. to the Synodal - Missions - Casse: from Mad. Schneider in New Orleans by Mr. Pa- sterMctz 4,00

" of the congregation of Mr. Pastor Hattstädt in Mon- roc, Mich. 9.50

Collection at Mr. L. Eichbaucrs wedding there P50 from the Ceutcassee of the schoolchildren of the Rev.
Heid in Pomeroy 5 W

Collecte a>n Lpivhauuassett in the mean of the Hcrm
Pastor Löber in Frohna ... Z',5

by Mr. Pastor Weitbrecht in Bridgewater, Mich. 25 from the branch parish of Mr. Pastor Kvlb in town
11. WiS. b

namely:

82.00 Jacob Kcsccl, IM Johann Laubcnstein 1.00 Bliiller

50 Georg Nöß

37 Johann Ross

25 Power

25 Laubcnsteiu, sun.

of school children of the teacher Ulrich in St. Louis 5,00 " Hrcvu Billing in N. A. by Mr. Past. Brohm 1,00 " several members of the congregation of the Hcrru Pastor

Keyl in Baltimore 41.00

"Mr. Johann Ruppel there 1.00

From the parish of St. Louis 12.85

from the MisstonS tin the OZemeinde of the Hcrru pastor.

Swan in Cleveland, O., 2.00

from the congregation of Mr. Pastor Fürbringer in
Knchhain, Wis. Z,03

" deyeiEcmeinde in Freistadt 6,0l_>

"The schoolchildren of the teacher Erk in St.
Louis 2,10

e. for the maintenance of the Concordia-College: Collecte der ev. lutherischen St. Johannis Gemeinde zu

New Orleans at the past Rcf. festival 20,00 collection on A. Lüdcrs wedding in Frohna 7.50 from Mr. I. Popp there 1

... Pastor Löber 1,00

Proceeds of a colleete in the parish of Mr. Pastor Röbbelen at Frankenmuth on Sept. 26 v.

I. raised--- 10,00

Collecte in the same parish on Christmas 5,00 from several members of the parish of the Mr. Pastor

Keyl in Baltimore 53.34

the same for Prof Biewend 1.00

from the community to >sl. Louis 22,00

Of the congregation of Mr. Pastor Fürbringer at FrL M stavn, Wis. 10,

to which the above-mentioned a. Geuanmen have made equal contributions.

" whose congregation to church building! 12,87j

üüd namely those under ru sei church building: mentioned me same contributions.

e. for poor pupils and students in Concordia College and Seminary:

from the Lutheran Zion Parish in New Orleans for the 4 st. Louis sophomores of the same\$16 ,E '

For St. Louis sophomore Lutz of Detroit 10,G namely:

\$7,0ll vvui Women's Association of the Zion Community, 3,0ll "" "" "" Johannisgemciude.

from the parish of Mr. Pastor Hatrstädt inMon-

roc for student minor

of several IvOciccen of the congregation of Mr. Pastor Keyl in Baltimore 5, U

by Mr. Pastor Kühn in Euclide, O. for the school's

ler Ludwig Lochner **zchst**

by Mr. Mustard in St. Louis 1W

For the **Lutheran** have paid:

5:5,00MrPastor G. Cronmwettforyear40-14M

4.00 " GottfriedMüller ",Z9-tLW

3.60 " WilhelmBogcniH "" "" 10-12^

2,00 " LeonhardBest , inal. 70 Cts. Postage to MS

18. year 13.

9,00 " Joh. Beggcrow and 2 cons. for Jahra. 10-12.

2,00 " Carl Günther "" 9-11
 3,00 " Past. F. C-Becker. "" 11-13.
 2,00 " Jacob Helfrich "" 12-13.

The 10th year:

The gentlemen: Conrad Harmmüng, Wilhelm Heck, I. A. Pürner, Heinrich Schneider, Scgclkc, Adam Weidemcyn.

Denll. Vintage:

The gentlemen: Daniel Dobler, Mich. Friedrich, ValeM Horn, Carl Kasten, Gottlob Neumültcr, I. Popp, Pastor Scitz, stob. Schmidt, I. Toußaint, Wüst. Boaeimann, Carl Cagcubrodrt, Past. Hattstädt (5 ex.), Hilgendorf, Mittler (m <:rcytdt), schachameyer.

The 12th year:

The gentlemen: Past. Banscmer, Bnblitz, Wilb. BoW- Brune, Carl Deutchler, C. DönsInann, Past. Cvpling, Ellulger, Peter Elsaß, Fehlbaum, Joh. Gössch, Martm' HelNwtN, Heckondvrf, Hillmann, Joh. Hübschmann, Past. Kleinegees, Neikcnberger, Retzlaff, Schmidt (to Freistatt), H. Südmeyer, Heinrich Bartonncr, Past. Berg, G. Burk- hardt, Past. Nicol. Beyer (2 ex.), Wilb. Breuer, Conrad Brauer, JobMrüus, W- Borchelt, Heinrich Bapler, CM' Bcck, Past. Daib, Daiticl Dobler, Miss Droge, Andr. Estel, Dietrich Eirich, Mrs. Ebrt, <9th FcKe (50 Cts.ä Muh. ",rch, Joh. Fvip, Gottlieb Funke (56 Cts.), ComÄ Gcistfeld, Andr. 'Grmuth, Past. G. Grau, M. Hangt- mann, Lcwis Häberle, Joh. Heim. Humbucö, Simon Het" brg, Dr. Hayncd, E. Hachfeld, Valentin Horn, H. Harken, Franz Hampe, OZotfr. Iahn, Jacob Kuny, Wittwe Kliigel, Christ. Knoop, H. Karsten, Dietr. Katcnkanip, C. Fr. ZUcp- ptsch, Friedr. Kowallick, Carl Kasten, Christ. Knabe, Fried-, nch Lecge, Past. Löber, Wilhelm Lctmate, NobcrtLang, Fr. Leittuer, A. Liders, MüiNcr, Heinr. Ntcoer, Eberhard Mubly, I. H. Mittler, Carl Mittler, Johann Nessel, Nau- mann, I. Neidhardt(3 ex.), Gottlob Nenntüllcr/G. Nik- ' hP-^Ür. Pape, I. G. Palych, I. A. Pürucr, Past. Retcr, C. F. 9cadecke, D. öS Nadecke, Fr. Radcckc, Wüh. RSckce, Kol). 9lu, vtl, Past. seitz, Heinr. Schmidt, Gorfr. rchmitk, Claus s nwc., Gottlieb ^Schulze, I. G. Sirolel, LH.Stiv-

A H. Sieck, H. succop, Fr. Tlncmeycr, H. Trcid^ Wtlh. Bogelmamr, Jos. Waltz, Joh. Wcckeffcr, Adam Wii- denmulh, John Wirth, Nicol Zelt.

For your kind attention.

Since several numbers of the first half of the current volume, namely No. 1. 2. 4. are completely out of print, the expedition is unable to meet any further orders. From the present number on, the circulation has been increased.

Barthel.

Where is **Michael Korlet** auö Bayern?

He wants to contact me by letter because I have something to tell him,
 llou. 8.

Detroit, ^lieluZan.

Changed Addressfe.

Since the undersigned has accepted a profession as a teacher at the Lutheran parish school in Ehester, III, his address is henceforth: oare ob Uev. U. Dirieü,

Oüe8ter, III.,

F. Schachameyer.

Volume 12, St. Louis, Mon. 11 March 1856, No. 15.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The nineteenth chapter.

V. 17-21. (Continued.) Battle and victory of Christ's contending army.

V. 17. "And I saw an angel standing in the sun, and he cried with a loud voice, saying unto all the fowls that fly under heaven, Come, and be gathered together unto the supper of the great God."

Again, what is proclaimed here is not as obvious to reason as one should judge from the angel's location, otherwise it could well be heard without such great clamor. What is bright sunshine and the first place in heaven for the faith, seems to the world to be the utmost darkness. Only one angel, therefore, can bring this message from among so many who claim his pulpit.-It is hardly necessary to remind you of whom we have to think. He now stands so firm that there is no longer any need to justify why he, as God's messenger, dares to command "all the birds that fly under the sky". He no longer flies himself, as it was said of him in Cap. 14,6. Blessed rest has long been his portion. But it has not snatched him from the earth. The crowd that still fights under the banner that was raised high by him still enjoys it. Therefore, it has happened to him in good time, what the old

The pagans fabled about their heroes in an idolatrous manner when they placed them among the stars after their death. As the one who was "of the day" (cf. 1 Thess. 5, 8.) he was raised to the sun, which drove away the shadows of the night anew with his confession. And so that no one thinks that this is idolatry, it is said here.

But what is the service he still has to render to the earth? He calls, "Come, and be gathered together unto the supper of the great God." This indicates that the assembly has not yet been dismissed, which was already called Cap. 14, 6; that the Lutheran church is to remain until the end. At the same time, however, the voice is directed against the monkey business with which one searches for the shadow that this work of God also casts on the earth. Assembly is the third word in the time that is now opening up to our gaze. But one wants to hold the body by the shadow. Therefore the assemblies get a certain goal here. It is said, "Come and gather," literally, "Come and gather." The "come" (hieher steht voran. Everyone can well notice what this wants to say. The Holy Spirit is preaching a sermon to the fools who think that if only all those who call on the Lord in one way or another were brought together, the church would be restored. In short, the union is rejected here, and the assembly, of which the Holy Spirit wants to know something, is referred to the dead lion, which is still alive in its writings. - It is indeed Luther's

It is only "obstinacy" that prevents the new tower building from becoming anything, whereby mau thought to bring together under stone roofs what in doctrine was dispersed to all four corners of the world. - Then, too, the arrogance that is at play in the meetings that are not based on God's Word alone is rebuked. For it is not compatible with the running and running that unites people in order to heal the fractures of the church according to their will, that this angel cries out: "assemble," literally: be assembled, and that - which must not be overlooked - in the sense that the command points back into the past. Rather, the meaning of his shout is: You are not to bring about an assembly, nor are you first to draw up the plan that sets a goal for their negotiations; God wants to do it, yes, he has already done it: Therefore I must shout, I who lived when God did the works that indicate all the children of men until the last day and unite all those among themselves as well as with the Lord, who take heed to it. So pay attention only to these works of the Lord. This is the assembly that God wants. If you who delight in the deeds of God can also come together outwardly, then so be it; but even then God has first united you inwardly through these deeds of his, and this is what matters.

Here we want to pause a little. We are meant. This call of the angel who stands in the sun echoes through our days. Let us then attach our ears to it. His "Come (here

(Let the works of the Lord, which have long since been done, count for something: they still concern you and all the world and will continue to concern you until the end) give our souls the direction that God has long since given his ship, the direction to the harbor of eternity before us, when the flag is flying backwards. Let us recognize that God Himself has polished the commemorative tablets of the Reformation again, everything that is to be counted among the monuments of God's great deeds, of which the world has been filled since 1517, has been drawn anew from light in order to be illuminated by the shining radiance of the eternal sun of grace, in whose full rays Luther stood when he stood in front: Luther stood in the full radiance of the sun of grace, when he witnessed to the light in front, to convert us children to the fathers, and many (younger) fathers to us, to the children, and thereby, and by nothing else, to organize a gathering that is already greater than the hemisphere that the Union embraces, because it does not exclude the church of the past. How much more blessed we shall be when we are certain of this in our deed, which God, by grace, has dignified to be a servant to Him, so that His servant, who had already fallen silent, might once again cry out "with a loud voice" and, quite contrary to the apparent fruit of this unpleasant sermon, gather Christendom together by his cry!

Note 1. "With a loud voice" obviously expresses that God wants to stand with all those in heaven on the side of the old Luther, if his confession will shine again on the lampstand in this very last! Time will shine again on the candlestick. For we should not think that the kings of the earth, the wise and the mighty should fulfill the sentence: "God's word and Luther's teaching pass away now and never", because then, as I said, the loud shouting would be superfluous. In the eyes of the world, it could be stifled sighs, silent drops of blood, laughed-at and hated testimonies of some reviled friends of yellowed documents. Precisely because of this, because there is danger that the "voice" will be overheard, God's word must give it emphasis. With it it rhymes also that the holy spirit draws the barriers around the circle of the listeners:

"If the free flight of faith, which seeks its refuge "under heaven," i.e. in the word of the apostles and prophets, is necessary so that this call can be heard, then it will hardly have become different on earth than it was from the beginning. It is a great comfort for these "birds", which St. John 1:12, 13 describes in more detail, that the Holy Spirit at least grants them the cathedral, in which the world does not rent chairs. But this should not count for anything: "to all the birds that fly under heaven" the angel's great voice resounds, a proof that he to whom this voice is great everywhere, thus also in the midst of Turks and Papists, yes, in chains and in huts, can come to the assembly that is to be held with this spirit.

cry is rung in. This is possible because we believe one church.

The following verses explain what is meant by "the supper of the great God". Here it should be noted only provisionally that the name was chosen so that it would shine a bright light on how necessary the rejection of the opponents of the right confession is for the upholding of the pure doctrine. We note this for "Doctrine and Defense." We cannot be arrogant enough in this piece, if it is otherwise arrogant!) that what derives its origin from God's Word also finds its name inscribed in heaven.

V. 18. "That ye eat the flesh of kings, and of captains, and the flesh of mighty men, and of horses, and of them that sit on them, and the flesh of all free men and of all bondmen, both small and great."

If we ask first of all about the dishes, which occur at this meal, we see already, if we run over the words, that people are understood under it, who play a role in the public life. This life itself is warlike, as can be seen from the "captains, strong men, horses and those who sit on them". Where one does not arm oneself for battle, quarreling parties rub shoulders, like "free and servants, small and great." Whoever wants to have the best commentary on the mirror image of the world that we find in this verse, take a newspaper at hand. But then the following verse shows that all of these are in the service of the "beast. This, of course, cannot be learned from the newspapers for the moment and therefore cannot be proven to reason. Faith, however, grasps this much from God's word: the world events of our days are, as little as they seem to have to do with the Antichrist so far, spun by the devil under God's permission only to the end that his kingdom blossoms again, and this will be realized in its time. Down to the question of slavery ("freemen and slaves"), everything about which people get heated will be woven into the net with which the patron of the "Chair of Peter" thinks to catch fish for himself under his name. Since, according to this, in front of the eye that the sky with a periscope versal) the whole earth, so to speak, turns into the body of the "beast" that the dragon animates, we can quite well consider the series that is enumerated here for a ground plan of the fortress of the Antichrist and interpret it in detail as follows:

The "kings" are the supreme patrons of the papacy;

2. the "captains" are the leaders of the belligerent power that will lead the papacy into battle: for on them rests the hope of victory next to the kings, because the army of warriors is to support the tottering throne;

3. the "strong," are all that natural

The Pope has lost a slag, but he still has powers, wisdom, prestige, followers, power and wealth, which the papacy can still abstain from. These could, if they remained, recruit and maintain new armies;

4. The "horses" understand all the institutions and orders in the world, which have helped the papacy to be preserved until now, as

bishoprics, benefices, chairs for teaching and preaching, orders, monasteries, etc. They stand before the horsemen: for all this serves more for the protection of the papacy than those who use it just now for the Antichrist, just as walls and towers fortify a city better than the sentries that stand on it. These can be replaced, but if the fortress is torn down, nothing will save the city;

5. All "freemen and servants, both small and great" are finally the whole remaining crowd of the Antichrist's followers. They protect him only by their number, they are, as it were, the foot soldiers, while the previous class can be compared to the mounted regiment.

After this, we can start to think about the food itself: First of all, it is the same expression that David uses when he shuts up the giant Goliath. The birds eat the flesh of a conquered man who lies dead in the open field. The meaning of this verse would therefore be: the mighty wars and all the turmoil of which the world is excited to the horror of the Christians and under the jubilation of victory of the Antichrist shall be in vain and end with the defeat of the latter. It does not seem so, but he who believes should nevertheless be comforted by it. This is the purpose of this prophecy, but if we then interpret the details according to what has already been said about "the birds flying under the sky", the following results. The threatening signs of the time seem to make the food of the soul dear to the believers, who live on God's praise of everything that happens. When the enemy shouts, they can hardly catch their breath, let alone sing songs to the Lord from the top of their lungs and nourish their faith. But far from it, the outcome will be such that those who love the Lord will be comforted and will be able to eat at a richly laden table, as it were, when they witness the downfall of the enemy. Even if we cannot clearly imagine everything that this verse proclaims, so much is clear that it gives us the comfort that all things must be for the good of those who love God, even the most ferocious enemies of the gospel increase God's praise and are a mirror of his holy majesty, because even when he is angry he is glorious, just as a fire that consumes wood and stubble shines at the same time in the most beautiful splendor. Therefore, we need not be afraid of the fury of the enemy. Before it breaks out

Here is the joyful cry of our Duke: "Look up and lift up your heads, because your redemption is drawing near. (Luc. 21, 28.)

(To be continued.)
(Submitted.)

Dear Sir!

Venerable Mr. Lutheran!

Enclosed is an urgent letter from my good old friend and compatriot Martin. He has often played the trick on me several times now, and to send my letters, which I had addressed to him alone, to you, so that other people would also get to read them. Ick would like to play him now also gladly once your similar trick, if you want to take up differently the letter in your dear sheet. He may do the work himself, which he intended for me. However, it is not only the desire to take a little revenge on him that drives me to send you the letter, but I think it could make a salutary impression on some people and touch their conscience. We farmers do get our furs washed, but what's the harm? God grant that it goes through the fur into the heart, and from there into the money bag. The Lord be praised!

With Christian esteem and sincere love Yours sincerely

Hans.
* * *

God greetings dear Hans!

In your last letter, you ask how the middle building of our college in St. Louis is doing, why nothing has been said in the "Lutheran" about its dedication and the festivities, as well as about the speeches held there. You also think that it is not right that we are so secretive with the description of it, and do not come out with it, but you should think that the winter evenings are long, and quite suitable for reading, especially in the countryside, where people like to read something happy, and have enough sad things in front of their eyes 2c. Well, indeed, one is pleased that at last there is at least some questioning about clear buildings, even if it is only from my dear honest Hans, who is not in the habit of making the cabbage fat, because he seldom has anything narrow in the pot. You also have your dear old blessed grandmother to thank for that, as well as many other things that stand in the way of your progress in the world. She was an excellent housekeeper, but not for herself, but for Christ's special favorites, the poor, widows and orphans, and whoever else needed her help. They knew far and wide around our village where to find a warm heart and a warm soup or a warm dress in such a cold winter time as Heuer, along with beautiful comforting sayings and song verses that always lifted the poor frost-bitten heart so that the biting tears of gratitude and joy rolled down the cold cheeks. You learned that from her, and that's why you didn't get anywhere in the world.

But let it be, Hans, you know what I mean. The tears of suffering that dear grandmother has dried, and the tears of gratitude and joy that she has made flow, will surely one day shine like the brightest diamonds in the crown that her Savior will place on her by grace, and since, according to the quaint method of calculation that is customary in heaven, the will and heart of the giver are taken into account, Since the will and the heart of the giver are taken into account according to the quaint method of accounting that is customary in heaven, she has deposited a handsome capital with the Savior for this world, and she, and we too, if we follow her example, will not be much put off by the fact that we have not feasted on pies and malvasia during this short time of pilgrimage, but have had to keep a frugal house.

But to come back to your inquiry about the conscious middle band, we would have liked to read it all in the Lutheran long ago, how it went at the inauguration, if only one could have put it in. But God have mercy, it is not yet in place, not yet, no shovel has been set for the foundation.

And you and everyone could have found that out for themselves without any demand. It required nothing more than sticking your nose into the Lutheran, pulling out the contributions sent in by the congregations, and simply sitting together in an addition example. There you could easily have found out that with the sum that came out, one could not have erected a proper building, especially at a time when all building materials are so expensive. - But, my dear Hans, it is, to put it bluntly - a lumpenwirtschaft with us Christian people today, even badly rides us the Mammon devil. Look here: here stands a long building, and there another, between the two a large gap, which one can quite obviously see that it should be filled with a large main building. In the meantime, you can fill it in with a long dash, because it does awaken all kinds of thoughts, even if not of the most pleasant kind. Imagine, Hans, that during the free period, when all the young people are on your playground, a man passes by our college, and by chance I am also on the playground, watching the lively activities of the young people, just like him. The man asks me: "How do all the young people find room in your house? It must be completely full from the bottom to the top, right up to the attics? Yes, sir, I answer, that's how it is, and they had to put eight or nine young people in that house because they couldn't fit them in here. But, the man continues, that is very uncomfortable, especially in such bad weather, and not quite in order, why don't they build the middle building, for which the space between the two wings is obviously left open? The building committee has no money for it, sir, I answer. "No money," he

replies, "how come? I meant that your synod consists of quite a number of Christian zealous congregations, which are not so bad either.

I think that if the matter were to be tackled heartily, the house would have to be ready in no time. What do you think, Hans, what answer should I give the man? I don't know any other than an annoying shrug of the shoulders; and his question weighs on me not a little. For you can't tell everyone the right simple answer: "Avarice, sir, avarice, which always gathers more and more, and the more it gains, the more it wants, is the only reason that this gap has not yet been filled with a stately building, although necessity should have driven us to it long ago. But the two of us can pour out our hearts to each other a little, since we're among ourselves and no one else is hoarding us. And I have to tell you that I am often deeply saddened that the Lord God blesses us so abundantly in this country, and that we, taken as a whole, thank Him so very poorly for it. And I don't want to talk about the sows, who call themselves men and even Germans, and who, with the "richer" gifts of God, care as much about their God as a sow does about her trough, and have only one thing ahead of these filthy animals, that they blaspheme their God and Savior, but I think only of the Lutherans, who still hold to God's Word and Sacrament, and especially of those who belong to our Synod. Tell us yourself, Hans, how could the Lord have been kinder to us than he has been? For now, how blessed we are in the flesh! Most of us Germans came into the country with little or no possessions, and outside we were quite miserable.

But after a few years of toil and work, where, in spite of many hardships, even daily bread was "lightly lacking, behold, how things have changed. There the craftsman and the merchant sit in the cities, the farmer in the woods and prairies as in the lard pit, have more or less all an ample living, eat their bread in peace, and, if they do not spoil everything and chase it down the throat, also lay in stock for the children. In addition, there is the delicious freedom, which is, of course, abused shamefully enough, in contrast to the often oppressive servitude in Germany. Just take the cursed marriage laws in most states, which fill the country with wild Eben and illegitimate children, the sad conditions under which the people become poorer and poorer, and cannot escape from their poverty. Here we live freely and unhindered; everyone can follow the path that pleases him, and if he is otherwise only a good fellow, and has learned something, and is employed, then he can also achieve something with God's help, for which God is to be praised and praised, although it is still nothing, if you compare it with what the gracious and merciful God has given us in the spiritual realm. What a miserable thing it was on the whole in Germany with the church system? In what shameful bondage did the congregations languish there? How shamefully were they treated by those who had the spiritual nourishment and ministry?

They were tyrannized and deprived of their most sacred rights and greatest treasures. Not only were the people in most countries forced by the shameful, imposed union to believe as the princes and ecclesiastical lords commanded, not only were the old catechisms and hymnals most shamefully taken from them, and godless rationalistic stuff imposed in the church and in the schools, But they also had to feed the godless priests and the devil's schoolmasters with their sour sweat and blood, and where they once grew up, they had the country dragoons in the house, who brought them to reason, and forced them with fines and seizures, to send themselves in matters of spirituality according to the will of spiritual and secular authorities. When was the congregation consulted in any church matter? Who could oppose it when it pleased the reverend Consistory to introduce an unbelieving pastor, or when, on the same order, an arrogant schoolmaster moved in with his new catechism and children's friend, and arrogantly pushed the old good catechisms and biblical histories to one side? You still remember the story where in B. even some believing landlords were not allowed to keep their own school teacher for their children, although they still wanted to pay the school fees for their children to the pagan school teacher. One's hair stands on end when one thinks back to how awful and atrocious the situation was in our lines in Germany. God be eternally praised and glorified that it has now become better, one hears "dock" God's holy word again in the pulpits; although there is still enough pressure left, and the church is still sold to the state. How different it is here! Admittedly, it is not through our merit, nor has God bestowed it upon us for the sake of our worthiness, but out of pure divine, fatherly kindness and mercy, as the physical, so also the spiritual. We cannot deny that, for the most part, we went here for the sake of earthly bread. More comfortable days, better and more abundant bread and a carefree life, that was what we were looking for. For the bread of life, whether and where we would find it, probably few have thought. Well, what we were looking for, we have mostly found, and more abundantly than we hoped, above all pleading and understanding. Whose heart should not swell with joy and gratitude when he thinks back to the oppressive hardship in the old fatherland and compares his present prosperity with it? for there would be few exceptions who do not have an abundant income and a better livelihood here. There would be few exceptions who would not have found an abundant income and a better livelihood here than they could ever expect in Germany with the most extravagant hopes and the most untiring diligence. And this increases on average with each passing year, especially among you farmers. But what was it, and if it were a thousand times more, if the Lord had not done one more thing for us? While we were pursuing earthly things, the salvation of our souls was of little concern to us.

When the Lord had made the poor and the pious accustomed to live without preaching, without teaching their children, with great harm to their souls, or to seek their meager, often soul-destroying nourishment in the poisoned pastures of the sects, he thought of us according to his heart of love, and took care of us. He sends faithful messengers after us into the wilderness, who gather the dispersed into congregations, and as faithful pastors open to us publicly and privately the whole counsel of God for the salvation of our souls, and urge us to accept the "salvation acquired by Christ and freely offered to us in His holy Word and Sacrament" with persistent supplications and entreaties. Men equipped with excellent gifts and knowledge, which secured them a good and honorable office in the old fatherland, leave it and everything that is dear to their hearts; disciples, who could gather riches here as well as the others through their learned craft, give it up and, urged on by the love of Christ, throw themselves on to the work that is especially important for them, and, urged by the love of Christ, throw themselves into the study of theology, which is so difficult especially for their advanced age, and with the prospect of manifold trouble and hardship and a continuously poor outer life, go after the abandoned Lutherans in the cities, forests and prairies, toiling with us coarse people who are so incomprehensible in matters of religion and yet often so childishly arrogant and reluctant in our imagined wisdom. Untiringly zealous, they continue to administer their ministry with patience and long-suffering, earnestness and kindness, work on the elderly, teach the youth, teach us the law and the gospel clearly and distinctly, lead us by faithful Lutheran preaching and pastoral care to a firm heart, a happy conscience and a blessedly certain hope of eternal life through faith in Christ our Lord, reveal to us the glory of the children of God, their glorious rights and privileges, encourage us to accept them and to exercise them freely and cheerfully, although they suffer most from the shameful abuse of them, and at the same time usually live in great poverty and destitution, often in truly oppressive hardship.

Now, my dear Hans, should not the heart be glad about this? Should we not praise and extol the Lord God without ceasing? Shouldn't we thank him indeed, by now also taking up his dear Gospel with right earnestness, and since we have been raised to such honors by the uncovering of the holy Gospel on the part of our faithful shepherds, now also consider it an honor to promote the Gospel, to carry on the affairs of our congregations, as of the church in general, with all seriousness, to carry the preachers on our hands, and in short to prove ourselves zealous in all kinds of good work for the love and honor of the precious Gospel? Should we not, above all, use our bodily goods, with which we are so richly blessed here, to keep our preachers honest and righteous, to care for good, decent churches?

to establish good schools, to support our newspapers, and especially to equip our public educational institutions for the education and training of young preachers and school teachers in the best possible way? In particular, we should seek our breakthrough in the last part, and thus bear witness that the Gospel is the most precious thing to us, and that its preservation among us is the most

important matter of our lives. Where in Germany have we ever been allowed to exercise the rights given to a Christian congregation by God and purchased with **the** blood of Christ? We have been in a lower bondage than the people of Israel under the disciplinarian. For then God Himself had placed them under the same for Christ's sake; here we had to stand under a bondage imposed on us by men, although God had absolved us from the disciplinarian through His precious gospel and declared us to be mature sons of His house as children of the New Testament. Since we have now come to such blessed freedom and glorious dignity anew, should we not prove by deed that we have recognized this blessedness, cherish it, and are willing to act like kings and priests in the kingdom of heaven with such a free, royal, and priestly mind and spirit, and not like born servants, who have a common, lowly servant's mind, and because they can call nothing their own, do not accept any thing but what they are forced to do? For a free son of his own age thinks and acts differently in the home, and a servant differently. But avarice, the wretched cursed avarice and earthly sense does not allow it. Everybody in the city and in the country scrapes and scratches to increase his money and goods, i.e. to load mud on his head. The preachers are kept miserable. While the citizen increases his treasures, and builds one house after another, or expands his business, and from one year to the next splendid household, while the farmer enlarges his farm by one 89 acre piece after another, transforms his log cabins into beautiful frame houses, While the farmer enlarges his farm by one acre after the other, transforms his log cabins into beautiful frame houses, increases his livestock and, if avarice does not prevent him from doing so, settles down more and more stolidly, the preacher sits mostly in poverty, as at the beginning of his entry, when he gladly shared the poverty of the congregation, but now he can also justifiably grow weary that the congregation will also make its wealth available to him. What a shame and disgrace, what a sign of inhuman shamelessness and insensitivity, when one comes to many an older settlement, sees the beautiful fields, the comfortable dwellings of the farmers, and has to look for the pastor, as a rule, in an old crumbling junk box, in which he feeds himself with hunger and sorrow?

And how about the other things? how about the support and reading of the "Lutheran?" how about the participation in the synods by sending a deputy, and raising the travel expenses for the preacher? how about the

How do we maintain and equip our public educational institutions, where our professors and teachers have to work themselves to death for lack of teaching staff? God be praised! There are still congregations, even whole districts, which excel in their care for the individual as well as for the general, which also know for what the Lord has so abundantly bestowed upon them the earthly goods, and which often contribute beyond their means with Christian generosity; but they are exceptions on the whole. Most of them do not care about anything. He goes to church, sends his children to school, even if irregularly enough, and considers himself a good Lutheran, because, as he hears, his preacher is scolded as an Old Lutheran, who must have the right, but that's as far as it goes. His stomach does not hurt when his preacher is struggling to get by, but the food tastes just as good to him. His fields bear just as abundantly, his calves and piglets grow just as well, and increase his stock, and the prices therefore remain rising, even if he does not keep and run the "Lutheran", and even if the young pupils and students can no longer be accommodated in the old college building, the space in his house does not become any narrower, and if it becomes too crowded, he adds another stick. In short, church or no church, he knocks on his belly, or on his money bag, and enjoys his good life, for the rest God or whoever wants to provide, as much as he wants and likes. This is an unchristian, low, shameful spirit, of which a heathen should be ashamed. Hans! See the gap with the dash between the two wings of the Concordia College in St. Louis, which are waiting for the middle building, leads me to such thoughts.

You may say, "This is the fault of the building committee in St. Louis, why doesn't it fire the people better, why didn't it put the whole state of affairs in the Lutheran before the eyes long ago, and said: Look people so and so much has come in, so and so much we must have, if we want to erect a small, and petty looking building, but so and so much, if we want to build a stately beautiful building, as befits us. For here it is not the stingy, questionable, sour-headed avarice that should build, but the heart's desire and joy, the cheerful, free childlike love in honor of their heavenly Father, so that one can see that people have built it who know what they are and what they owe to the pure doctrine and the holy preaching ministry, with which God has blessed them so abundantly, and now also want to express their joy and gratitude to God in such a building. Then the money had long since been collected, and one no longer needed to be annoyed, ashamed, and come up with all kinds of grouchy, sad thoughts at the sight of the space in between with the dash." You may be right, Hans, something else may have come up. Perhaps it is also due to the preachers, who do not take the matter seriously, freshly and

I am sure that you have presented them to their communities enthusiastically enough. However, you are not quite right. Didn't the building committee announce the sum needed for construction right at the beginning? Couldn't everyone grasp it in his fist that for such a sum no stately building, as befits such an institution, could be erected? Did a single congregation raise its voice and cry out: Brothers, what do you think, what kind of building do you actually want to erect for such a small sum? it would be a disgrace for us if we did not raise so much again to erect a proper stately university building? Has even the sum proposed by the building committee been raised? Not at all, otherwise the building would have been erected long ago, although it would have been small and small enough. I am not at all surprised that the building committee has not raised the

has not stimulated the matter again. For on whom would the burden have fallen to complete the necessary sum? Naturally, on the generous communities, which perhaps had already done their utmost; the others would have stirred as little now as before. Addressing them anew may have been too hard for her. And the preachers! God have mercy, how should they not, with such avarice, which even the pastor, whom he can have before his eyes in his need and poverty, without fully sharing his abundance, lose the courage to knock for more distant needs, when they see that every enticement to contribute something proper to the general welfare, with hanging mouths,

And when a small thing is finally brought out for the sake of shame, it is first turned over six times in the hand, because one cannot part with it? Take your "Lutheran" in hand, i.e. several volumes, look in the back of the register where the gifts are acknowledged, and see if you can refrain from throwing your hands up in horror when you see how many a rich congregation in - and in - either has given nothing at all, or as much to the synod, college building 2c., as an ordinary worldly child sacrifices to his idols in one evening in the wine tavern! Especially you farmers - for you count yourself with your six peach trees and ten acres of land also among the farmers, and even among the wealthy ones! I cannot praise you. You should not let yourselves be deprived of the joy and the nubnl to bring the building up to the highest stately height, although we townspeople would not let ourselves be deprived of contributing our mite as well, for in the last few years, if you look at it with sensible eyes and not with the eyes of the miser, wealth has flowed to you in heaps, especially in the past. What harvests you have brought home! What enormous prices you are charging for your wheat, barley, grain and cattle! I know farmers, not of the most important ones, but of the middle class, who have taken in thousands, while While we city dwellers are pressed down by lack of earnings, extremely high prices and heavy tares, we have to live quite miserably compared to you, and many a poor family father, in order to keep himself upright in his hardship, has to pray the holy Our Father ten times instead of three. You should then beat your chests and say among yourselves: "God has blessed us wonderfully, while our brothers in the cities have had a hard time through this time, and many have had to live miserably. So it is not more than right and just that we prove ourselves grateful to the Lord and charitable to the brethren, and since we mostly cannot help their own lack, we at least want to represent them in the college building, because it would be sour for them to do something else for it as well. And then quickly the oldest boys or the farmhand are called in, the wheat or whatever else is at hand is loaded onto the wagon, driven into town, sold, and the sum obtained is brought or sent to the treasurer of the building committee as a small gift of gratitude for such an abundant and undeserved blessing that the Lord has poured into your bosom. Well, what would be great, Hans, if you rich farmers-because you have to serve as well-on this occasion also sacrificed righteously, and each of you returned the tithe to the Lord's treasury from that which the Lord gave you? After all, you all get it back in that world and with stupendous interest on top of it. This would bring a burden and joy to the synod, posterity would bless you for it, the angels in heaven would rejoice over you, and your Father in heaven would know in which pockets he could put his blessing for the future, if he would find in you equal sons, who would finally have learned not to take and hold together alone, but to scatter with Christian understanding according to his will. For that is what we "Christian people" lack; we have mostly learned the art of giving badly, and do not want to make up for what we have missed. In our gross blindness, we always think that it is a matter of scratching and scraping, and of keeping the bag nicely closed when we have poured it in. Stinginess prevents the good Lord from giving us more and more of what we need, because where can he put it when our pockets are full and our elbows have grown so stiff that we can't reach into our pockets to empty them as his

stewards and almsmen? I don't mean to hit you with this, Hans, but your elbow is often too flexible for me in these and similar cases, and I would like you to tie a knot in the strings of your purse, especially when human vermin throw themselves at your generosity like wasps at a sweet, juicy pear. But if you want to do something else on this occasion of building a college, I cannot refuse, because it is something extraordinary for the glory of God, for the preservation of the ministry of preaching, for the education of the people.

fertilize other people who are useful to the state. In short, to order and equip our public educational institutions properly, that is, to place a capital in God's hands for us and our descendants, which will still serve us under His blessing when the Word of God becomes expensive in the country.

How would it be, Hans, if you once finely compiled your thoughts in your own manner, put them on paper, and gave an address to our congregations through the Lutheran? You have now become known as a writer, even if not through your fault, but through mine, so it won't be that difficult for you. Who knows, God the Lord might give his blessing to it, and then you could, if God, as I wish and ask, let you live, help to celebrate the inauguration of the middle building over the year. Think about it, and attack the thing freshly with the Lord, but I want to close for this time. God be commended.

Your Martin.

1 Chron. 30, 9.

(Submitted.)

Notices
about the two old Easter songs
"Christ is risen from the martyrdom of all" and
"Christ lay in bands of death."

(From the kirchliches Monatsblatt. Osnadrück 1855.)

Until the tenth century, the singing of the Germans was completely limited to the shouting of the meaningful: "Kyrie eleison, Lord, have mercy" 2c. Gradually, this cry was clothed with special words for the various feasts, which were called silences. One of such silences for Easter is the song: "Christ is risen from the cross".

This song is probably the oldest German hymn that we have. The tent of its origin can no longer be traced exactly, but the same was already common in the 12th century. The original form is:

Christ is risen,

From the bonds of death, We shall all be glad, God will be our comfort.

Kyrie eleison.

Or:

Christ is risen

From the torture of all;

Let us be glad, let Christ be our comfort.

Kyrie eleison.

Alleluia, alleluia, alleluia, we shall be glad, Christ shall be our comfort.

Kyrie eleison.

In the course of time, this quiet has received some additions and experienced some transformations, which testify to how widespread and how popular it has been among the people. Some of these additions are very old. One such old addition The first sentence, which Luther also included, is: "If he had not risen, the world would have passed away; but because he has risen, we praise the Lord Jesus Christ. Kyrie eleison.

Other additions are "Christ died, Judas hanged," 2c.; Christ, God the Father's Son, has done enough for us, paid our sin alone, of which we should be grateful to him, 2c." - —

Even if the Roman Catholic Church strictly insisted that only Latin hymns be sung in church, it could not prevent this Easter hymn, which was called the Easter Matins (morning hymn), from being sung in churches, which is why most Latin church agendas have included it as a liturgical hymn since 1180. Later, an attempt was made to supplant it with a Latin translation, but this was not successful at the time:

In Catholic hymnals from the 16th century we find even more additions.

Three holy women were walking in the dew in the morning, looking for the Lord Jesus Christ, who rose from the dead.

Kyrie eleison.

Mary, you pure one. You have meant our Lord Jesus Christ, who rose from the dead.

Kyrie eleison.

Mary, you tender one. You are a rose garden, which God himself has adorned with his divine majesty.

Kyrie eleison etc.

We see here that the Marian service of the Roman Catholic Church spread to the extent that it even attached itself to the ancient

Easter hymn in order to gain an expression even on the victory feast of the One who took away the power of death.

The original ecclesiastical use of this old Easter song has, by the way, been lost in the Catholic Church, although it can be found in the hymnals; for in former times the Easter ceremony was begun by the priest singing at the altar: "Christ is risen," after which the whole congregation sang the so-called Easter Matins. In an old Catholic hymnal there is therefore the remark: "Here the whole church rejoices with a resounding high voice and unspeakable joy. - Although no German hymns are sung at Catholic services, the Easter hymn "Christ ist erstanden. was common before and after the sermon in many churches from Easter to Pentecost.

Also in the Easter plays, which lasted beyond the Reformation, we find the old German Easter song "Christ ist erstanden" in constant use. It is interwoven, for example, in the following way: the two Marys sang: "We had gone to the tomb, and the stone was lifted up. Two angels speak

then: "Christ is risen from the bands of death," to which all agree: "Let us all be glad, Christ will be our comfort," or also: "Let us rejoice in all lands and sing Christ is risen. Also, occurs: "Now sing to the wicked Jews to shame: Christ is risen." This song was also sung on pilgrimages in many different ways. In Nuremberg, it was sung from 1424-1524 at the annual presentation of the imperial shrines. How much it had penetrated the family is shown by the example of Margrave Frederick of Brandenburg, who held court at Giebichenstein and on an Easter day (1419) had invited the provost Busch of the Newark monastery near Halle to table with others, about which the latter relates: "When we had now reached the court in the castle, the margrave called to me and said: Provost, be welcome! come to the water and let yourselves be washed for the midday meal. When we were all washed, they all sang the German Easter song with a loud voice throughout the entire court: Christ is Risen. 2c. After this had been filled three times, they prepared to go to table." Luther thought extraordinarily highly of this old German Easter hymn, also of the incomparable splendor of the melody, which is why he also says in his table speeches: "Old songs one sings oneself tired with time, but the "Christ is risen" one must sing again every year." Through the Wittenberg hymnal of 1533, Luther introduced this song into the Protestant Church in the form in which we currently possess it in unadulterated hymnals.

Two memorable events, which are linked to this song, are related by Gabr. Wimmer in his *Liedererklärung* (1749). A Jewish woman, when she felt the hour of her birth approaching, once heard the students of the Current singing: "Christ is risen from the dead. This awakened her so much that she decided not only to become a Christian for herself, but also to consecrate her unborn child to the Savior. As a result, the child was educated among Christians and trained as a doctor. - Furthermore: A farmer who was sitting on horseback during a strong thunderstorm sang this Easter song. Suddenly the horse under him was struck by lightning, but no harm came to him.

An extension of the old German Easter hymn "Christ ist erstanden" is Luther's Easter hymn "Christ lag in Todesbanden," which is first found in the Erfurt Enchiridion (*Handbüchlein*) of 1524 and was listed in the Strasbourg *Gesangbuche* of 1541 as "an Easter hymn of the origin of our Lord Jesus Christ and what nuzes arose from it. The thoughts of the overcoming of death through the resurrection of Christ are presented here in a very descriptive manner; for all the words here contain marrow and power, since they are taken from the Holy Scriptures. They are taken from holy scripture. Verse 1. Rom. 4, 25.; 2. Timoth. 1, 10. - Verse 2. Rom. 5, 12. - Verse 3. Rom. 8, 1. 34; 1. Cor. 15, 55. - Verse 4. Joh. 11, 25. 14, 6; Isa. 25, 8.; Hos. 13, 13.

Verse 5. 1. Cor. 5, 7.; Ex. 12, 3. - Verse 6. Mal. 4, 2.; Rom. 13, 12.; 1. Thess. 5, 5. - Verse 7. 1. Cor. 5, 8.; Joh. 6, 51. 53.55.; Phil. 3, 8. But all details are held together by one basic thought, namely: Christ is our paschal joy; because he took away sin from us and thereby also the power of death.

In his powerful Easter hymn, Luther expanded the first verse of the old Easter hymn, but added 2-7 freely on the basis of Scripture, as we can see from the passages cited, although he also had the first movements of an old Latin Easter hymn "*Victimae paschali*" in mind, which was very dear to him. Therefore, he says of it: "Whoever made this song must have had a high spiritual mind to paint this song in such a fine way, as death has attacked life and the devil has now also stabbed at life. Luther here points to the place where in this Latin song it is said that death and life had wrestled with each other in a disgusting duel, which fight he himself then depicted far more vividly in the 4th verse of his own! Easter song. The 5th and 7th verses have a special relation to the epistle of Easter. *)

We cannot refrain from imploring you, dear reader, to pray and sing the Lutheran Easter hymn for yourself at home during this holy festive season. We cannot refrain from asking you, dear reader, to pray and sing Luther's Easter hymn for yourself at home during this holy festive season, and we do not doubt that you will have rich blessings from it; for the deeper you live into the hymn, the more you will recognize its heavy content, which is summarized in short, compact words, and your relationship to the holy Easter will be apparent to you in every line. Easter will confront you in every line. But the song will not only bring you blessings in this festive season; you can also draw comfort from it at any other time, especially in the time of death, as, for example, the Duchess Dorothea of Mecklenburg did when she prayed the 4th verse with fervor before her death (Nov. 11, 1575). A similar story is told about a noblewoman in Holstein, who had presided over her husband during her life and had done much good. When she (1780) on her deathbed discussed the eternal affairs of her soul with her pastor for the last time, he suggested singing the song: "Christ lag in Todesbanden". She sang along silently. At the words: "A mockery of death has been made," she quickly stood up, clapped her hands, repeated these words in half a voice and with a cheerful face, and no sooner had she spoken them than she gave her spirit into the hands of her Savior. - To the court preacher Hedinger in Stuttgart read his

*) The author of this exterior then comes to speak of the Osnabrück city hymnal and contrasts the two first verses with the original in the form in which they are to be read there, in order to show all oculos how this, as he cries, "most wretched of all hymnals" of his country (Hanover) has dealt with Luther's masterpiece, and thereby to help "to recognize the misery" of those who are still "punished with such a wretched hymnal".

Hedinger recited this Easter hymn to his friend and colleague Hochstetter on his deathbed (1704). When he added to the words: "There remains nothing but the form of death": "Thus merely a shadow of death, no real death," Hedinger cried: "No, not a shadow, a mockery, a mockery of death has become! Soon after, he went praying to the one who gave death its power.

The man who took possession of the world, and brought life and incorruptible being to light, has blessedly fallen asleep.

Dr. Lindemann of Rostock († 1698) used the 6th verse daily as his morning blessing.

When he had once prayed it around Pentecost during a vain visit in the house of the preacher Bauderin in Stralsund, even when he got up, and the latter asked him why he prayed an Easter verse around Pentecost, he pointed to a Bible and said: "This is my calendar, in which Easter is written every day and which shows me how I should not only keep Easter in Holy Baptism, but also keep Easter every day from then on. It shows me how I should not only keep Easter in Holy Baptism, but also keep Easter every day from then on." When Bauderin asked how this could be done daily, he answered, "Very well, and I do it this way: when I get up early in the morning, I go to the church. When I get up early in the morning, I go with the Easter

When I go to the confessional and confess my sins from the heart and receive forgiveness for them, I sigh: "The night of the sins has passed. Hallelujah"; when I go to Holy Communion, I contemplate. When I go to Holy Communion, I contemplate the 7th verse of Luther's Easter hymn; when I listen to preaching, I listen to many Easter sermons, because all of them are based on Eph. 5:14: "Awake, you who sleep, and arise from death, and Christ will save you.

illuminate." Bauderin then asked, "What will he do when the Easter feast itself comes?"

A test with myself, how I have kept Easter so far, whether I have remembered my baptism properly and have risen with Christ as a baptized Christian? whether the new man has risen in me, who lives eternally in righteousness and holiness before God? whether I have enjoyed Holy Communion worthily, so that the living Savior lives in me. Have I enjoyed Holy Communion worthily, so that the living Savior lives in me? If Easter has been so kept by me, I humbly thank my God for His grace; if not, I say, better thyself. This is the reason why I sigh this sixth verse every morning." May the Lord have mercy that we all keep Easter in such a way, then with the Easter joy we will not lack the Easter peace!

In addition to the song "Christ lag in Todesbanden" (Christ lay in bands of death), Luther also wrote a hymn of praise for Easter around 1524, which, however, did not find as wide a circulation as that powerful and striking song of triumph. This hymn "Jesus Christ our Savior, who overcame death," which, though brief, nevertheless points to all that is given through Christ in overcoming death: in bearing God's wrath for us, we are restored to His grace; life and grace are given to us. when we come to him. - This hymn of praise has completely the outward form of the old feast hymns, which is why the end of each

of the three verses is a Kyrie eleison. - Also in the hymn "Nun freut euch, lieben Christen g'mein" (Now rejoice, dear Christians), vv. 5-8, we find a very vivid execution of the thought of the overcoming of death and of the salvation thereby won for us. It is therefore also a right prayer song for the present holy time.

(Submitted.)

Church consecration.

The dear readers of the "Lutheran" will remember from an earlier issue (No. 23. Year 11.) that also in Cape Girardeau, Mo., a small congregation of Evangelical Lutheran confession has gathered, and that they could lay the foundation stone for a first German Evangelical Lutheran church in this city. With the help of God, the Almighty and Gracious, the building was completed to such an extent that the solemn consecration could take place on Oct. 31, 1855, just on the Reformation Day. In addition to the undersigned, Pastor Löber of Frohna, Perry Co. and Pastor Jungck of Eisleben, Scott Co. were present for this celebration. The confession took place in all assembly halls and was connected with an address by the undersigned puffing on the occasion. In front of the church (a brick building 40 at 24.18 feet high) guests from the neighborhood and town had gathered. With the words of Ps. 110, 9. 10.: "Open wide the gates and the doors of the church.

The church door, which had been closed until then, was opened, and the congregation took their seats in the nice little church, which had been decorated in a simple yet dignified manner. The service began with hymn 132 in the St. Louis hymnal: "Come God Creator Holy Spirit" 2c., followed by the consecration prayer by the undersigned. The hymn: "Allein Gott in der Höh" 2c. was followed by the reading of the church consecration pistle by Br. Jungck, which was followed by the church consecration hymn 168: "Dreifältig, heilig, großer Gott". The sermon on 1 Cor. 3,11-17. was held by the undersigned, taking as his theme: How this house can and should be a house of God in fact and in truth, 1. if the purpose of this house rests on a divine foundation; 2. if divine building continues on this divine foundation. The sermon was followed by the celebration of Holy Communion, after the preface had been sung together with the Sanctus and the words of the Testament. The blessing and the first verse of "God be praised and blessed" concluded the service. It should be noted that all the songs were sung rhythmically, as the congregation enjoys rhythmic singing and has therefore introduced it. - —

In the afternoon Pastor Löber preached on Matth. 28, 20: "All authority in heaven has been given to me" 2c. and took as his theme: "Behold I am with you always, even to the end of the age."

In the first part, it was demonstrated how the Lord had made this promise come true from the beginning. In this part, the speaker referred not only to the fact of the Reformation, but also to the divine blessing of the Augsburg Religious Peace, the 300th anniversary of which had been celebrated in many churches of the Lutheran confession in this country. Then, in the second part, it was shown how we may therefore hope that he will continue to make the same true for us, if we only faithfully adhere to this church. The afternoon celebration concluded with the blessing of a six-week-old woman according to Löhe's Agende.

This dedication ceremony was a day of joy for the dear congregation as well as for the undersigned, of whom it must be remembered that he had already moved into his new congregation, Neu-Wells on the right bank of the Apple Creeck, and from there still served the small congregation in Cape Girardeau. It is certainly a joy for everyone in whose heart there is still a spark of love for his church; all the more so when one knows with what obstacles and adversities this congregation has to struggle. It is small in number; its enterprise must seem to some to be a foolish undertaking. Moreover, it is surrounded by false prophets who must be anxious, if not to eradicate it altogether, at least to restrict it quite closely; to overturn, if possible, the lampstand of the divine word in the midst of the congregation. The congregation of Hannover im Busch, where the undersigned used to live, has already gone its own way. They have done what the apostle Paul reminds his Timothy 2 Tim. 4, 3: "For there will be a time when they will not suffer the sound doctrine, but according to their own lusts they will themselves charge them with teachers, after whom their ears will prick." All the more reason for all true Lutherans to rejoice that the Lord has fulfilled his promise to the dear congregation in the city on this day of joy: Joyful days, has begun to fulfill its promise to the dear congregation in the city. Not only does it have the confident hope of soon having a shepherd and pastor in its midst, but God has also already awakened hearts that have put their hands to work externally by giving a love offering to cover the church building debts. This had to encourage the congregation all the more not to despair, but to confidently continue the work of the Lord, as this gift of love of \$13.00 came unsought and unexpectedly from the dear sister congregation of Altenburg.

Many thanks and God's blessing for this love! May other congregations follow this example of unsought Liebe instruction!

A. Lehmann.

Synodal - Display.

The Synod "M Missouri, Ohio". a. St. Western Districts will meet Thursday after **Allse-**
ricordis Domini, April 10, 1856 at Altenburg, Perry Co, Mo.

Voting pastors are required to bring their parochial reports or send them in on time.

Chr. Aug. Th. Selle, Secr.

Crete, Will Co, Ill,'6 Feb 1856.

Conference - Display.

The Southern Indiana District Conference will meet, God willing, on the second Wednesday after Easter of this year, the second of April, at the church of the Rev. Wichmann in Cincinnati.

Rud. Klinckenberg, Secr.

Receipts and thanks.

With the most cordial thanks, the undersigned hereby attests to having received the following for the support of the students in the Concordia Collegium and Seminary:

From Mr. Friedrich Lange at Troy, Ills, 1 hog of 200 pounds; from Mr. Heinrich Eisnrbg, same, 1 hog of over 200 pounds; from members of the parish at Neu Bielefeld, Mo-, 6 hams, 5 bushel potatoes, 2 bushels of grain, and from Mr. Mnnzel there, 12 bushels of grain; from Mr. Herring in St. Clair Co, Ills., 5 bushels potato; from members of the community in Elkhorn^Prairie, Ills., 600 pounds wheat flour.

Ludwig Wüllner, College - Oekonomie - Administrator.

With heartfelt gratitude, I certify that I have received \$2.00 from the Detroit Young Men's Association and \$3.00 from the Michigan congregations for my support. May the merciful God bless the generous givers temporally and eternally.

E. Schultz.

Concordia - College, March 2, 1856.

With heartfelt thanks, the undersigned hereby certifies to have received \$3.00 from Dr. W. Sihler; \$3.00 from Mr. A. F. Siemon; \$13.00 from Mr. Ch. Piepenbrink and \$5.00 from Mr. Chr. Cöster.

E. Evil.

Concordia College, March 3, 1856.

With heartfelt thanks confesses to have received four towels, two shirts and a pair of stockings and the like leggings as a gift.

Konrad Hofmann.

Concordia College, March 1, 1856.

With heartfelt thanks, the undersigned acknowledges having received for his support \$5.00 from the college treasury of the Cleveland community.

F. Funk.

Fort-Wayne, Feb. 15, 1856.

Sincerely thanking undersigned acknowledges having received for his support \$36.00 from the congregation of Mr. Pastor Lochner in Milwaukee, Wis. May God richly repay the generous givers in body and soul.

Friedrich Rufs.

Fort-Wayne, Feb. 15, 1856.

For my support at the seminary I received: for the purchase of a violin from Mr. Pastor Föhlinger in Fort - Wayne \$1,00; from Mr. Vogel ibid selbst \$1,00; from Mr. Pastor Clans and Mr. Teacher Koch in Neu Brc men near St. Louis \$1,00, and from the honored virgins association in Cleveland through Mr. Prof. Crämmer \$1,00.

Sincerely thanking, I wish the givers of this good that the blessing of God.

Divine Brandstettner.

Fort-Wayne, Feb. 15, 1856.

With heartfelt thanks, I hereby certify to have received \$10.00 from the congregation of Mr. Pastor Volkert in Schaumburg, Ill, for my support in the seminary here.

May God richly repay the lenient givers.

I. H. GILS.

Fort-Wayne, Feb. 15, 1856.

Sincerely thankful undersigned \$8,10 VVN/P, Köstering from dcr^cmeinde Allen Co. to have received his support at the seminar here.

F. Kahmeyer.

Fort-Wayne, 26 Feb 1856.

With heartfelt thanks, the undersigned certifies to have received \$2.00 from Mr. F. Nnchtcrlein in Frankenmuth". loh. Georg Nuechterlein. Fort-Wayne, 24 Feb. 1856.

Obtain"

a. to Concordia - College - Construction: Subsequent by Past. KvlbS former congregations in Allen and Adams Co, Ja.,	\$1D	
From the Mater Parish of the Rev. Kolb in Sheboygan Co, Wis: Bro. Chapel \$2.00; his wife \$1.00; G- Ziegler \$2.00; G. Scholz\$1.00	tz, stg.	
by Mr. Pastor Nöder in Middlcton, Canada West 1,W " several members of the congregation of Mr. Pastor Keyl in Baltimore	28,N	
from the sewing club of the same municipality	25,60	
from St. Paul's Parish of the Rev. Franke in Lafayette Co-, Mo.	25,00	
„ Mr. H. D. Bruns ibid	2,D	
" of the Rev. Fick's congregation in Detroit, Mich. second broadcast - - -	5,68	
" of St. John's parish of the Rev. Frederkiug in Ehclby, Bureau Co, Ill.	1L0 by the Rev. Sauer of H. Mönig \$3.00; Heinrich Meier, F. Jmbusch, H. Topyy and Franz Mönig à \$1.00; Bro. Topyy and Bro. Brandt L 50 Cts.; Bro. Gebenkamp 30 Cts.; Rev. Sauer 70 Cts.	9W
of Mr. Wilhelm Frye in New Orleans by Mr. Pastor Metz	AW	
" of the congregation of Mr. Pastor Sievers in Frankenmuth and Amelich	21,20	
d. to the synodal treasury of the western district:		
by the congregation of Mr. Pastor Wolff in Hills- borow, Mo.	\$6,V	
" of the parish of St. Louis, Mo. 2ch0		

Ed. Roschke.

Received

u. for the verw. schoolteacherHeidr	
From Mr. Luecke, teacher, in Sheboygan, Wis.	\$0.50 "" B. H. Succop in Pittsburg 0.Ä
b. for all preachers and school teachers widows of our synod:	
From several members of the congregation of Pastor Keyl in Baltimore, Md.	\$51/33
" Mr. Scheel in St. Louis	I^L

E. Roschke.

Cold

n. to the attgemeiuen Synodal- Casse: By Mr. Pastor Sievers in Frankentust, Mich. \$12^8' and namely:

Mrs. Schultheiss\$5	,(0
St. Noth	0,50
Lconh. Hachtel	2,00
Joh. Jacob Cscmbachcr	0,08
P. .Mlör--.- -	1,00
I. Herpolöpcimer	1,00
Fr. Bück--1	,00
G. Stem	1,00

for the general presidency: from Mr. Wilhelm Frye in New Orleans by Mr.

Pastor Metz	L,gg
„ of the municipality of Collüwville, Ills.	10,00
b. to the Synodal - Missions - Casse:	
yon an unnamed person in < t. Louis	0,50
" of the congregation of Mr. Pastor Lemke at Mon-roe, Mich.	4D
Collection on Sunday Epivbanias in Frankenlust, Müh.- the same in Amelith	i,G
I. P. Weggel	1W
Pastor Sievers	

v. for the maintenance of Concordia College: nothing.

II. for poor students at Concordia College and Seminary:

Frankenlust and Amelith for Ms. Lutz.

\$7,20 F. W. Barthel, Cassirer.

For the **Lutheran** have paid:

The IO. Year Mr. Pastor Hartmann.

"11-/ , Messrs. Pastor Hartmann, Oswald

Nmhe.

"12. " Joh. Bethe, D. Benges, Fr. Teußnitz
Pastor Engelbert (2nd Er.), Pastor Hoppe, Mich. Kurz, I. B. Lind, Chr. D.Sku- tel, Past. Jox (§1,14. Porto.)

Volume 12, St. Louis, Mo., March 25, 1856, No. 16.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The nineteenth chapter.

V. 19—21.

(Continued.)

V. 19. "And I saw the Beast, and the kings of the earth, and their host gathered together, to make war with him that sat on the horse, and with his host."

There now comes the monkey play of the resurrection, with which the Antichrist crowns his work. The "beast" appears again. Yes, it is on top, just like the corpse of a man, who has found death in the water, at last swings up once more over the floods, which buried it and seems to mock it. Then not only do the fish surround it, but lifeboats row up to it at the same time, and on the shore it is received by a densely packed crowd of old acquaintances or curious idlers. This is what the meeting is about, which wants to help the "animal" get back on its feet. It is itself already a proof that the surrounding is dead. For who in all the world would think of summoning so many people and waging wars for his sake if he could still breathe? Then the kings who ally themselves with him would have to fear his whims just as much as those who have escaped his clutches. Where there is a carrion, there the eagles gather; a beast that still lives, everything evades.

The fact that these armies are gathered "to make war with him who sat on the horse and with his army" must not be understood as if the "beast" and his accomplices openly admitted their enmity; but they even pretend to be the best friends of the Lord Christ and to save his church from destruction: but the Holy Spirit removes the cover from their harbor. By the way, this assembly has already been mentioned in Cap. 16, 14, 16, and the necessary things have been said about it.

One may well pause a little again and shine with the torch, which St. John presents to us in this verse, into the night, which has already begun to give brilliance to extinguished stars again and to lure the hyena out of its hiding place. There is no need for gloss. But the night shall first grow blacker before we look for the torch. If only we will have time to light it then!

V. 20. "And the beast took hold, and with him the false prophet, which did the signs before him, whereby he deceived them that had received the mark of the beast, and them that worshipped the image of the beast: Alive, both of these were cast into the lake of fire, which burned with brimstone."

Short trial. It doesn't even seem to come to a main battle. What was necessary? The old eternal truth could not come into the light any brighter than it already had. The enemies fought against God. So it was then to the day of eternal judgment. Cf. Cap. 16, 14. Until then, those who belonged to Christ's army were not allowed to throw the pearl before the swine, but in the same case as once the Lord, when after the emphatic wooing with which he had filled Jerusalem in the days when he spoke freely in public before all the people, he was still questioned about his teaching in an interrogation. If one wants to fight with weapons that are not permitted in Christ's kingdom, then silence and waiting are in place, but not responsibility.

Here a question arises, what we have to understand by the false prophet, who assists the animal and does signs before him. No particular distinction was made between the two, or if it was, the boundaries were only drawn within the papal clergy, so that the false prophet had to mean the monasticism.—Let us follow the principle that Scripture interprets itself and look up Cap. 19, 11. ff. There everything is attributed to the "other beast" that John says here about the false prophet. So there is no question that both are one and the same, namely the papacy in the narrower sense. The "beast," which still in the previous verse, as everywhere where it stands alone, meant the Antichrist, is then, as Cap. in, 14. ("that they should make an image to the beast" 2c.), where it likewise confronts the "other beast" as "beast" par excellence, .the Roman Empire (Cap. 19, 1.). What was more appropriate than the anti-Christian power, now that it is to be removed in the

in the same form as at the beginning of the description, which now ends? From this it follows that this prophecy does not reach beyond the time when the Roman Empire exists. Luther already fulfilled it completely during his lifetime. Yes, it is nothing new what it proclaims; but the old victory of the angel, who stood in the sun, is only confirmed, how one certifies and seals in peace for coming centuries, what was won in a battle. We have already recognized that with this chapter, as it were, a wreath is completed. Therefore, we should not be surprised if the end runs back into the beginning and we find ourselves again in the same place that we have already been instructed in Chap. 11, 11. We have arrived on a rock in the stream of time. Therefore, the movement of the waves must no longer determine us. They break on the rock that does not waver. They rush at it and flee again to leave the field for equally fruitless fights to those who come after stubborn. In the time only they have further a history. The community, which in truth builds itself up where the enemy mendaciously pretends to have its stronghold (see Match. 16, 18.), does not measure itself according to its measure. Eternal as it is, it knows no age, no earlier and later, no otherwise and now. What hangs on him who is called yesterday and today, and the same in eternity, is also for his bride always young, always equally glorious. "And his leaves do not wither," she writes under Luther's picture.

Nevertheless, and precisely because of this, it still finds its application today, of which this verse preserves for us the joyful knowledge of victory. Not only the jubilation over what was achieved in Worms and Augsburg sounds out to us here to secure the rich legacy of the Reformation; this verse also contains the promise that Luther's victory will be repeated as often as his spirit awakens anew. Therefore, we have just as much right to refer v. 17 ff. to our own day as has been done up to now, and to find in them the proof that Luther's voice will break forth again and again with great clamor until the last day: Luther's voice will break forth again and again until the last day with great clamor, awaken the enemy, and when his defiance has risen to the highest, suddenly put him to shame, as we see it as the victory monument of the work already accomplished at the time of the Lutheran church reformation, as the flag raised from the battlefield high above on the dome of the Cathedral of Heaven (cf. V. 17, where Luther stood in the sun as the standard-bearer of the "one who sat on the horse."-It would not be possible that, even before the end, an after-celebration of what this verse proclaims awaited us. For how easily could the Roman Empire, which has so often given the whole earth cause to wonder because "its deadly wound was healed" (cf. Cap. 13:3), once again flourish in its old glory under a "new king who has not yet come" (cf. Cap. 17:10)?

Yes-what is not everything possible? Just as a light flickers high before it goes out, if the wind could only turn a few more times, the Turk would probably see his request granted, if the unbreakable loyalty of the "first and other beast" urged him to the honorable desire, and would justify an interpretation of our passage that would find in the striking name that is attached here to the "other beast" an allusion to the fact that the Lutheran church, in addition to other old songs, will also sing this once again toward the end, to its great sorrow: Sorrow will sing this once again:

"Keep us Lord, by your word

And for the murder of the Pope and the Turks," not to mention what Luther wrote about Gog and Magog. According to the well-known saying, we want to prepare ourselves for the worst and hope for the best. We do not want to delve so far into such expectations that they become a stumbling block to our hope in the last future of the Lord. For, as I said, all this has already been fulfilled. The sun has risen and the day has come, as we were already convinced in Cap. 11, 15. ff. Only its rays fall uninterruptedly on the earth as long as it shall last until the Lord will put an end to it.

Let us now look at the last words of this verse. They are called: "Alive these two were thrown into the lake of fire 2c." A hint that the Antichrist will do his work until the last day lies in it. First of all, however, we must not think here of the real torment of hell, but only of the opening of the judgment which condemns the pope and his confederates to the "lake of fire". This is evident from the fact that after "these two have been thrown into the lake of fire," the others (v. 21) are still to be killed with the Word of God: Word are killed. To make it quite clear to us, we need only think of the Diet of Worms. There the "false prophet" was still in league with the "beast" against the "one who sat on the horse" and the kings of the earth were gathered to fight against him. But while the witness of Christ and in him the Lord was banished and ostracized by these: Heer was banished and outlawed, Christ seized "the beast": for the emperor presided here and was also first convicted in his conscience of the truth of the Gospel, and after that also the pope, "the false prophet" and condemned both by Luther's testimony. Since then they lie alive in: "fiery lake," which burns with sulfur. This expression reminds us of Sodom. In order to recognize how all this literally came true, remember the sharp sermons that Luther preached to the "Sodomites". The lake of fire, in which they received their judgment, still stares at the Antichrist and his allies; but instead of extinguishing it by repentance, they only let the embers rise higher and higher and feed them with their abominable idolatry, the stinking "brimstone" which they sell for incense, an abominable "fire", and the "fire" of the "Sodomites".

whoremongering, as the prophets already said about it.
have judged.

Although this prophecy has long since been fulfilled, it remains at the same time, like the passage that precedes the end of our verse and the entire passage we are standing here to repeat, even after Luther's death and until the Last Day, an outstretched finger of the Holy Spirit that snatches the work and instrument of the Lord from the darkness in which unbelief buries the deeds of God. From this we draw the hope for our time that the battles to which Rome, drunk with victory, is preparing, will only tear out the mouth of Christ's limbs and reawaken the verdict of condemnation, which has long since been pronounced but is no longer valid, just as the tumult of war opens the arsenal. And even if then the first should become the last, if those who represented the church in earlier days, together with all those who have the reputation, should remain silent, so that the visible church would have a new moon, still - this passage gives us the consolation - the judgment in heaven would be strong even for the most despised fools, even for the underage. If the judgment of them would have to wither on the torture and suffocate in the smoke of the funeral pyre, because "these two" as ravenous beasts can only live if they are allowed to bite and scratch, and "alive" they shall remain, then not only the heavenly: hosts of the murderers sing the little song: "alive these two were thrown into the fiery pool, which burned with brimstone;" but also they, the latter themselves in the sighs, the mute drops of blood and the ashes of their slaughter victims only hear the re-ball of thunder, which rolls here over their heads.

V. 21: "And the Auder was slain with the sword of him that sat on the horse, which proceeded out of his mouth; and all the fowls were filled with their flesh."

When the Pope of Rome, together with the Roman Emperor, had received their verdict, the others who were devoted to the Antichrist could not prevent the word that brought them death: Antichrist, could all the less prevent that the word came in pregnancy, which brought them death. That was the most sensitive thing for them, which they also did not want to acknowledge and therefore it is told to them here, that Christ himself let the sermon sound, which denounced them in front of the whole world. Nevertheless, they would have gladly shut the mouths of the servants of the Lord and sated themselves with their flesh. But God did not allow it. Rather, their flesh became their food, in the sense that we have already heard in v. 18. Yes, now and then the faith in this part of the holy revelation came into their hands, e.g. when the monasteries were abolished and their income together with other endowments were used by Lutheran princes for the promotion of the pure doctrine.

(Determination follows.)

Differences of Indians in America and Indians in East Asia 2c.

(From a letter.)

You are probably right when you say that I came here from a field of work that is different in every respect. Country and climate, people and language, religion and customs, everything is different. Only the grace is the same, which carried there and carries here, blessed there and blesses and will bless here.

The land there (in America) is still wrapped in undisturbed slumber of nature, in secrecy and silence - the primeval forests; or it begins to awaken and to stir, it begins to arise and then to advance, like a man after good rest - the settlements. So then the state there is equal to the night, equal to the dawn, equal to your daybreak, equal to the forenoon, as the case may be. Much toil, but sweetened by hope; much labor, but in strength of the youth of the land, which also strengthens the body; much privation, but also much cheerful courage; for lack is surely followed by abundance. - The land here (in the East Indies) has groaned for thousands of years under the footsteps of a people turned away from God and corrupted by sin. And as if it were tired of giving its abundance to the ungrateful, it rests here and there in wide expanses of oedemas. Not like youthful fullness, but like age-weary its face appears. The morning land in the evening red, as there the evening land in the morning red.

Like the land, like its climate. Invigorating there and tempting to activity; wearying here and scaring away under roof and shed for protection from the sun's merciless rays. And even the night, the hot one, does not refresh here as there.

The people there are great and silent, though; in number and scattered, full of character, free and independent, like the game in its woods, and yet inactive, crowded and driven away, like this one. - The people here are great in number and small in spirit and chatty without measure. They have been enslaved for millennia by native and foreign rulers, and are therefore well versed in all the serpentine coils of lies and masters of hypocrisy; a mass without character.

Like the people, like their language. The Indian, as silent as his forests, hardly speaks as many words in a month as the Indian does in a day. That is why the latter puts as many thoughts into each word as possible, so as not to use many words, even if they are long; the latter, however, joins word to word for the same thought, and because, once speaking, he does not like to be silent again, he lets the ending of one word fall together with the beginning of the other, so that there is no gap, and no one can interrupt him. Even in his written speech, word is chained to word as if they were afraid of separation, of interruption.

The religion there is simple, childish worship of the forces of nature, the "spirits," who govern thunder and lightning, storm and wind, waterfalls and earthquakes, and who dwell sometimes in the clouds above, sometimes in the waters below, sometimes also in human form and live like men, only with higher powers, and power to change their shape when and how they please. They are both inclined and disinclined toward man, but never morally impure. - Religion here is the most colorful and systematic idolatry the earth has seen, and the gods are mostly full of all vices.

As the religion so the customs. There much simplicity and few lies, here no simplicity and many lies in all ways. There in *puncto sexti* (concerning the attitude of the sixth commandment) only little to remember, here in it just a cesspool of all impurity. - —

But enough of the contrasts! There is also enough of what is consistent. Holy wells without water of life, there as here; heartache and accident on all ways, there as here, and the way of peace unknown. Emergency helpers much, there as here, who have acquired nothing and can give us nothing, and the One who has acquired, and can and will give life and full sufficiency, unknown, unrecognized and unappreciated. - —

If we look recently at the whole of our mission here, the successes appear large and small at the same time, as every thing appears large and small, depending on the object with which it is compared. - If we compare these sorrowful days with the apostolic time, they are certainly small with all that happens in them. - But if we do not despise these small days, we will still have great things to praise in them. Four thousand souls, who, I do not want to say all faithfully converted to the Lord, - where would that be found? But they are all under the direct influence of the gospel, which is worthy of thanks. How many hundreds of these have already been gathered as full sheaves into the heavenly barn, or have been plucked out of the fire and saved? And this number the Lord increases here and there, if not by hundreds and thousands, then always by immortal and dearly purchased souls. And even the hundreds are not absent when the Lord calls them to come. Only in the last five months more than 500 of them have come and placed themselves under his gentle shepherd's staff. I think that this is all the more worthy of thanks, since the Tamulenland does not otherwise have such blessings.

And that is what I mean when I say that the success is also great. Compared to other missions in this country, it must be called great. When you read here sometimes how, after a long introduction, the baptism of six people is reported, three of whom are only from the Gentiles, and these three are girls from a boarding school - you want to sigh and give thanks with one breath.

It is not my business to conceal shortcomings and infirmities on our side. If God lives and gives us strength, then this should also

be mentioned. But God's grace must not be concealed where it is; let no one expect the impossible from the poor messengers of the present time. Let everyone realize that as the mother so the daughter, as the church so the mission appears with necessity. The missionaries, like all other sons of the Church, will always remain children of their time and related to the soil on which they have grown up. If the mission grows in step with the church, then the latter praises the Lord with the former.

But time and space give way to the end. Let me conclude for this time, and finally recommend the work of the Lord here to you for faithful intercession. And so I remain, etc., etc.

Baierlein.

Sadras, 15 Octbr. 1854.

(Submitted.)

Call

to the mission to California.

Now that the time is approaching when the various districts of our Synod will hold their meetings to discuss their ecclesiastical affairs under prayer and the assistance of the Lord, we feel compelled to bring up a matter which has been mentioned several times before and which is still on the hearts of many, and to submit it to the venerable District Synods for consideration and decision, namely the mission to California.

If we take a look at the shores of the calm sea, we must be amazed at the wonderful changes that have taken place there in the course of a few years. Where only a short time ago there was a barren wilderness, in which only a few Indian tribes lived and only a few Mericans had settled, there now rise flourishing states and populous cities, which enliven the calm sea with their merchant fleets and increase in population every year. The cause of this strange phenomenon is well known to everyone. Inexhaustible gold deposits were discovered in California, and no sooner had this become known than the stream of a mighty immigration flowed there and founded culture and civilization.

We do not mention this in order to praise the human spirit of enterprise. We only want to point out the obvious action of divine providence and the unmistakable fingerprints of the Lord. God, who directs the destinies of the kingdoms of the world for the salvation of His Church, therefore established a state, law and order in California, in order to pave a way and build a bridge for His Church, so that it could move in and spread its heavenly blessings there.

But, one asks, what is the profession of missionary work there? Without a doubt

God also offers us Mark. 16:15: "Preach the gospel to every creature," and commands us to let the light of the gospel shine in all countries as much as we can, even in California. We also have the calling of love. There is a large German population in California. Thousands and thousands of Germans, born of a vain people, of a fatherland, who speak the same language with us, and who have been nurtured by a church, call out to us: "Come over and help us! Or how? has the bond of a common nationality no justification in the kingdom of God? Admittedly, all believers are only one in Christ, but the unity of faith does not unite in such a way that it destroys the peculiarities of the national community, but sanctifies and transfigures them. Thus St. Paul says of his Jewish compatriots Rom. 11, 28: "After the election I love them for the fathers' sake," he had "great sorrow and pain without ceasing in his heart because of their unbelief," Rom. 9, 2; he prayed for them especially, as he testifies Rom. 10, 1. testifies, "My heart's desire is, and I also beseech God for Israel, that they may be saved; yea, so great was his desire for their conversion, that he says, Rom. 9:3, "I have desired to be banished from Christ for my brethren, who are my friends according to the flesh." And although he was the teacher and apostle of the Gentiles, his love for his brothers and friends according to the flesh drove him to preach the gospel to the Jews first, before he turned to the Gentiles. Luther, although zealous for the salvation of all Christendom, also loved "especially the German nation, which is of a noble nature, constantly and faithfully praised in all histories." W. A. X., 371. And as zealously as he sought to spread the Gospel in all other countries, he nevertheless declared to the emissaries of the Bohemian brethren: "Be you apostles of the Bohemians, I and mine want to be apostles of the Germans!" Just as a Christian householder recognizes it as his duty to convert his own household to Christ, so it must be our primary concern to bring the Gospel to our "brothers and friends according to the flesh," i.e., to our German compatriots in California, whose lack of it, with all their money, makes them unspeakably poor and miserable.

But, they counter, it's their own fault, it serves them right. Why did they let themselves be blinded by their avarice and thirst for gold? Why did they leave the Christian communities, in which they were given the eternal goods of life through word and sacrament? Why did they leave the fountain of salvation and go into the wilderness of the world? If they now languish in it and are eternally lost, they have no one to blame for their ruin but themselves. Certainly, every Christian must admit that it is a shameful abomination when a member of the congregation leaves the Church of God and goes to California to get rich there.

Thus they prefer mammon to the Lord Jesus, reject His grace and choose gold as their idol. It is thus a satanic delusion, an obvious idolatry, and God also complains about such people Jerem. 2:13: "Me, the living fountain, they forsake." But as great as this sin is, should we also abandon these people? Are we not allowed to take care of them anymore? God's word teaches us the opposite. In the Old Testament, God sent his prophets to the apostates to persuade them to repent. Christ, the good shepherd, gives way to the lost sheep in the wilderness, draws them to Himself again and rejoices when He finds them. And though the Jews committed the greatest sin, crucifying the Son of God, yet God gave them forty years to repent, and during that time had the gospel preached to them. He, who received gifts for the apostates, Ps. 68:19, still stretches out his hands to them, as it is said today. Should the church, which has received from the Lord a heartfelt, merciful motherly spirit, cease to sigh, pray and weep for the lost, for whom our heavenly High Priest himself still intercedes with his Father forever? Certainly not. It should also be considered that many who went to California out of greed for gold may have been humiliated and disappointed by the cross and tribulation and may now be longing heartily for the word of God. We also have to think of the children of the same, who have no part in this misdeed of the fathers and should not bear it. And finally, how many Germans may have gone to California who have perhaps never heard a living evangelical sermon in their lives and are still waiting for the hour of their calling.

But if we look at ourselves, we find another reason that calls us to active help. Dear brother, why did we emigrate to America? Did we all come here for the sake of the Word of God and the pure Lutheran doctrine? Did we all know that we would find orthodox churches and schools here? Do not many, perhaps most of us, have to confess, "I went to America to seek a better livelihood for myself and my family, perhaps even to become rich? And what is our mother church doing in Germany? Although many of us migrated here for dishonest reasons, she has not withdrawn her hand from us, nor has she cast us off. Rather, it shall remain unforgotten for her eternal repose that she has done mercy and good to us. She sent teachers and preachers here, who visited the abandoned Lutherans in their quiet forests and lonely prairies, and refreshed their languishing souls with the word of life. She has also spared no money tax, she has helped to build our institutions with her gifts of love, she has sent us valuable books, and she has given us many other things to help us. So we must

Many of us thank God that while they were seeking only earthly goods here, they have found the heavenly pearl here through the faithful service of our mother church. This is certainly a powerful invitation for us: "Go and do likewise! We truly cannot repay this Samaritan service of Christian love any better than by proving ourselves to the Germans in California like a faithful mother church and also bringing them the treasures of grace of the pure Word and Sacrament, which are better than gold and much finer gold, to their land of gold.

However, what must particularly stimulate us is the great zeal with which other ecclesiastical communities take care of the

Germans in California. This year, the Methodist Episcopal Church has again sent two German missionaries to them. Although we admit that through their preaching, as long as they proclaim Christ as the sole reason for our salvation, souls can be awakened from eternal death, and we rejoice in this, it must nevertheless grieve us deeply that they do not communicate to them the pure doctrine and thus also not the full comfort of faith, but rather spread many false doctrines that are harmful to the soul. Their efforts do not make our work superfluous. Rather, the love of Christ must urge us not to leave the field of work there to others. There is no doubt that most of the Protestants there, even if only in name, are native to the Lutheran Church. Are they to be cared for by foreigners and drawn forever into the community of false believers? Does the mother church not want to take care of her orphaned children herself, or to deny them the rich good things of the house of God and the untainted treasure of dignity? May our souls also be inflamed with a heartfelt desire to bring them the jewel of our sincere confession, which is our everything in the misery of this life.

We are allowed to touch on one more thing in passing, which is self-evident here, and which we therefore immediately take into consideration. If the Lord should gather Lutheran congregations through our ministry in California, a new path would be opened for our mission to the Gentiles and access to the Chinese, who still live in California in considerable numbers.

Meanwhile, our next goal remains the mission among our German compatriots. And for this it should be already high time. The tremendous speed with which world events are now taking place teaches us, in addition to the other signs of the times, that the Lord is hastening to the end with the world. Let us then also hasten to work as long as it is day. And this will happen when the Holy Spirit convinces us alive that God wills it. "With this cry a Christian assembly once decided to build the holy tomb of Christ. And yet it was only an earthly struggle, only a worldly goal to which they devoted themselves. But we

consecrate ourselves to a work that God commands, that love demands, that guilt requires. With much greater right, with a better conscience, yes, with the joy which the Holy Spirit works, we can exclaim: "God wills it! God wants all people to be helped and to come to the knowledge of the truth; God wants us to cooperate in this; God wants us to confidently put our hands to work in his name, for he, as our counsel, strength and hero, also wants to give us ways and means, sails and prosperity.

Ah! that God would dignify us to accomplish this work for the glory of His name! Of course, if we look at the execution, difficulties and obstacles seem to oppose us like mountains as high as the sky. Let us not misjudge them, but let us calmly face them. In view of the many 'emergencies' that surround us here, all our teaching powers and gifts of love are already completely taken up, and there seems to be nothing left for this purpose. But it only seems that way. The thing is just the Lord's, and wants to be started and accomplished in his name, i.e. at his command, trusting in his help and under the direction of the giver. But it is also the cause of our entire synod, which is why we must unite in common intercession for it, complete it with mutual consultation and carry it out with united forces. And God, who helps and listens to requests and understandings, will not let our trust fall into disgrace.

Hereupon, we are still permitted to present the following to the brothers as a proposal and request:

1. that with God's help we undertake a mission to the abandoned German Lutherans in California to bring them the pure teaching of the divine Word according to the unchanged Augsburg Confession and the other confessional writings of our church.
2. that if all district synods are unanimous on this, and God raises up men for this purpose, we will send two candidates or preachers to St. Francisco as soon as possible.
3. how to obtain the necessary funds.
4. that the next general synod appoint and instruct a committee to carry out and promote this mission.
5. that statistical information about the German population and the ecclesiastical conditions in California be communicated by the Lutheran in order to arouse and stimulate participation in this mission.
6. that all the congregations of our Synod include this matter in their ecclesiastical intercession.

We feel too vividly how imperfect these proposals are to dare to interfere in any way with the deliberations of the brothers. And that is why we thought we might make them, so that they might be improved.

and would like to serve at least in the beginning of the discussion as guiding points.

Since under our new Constitution Cap. IV, D., the inner mission in the states of North America, over which none of the district synods extends, belongs to the business of the general synod, so something could only be done for the mission to California this year if the venerable district synods united on the common measures to be taken! Therefore, by respectfully and cordially recommending this small appeal of ours to all our dear brothers in office, deputies, as well as to all congregations and members of our synod, we pray to the Lord of the Church that he may also grant us wisdom, joyfulness and all necessary assistance in this matter through his precious Holy Spirit, so that he himself may begin and complete this work through us to the eternal glory of his name and to the salvation of many souls. Amen.

H. Fick.

(Submitted.)
Some of the handling of church discipline.

Church discipline in the actual sense, i.e. the special handling of the binding key in gradual admonition until the final exclusion from the congregation, is, as every Christian knows Matth. 18, 15-17, an explicit commandment of the Lord, the omission of which is just as good a sin as the omission of one of the ten commandments, in the sum of which - love of God and neighbor - it is already founded anyway. Of course, this does not mean that any church or congregation is wrong if it omits to practice this commandment in the right way, since, if it is to be practiced for blessing, for which it is only given, a congregation must be foreseen in which not only the word is preached purely and loudly, but in which the word has also already produced fruit to such an extent that the majority of its members possess the necessary knowledge and the necessary Christian seriousness of sanctification; But for this very reason, the lack of church discipline is a sign that a congregation still lacks both, or that the knowledge is present, but the zeal for sanctification has dwindled again in the majority of the members and the spirit of the world has gained room, which is then all the more deplorable.

The more a congregation is imbued with the conviction that the commandment of their Lord is to be obeyed unconditionally, and the more Christian earnestness has come to rule in the individual minds and through the majority of them in the congregation, the faster and more emphatically a reaction (counteraction) will take place as soon as something ungodly arises in doctrine and life in the midst of the congregation, a bitter root wants to grow up, a little tear has fallen into the eye that has become light. Of course, in this case, the fallen person will not be expelled immediately and in a hurry.

On the contrary, the more a congregation primarily keeps in mind the purpose of this commandment, namely, the salvation and winning of the sinner, the more conscientiously it will observe the gradual brotherly admonition prescribed by the Lord, and will not

be content if it has only brought its admonition to the man in one, two, three ways, In the area of this threefold admonition, it will try to get to the heart of the sinner by various means and, depending on the case and the state of the soul, will take its time to perform the last and most painful act - the ban. But again, if her exhortation and waiting finally prove fruitless, then the same zeal for the glory of God and the salvation of the neighbor will not let her rest until she has cast out the wicked one, unless he has cast himself out and performed a self-exile, which may well happen more frequently in our circumstances. This is how it is and this is how it should be.

But let us now imagine a congregation which does not lack the necessary knowledge and, as one may hope according to love, also the necessary seriousness in the majority of its members, which has thus already been planed to a level on which the handling of church discipline can and should take place beneficially. Let us imagine that there is a case of church discipline, that the second stage has not had the desired success, and that the matter is now brought before the congregation. The preacher, together with the leaders, presents the facts of the case. Members of the congregation confirm it. It cannot be denied that the case has also become known outside the congregation and has blasphemed the enemies of the Lord. And the sinner does not want to hear the congregation, does not want to repent, does not want to testify to his sincere will to make up for the given offense by public repentance and release from the sin before men, and does not listen even after the admonition from the congregation may have been given for the second time. Then the preacher calls for the building. Will one now be able to proceed to the same immediately?

We do not doubt that there are communities that would unanimously seal this request with their yes and amen. We believe, however, that many a congregation will encounter difficulties when they arrive here. Individuals raise doubts and objections, especially if they can refer to earlier abuse of the ban. One hesitates. The preacher, who, however, cannot execute the ban without the congregation, who does not want to pronounce it publicly before man after man of the voting members has expressed it as his conviction that the sinner now belongs out, and who, after love, has patience and hopes and believes, often longer than other people, - talks and talks, holds meeting after meeting, in order to convince even the last man of the ban.

The first step is to convince the public of the necessity of imposing the ban. In vain. The misgivings of a few or many do not want to give way. The matter drags on. The preacher sighs; the sinner defies; the enemies mock; the better-minded tire; and the weak fear that they will be infected by "Scrupel" in the end. What to do now? Leave the matter hanging? This must not be done if the commandment of the Lord is not to be taken for a joke, if the zeal of a congregation against public upsets in doctrine and life is not to be an empty pretense. To banish the sinner by overriding the protests of those who declare themselves not yet convinced? That is not possible either; for the "let him be a heathen to you" concerns all and every member of the community, and what kind of ban would that be, where one part wanted to expel the sinner, the other to hold him back; that would be nothing other than a de facto separation. So what is to be done? Postpone the execution of the ban and begin church discipline with those for whose sake this postponement must occur. How can it be possible not to be able to get rid of one's misgivings about the exclusion of a member, if 1. the sin of the latter is obvious, 2. the same has aroused irritation also outside the congregation, 3. the sinner shows no true remorse and repentance, but defends himself and excuses himself, or admits his wrongdoing, but does not want to let go of it, and if 4. all this has been sufficiently explained and substantiated by the preacher and individual members of the congregation, and the necessity of the ban has been proven! Here we are certainly dealing with people who do not want to be convinced for some bad reason. And what are they actually doing? 1. they want to hinder the congregation from obeying the Lord; 2. they strengthen the sinner in his will to be brave and hasten his ruin; 3. they make themselves partakers of the sinner's sin; 4. they cause the congregation not only shame and disgrace, but also disaster and ruin, for where this commandment of the Lord is wilfully omitted, the existing earnestness of the righteous slackens and the courage of the unrighteous grows stronger; and 5. they lead to the destruction of the congregation by their persistence. 5. by persisting in their opinion against all better conviction, they cause strife and dissension in the community, which again puts an obstacle in the way of the practice of many virtues of the community, but opens the door to many an evil. Therefore, they should be confidently confronted with God's word, reproaching them with all this, until they bow down or their impenitence comes to light more brightly and the whole community becomes aware of it. Then they should be put out and let the one follow whose banishment they want to courageously endure; unless he has already separated himself, so that then there is nothing more to be done than to publish his self-banishment or that he has struck himself as a result of these events, which can only be done.

would be the strongest testimony against those defenders of his former impenitence.

"But is not a congregation finally destroyed by such handling of church discipline? Must it not then gradually melt down?" Do not worry. We are talking about a congregation that wants to practice church discipline out of obedience to the Lord, in His order, and with the intention of winning the sinner; not only can there be no abuse of the ban, but the ban itself so often does not occur. And even if all these dreaded disadvantages were to occur, what do we care about the consequences if we act in obedience and within the bounds of the Word? They are in the Lord's hands, and let him take responsibility for them, if he so desires.

But the consequences are not as bad as some would like to make them out to be for themselves and others. Do not be unintelligent, but judge according to God's word. It will then become quite clear that the conscientious handling of church discipline can be of no disadvantage whatsoever. What use are the members who have fallen into decay? Nothing; they only hinder it from doing anything good and, by remaining, also infect others. Or what is lost if these and those shy away from joining because they shun the seriousness of Christian discipline? Nothing; the congregation is only spared a great burden and plague right from the start. But I know very well why some people are afraid of the congregation melting down. Shall I tell? Mau often fears also because of - the dear purse. The smaller the number of members is or becomes, the greater is or becomes the share in carrying the common burden. Thus one reckons and reckons, as so often, not only foolishly before the Lord, but even before men. Again we ask: What is gained by unrepentant, earthly-minded members even in this piece? What sacrifices for the building of the Kingdom of God can be expected from those who give nothing for the sake of their own poor souls? And their example, in the end, must have a slackening effect on the willing ones' willingness to sacrifice, so that-but the pen is reluctant to say a word about it. In sum: no harm is to be feared if one puts out who is evil, but all the previously mentioned harms are to be feared if this is omitted against God's word, and over all this the curse of the Lord, who does not let his word be despised. Or does a congregation think it is doing well if it has him against it?

But not only is no harm to be feared from a conscientious handling of church discipline, but rather only blessing is to be hoped for. Blessing is to be hoped first of all for the sinner who has been disciplined. Or has not many a one finally come to repentance when he was punished by many, when he was expelled and NB. after his expulsion was treated by all members as a Pagan, with whom one has no close, no fraternal contact? Just by this cure for life and death a crisis is brought about, which seems to lead to eternal death for some, but for some it also leads to life, and who knows, after how many years. No less blessed are those in the congregation who have already entered the path of destruction, but have not yet been revealed. Oh, for them the admonition

of a public sinner and even more his subsequent solemn exclusion is an enormous call to repentance and who knows how many have still gone into themselves at times. The individual God-fearing hearts are also blessed by every such case. When the Corinthians accepted Paul's punishment in 1 Corinthians 5 and took the incestuous man into church discipline, what good effects this had on the minds of all the righteous. Paul himself testifies to this when he writes 2 Cor. 7,11. writes: "Behold, that ye have been godly afflicted, what diligence (earnestness) hath it wrought in you, besides (drawing one another to) accountability, wrath (abhorrence of sin), fear (of sin and God), desire (for the Lord and for the sinner's conversion). Zeal (against evil, for good), vengeance (sharpness against everything unholy and ungodly) 1 "You have proved yourselves to be (now) pure in deed" (namely, of the bloodsucker, since they had previously been partakers of it by omission of discipline). And with only zeal against sin, what a powerful reminder of the word 1 Cor. 10:12: "Let him who thinks he stands see that he does not fall! Blessings are received by the whole congregation. If, through her earnestness and zeal, she can pluck a fire out of the fire here and there and rejoice with the angels in heaven, is that not blessing enough? And if this blessing is already denied her for the time being in the case of one and the other, if she has to get rid of her public impenitent members by the ban, does that not also bring blessing? Clear away the ashes, so the coals get air, that the fire burns the merrier. More than one congregation could be pointed out where things visibly got better when the wicked were put out or left themselves. Only now could that brotherly unity blossom among those who remained, of which Psalm 133 speaks so beautifully and enticingly, and what the large group thrown together was never able to accomplish, despite all the pushing and shoving, was accomplished easily and quickly even by the smallest group that melted together. How could it be otherwise! "Where the Lord does not build the house, those who build it labor in vain" (Ps. 127), but the Lord builds where one works in obedience. The congregation is also told what is first said to the preacher Jeremiah 15:19: "Therefore saith the Lord, Where thou cleaveth unto me, I will cleave unto thee.

And thou shalt be my preacher (and so also my congregation). And where thou teachest the pious, but from the wicked men, thou shalt be my teacher. And before thou shalt fall unto them, they shall fall unto thee." Therefore, even those who do not yet belong to the church are blessed. Let such and such be repelled from our church discipline, for that honest minds will feel all the more attracted, and for many a member of a false-believing community a not insignificant obstacle to fellowship with the true-believing church will be removed, if in the latter a holy zeal for the sins of sinners and for the soul of the land is revealed. Finally, from all this the whole church has blessing according to the saying, "If one member suffers, all the members suffer with it, and if one member is kept glorious, all the members rejoice with it." 1 Cor. 12.

All this is so clear and obvious! Why, then, does it not sow as it should? Luther answers: "That no one in that part does the office of a Christian. You have a neighbor, and are his customs and life known to you, and are perhaps not at all unknown to your pastor, or perhaps never known: for how can he know all men? And if thou seest that thy neighbor is getting rich by unrighteous usury or gain, or that he committeth fornication and adultery, or that his servants are wickedly governed, 2c., thou shalt exhort him for the first, and admonish him godly, that he may know his blessedness, and avoid trouble. And what a holy work it will be, when you thus restore him! But, dear one, tell me, who will do this? For first of all, truth is a hateful thing, and you would rather keep your neighbor's kindness and friendship (since he is more powerful than you) than to make him a joy to you. And because the second, the third, and the fourth neighbor do so at the first admonition, the other and the third also go down, by which your neighbor might have been set right, if you alone had set up your office with admonition. After this also it comes to pass that we are almost all guilty of the same vices, because we fear that we shall not be reproached for the beam, if we wish to pull the mote out of the eyes of others. **And this is the most noble cause that the ban has fallen almost in all places.** - For there is a little house stone of the godly everywhere. For if godliness were in the hearts of all men (as it ought to be), we would esteem Christ's commandment more highly than all the good things of this life, for this commandment of the brother's admonition is as necessary as this: Thou shalt not kill - and: Thou shalt not steal. For if you neglect this admonition out of fear or for other reasons, not only will the body and temporal well-being suffer.

harm thy neighbor, but salvation to his soul 2c. And Christians are to be faithfully and earnestly urged to such general admonitions and punishments. Therefore, the sins of carelessness and neglect in this case must be pointed out and raised, along with God's wrath and punishments for them. However, such admonitions should not only take place frequently in the pulpit, but also primarily in confession, since the people are to be especially informed of this

To the ambiguous

who are present at the distribution of the Holy Communion. Communion the
Use union formula "Christ speaks".

You pride yourselves on confessing Christ,
Tic you at communion does not dare This freely and openly call itself.
What Christ's mouth says so clearly:
Take the highest good, that is His verb, that is His blood!
You still want to seem pious and believing, and say: "We need Christ's word!
Who can seriously deny us that?
We point to the safe haven, By saying Christ speaks I This is no human poem." But - why will you not confess,
What Christ speaks? O believe it rightly. Then you must also separate it with joy,
Remembering: I am God's inauthentic, Who here donates the highest good, That is His body, that is since! Blood t Has not for eighteen hundred years
The Church of God this known?
Ask all the faithful Christian crowds
Among every people, in every land: they said and confessed highly. What we still confess today. Who invented the formula.
Which you use at the altar?
Aren't they the ones who were connected on the outside? What was separated internally?
Aren't they the ones who said yes and no, and wanted to be servants to many?
They are not the ones who perverted God's word.
And who taught of baptism and the Lord's Supper infidelity, veiled, ambiguous,
Mum, Mum! said by their own choice, Who God's word and their poem
Mixed with that, "Christ speaks?"
So once quite subserviently
The priests there dared the word: Do not write: He is the king of the Jews;
Write: He asked alive so said!
Thus many say: "Christ speaks!" But they themselves do not believe.
Yes, Christ speaks -and we confess, We believe, therefore we speak!
Let us call aloud with joy, What is the most beautiful adornment of our faith, In the sacrament the highest good: That is His body, that is His blood!
But you, undecided teachers,
How long then will you go away, and be the poor people's interlocutors,

By your Pharisee - word?
How long have you been unfaithful to God's church?
How long shall the poor lament
"They trample me underfoot who dare to eat my bread, Oh, that at the holy altar
More accurate teacher unity
Soon again my heart rejoices!"
O be admonished in love and earnestness!
Decisiveness is truly necessary. Leave the paths of your own mind
And walk according to the Lord's commandment! His pure Word and Sacrament, which our church faithfully confesses.
This shall be and remain the slogan, This hold fast who Christ's servant!
Away with all your own hustle and bustle, Let there be light and justice for the church!
The church that confesses the Lord. And which today is called "Lutheran".

Friedrich Weyermüller, from Niederbronn in Alsace.

Story of a glorious revival wrought among Americans a hundred ears ago through Luther's writings.

In 1755 the Lutheran preacher Bolzius (who worked in a congregation of emigrated Salzburger in Ebenezer for more than 20 years) wrote the following to Germany:

"A devout Presbyterian preacher from New Jersey told that God had wrought a great work of grace among the English in Virginia through the ministry of a simple man, which was now spreading greatly through the ministry of a devout preacher. The first blessing of awakening and serious care for their souls was given to them by God, who so earnestly seeks the salvation of sinners, from Luther's preface translated into English (to the Epistle to the Romans) and the interpretation of Paul's epistle to the Galatians. Since then, through the powerful action of the Holy Spirit, they learned what the law, the sin, the wrath of God, the gospel, and the justification of a repentant and believing sinner before God are, all for the sake of the precious ransom of Christ, and the peace with and in God that flows from it. Because they had heard such teachings from their old preachers, which were contrary to the doctrine of Christ, which they had learned from the Scriptures and from the Lutheran book translated into English, and contrary to their own comforting experience, they edified themselves among themselves on Sundays in Christian meetings; and because they wanted to be forced by law into the church, they renounced their old church society and declared themselves Lutherans, under which name they now edify themselves with joy." (See Acta hist.-eccles. Vol. XX, pp. 378. 379.)

Papist atrocities.

In a letter in which the so-called dissidents (Lutherans and Reformed) in Poland in 1718 asked the then government of that country to grant them their old rights, the petitioners relate, among other things, the following event that had occurred shortly before:

A captain who belonged to the dissidents, Kehler by name, sat with another person of Catholic faith in Lublin at the Glase

together. The latter jokingly made indecent speeches about Luther, whereupon Kehler returned a similar speech about the pope to his comrade. What happens? A few hours later, Kehler received a verbal citation to appear before the Catholic court. Here he is tried and convicted as a blasphemer, that his tongue should be torn out from behind his neck and that he should be quartered; which sentence was carried out on him 10 hours after the maltreatment. (Innocence. No. 1719. p. 695.)

From this you see, dear reader, what only Lutherans would have to expect, were the Jesuits here to come to the power to which they aspire, that we therefore wobt still have cause to pray with our fathers:

Keep us, O Lord, by thy word, And prevent the pope's and the Turk's murder.

Conference.

After several years' experience had shown that the members of the Southern Indiana Pastoral Conference live at too great a distance to be able to enjoy the desired benefit and blessing of the meetings, all the Southwestern brethren living on the Ohio never taking part in them, because travel time and expense prevented them from doing so; therefore, on the suggestion of our District Presidency and by approval of the General Presidency, the members on the Ohio were permitted to form a separate conference. The expediency of this division met with general approval at the Synodal Assembly of the Middle District. This newly formed

"Southwest Indiana Pastoral Conference" will hold its first meetings, Lord willing, at the Rev. Weyel's Trinity Parish from May 20-22 "May.

A. Weyel, P. On behalf of the Conference.

Conference - Display.

The Southern Indiana District Conference will meet, God willing, on the second Wednesday after Easter of this year, the second of April, at the church of the Rev. Wichmann in Cincinnati.

Rud. Klinckenberg, Secr.

Synodal - Ads.

The Synod of Missouri, Ohio et al. St. Western Districts.

Assembles on Thursday after Uise-rieoräias Vonrini, April 10, 1850 at Altenburg, Perry Co" Mo.

LW" The pastors entitled to vote are required to bring their parochial reports with them, or to send them in on time.

Chr. Aug. Th. Selle, Secr/- Crete, Will Co, Ill, Feb 6, 1856.

Dir Synod of Missouri, Ohio & It. Northern Districts

Assembled at Detroit, Mich. on Wednesday after Trinity Day, May 21, 1856.

Br. Lochner, Secr.

Milwaukee, Wisc. the 15th of March, 1856.

For your kind attention.

I have received the continuation of Luther's works, Erlangen edition, from the publishing house (Heider und Zimmer) and am about to have it bound. All members who do not yet have the continuation should therefore write to me.

I. H. Bergmann.

New York, in March 1856.

With regard to the above note, I take the liberty of requesting those owners of Luther's works in the above edition who have obtained them through me and wish to continue them to kindly inform me of this.

F. W. Barthel.

Receipts and thanks.

Cordially thanking, I hereby certify to have received through Mr. Pastor Hcid of his congregation at Pomeroy to my support at Fort - Wayne Seminary: By a
coUeeteS20 .80

moreover	.80
from Mr. Georg Joachim	5,00
" the widow After	5,00
"Mr. Johannes Jung	1.00
"" Abraham Mees	1.00
"" Wendel Kautz	1.00

""	Georg Kautz	1.00
""	Abraham calf	1.00
""	Franz you!	1.00
""	Pastor Heid	1.00
	and several books	
""	Wendel Sharp	1.00
	and a vest	
""	Jakob Klein	1,00
""	Philipp D. Thress	95
""	Loren; Reuter	50
""	Balentin Reuter	50
"	Wittwe Joachim	1,00
"	Mr. AbrahamFruth	1.00
"	the Mrs. Fruth a shirt	
"	Mr. Carl Katz	1.50

" " Jakob Threß Luther's house postilla

Anton Kohl Arudt'S wahres Christenthum.

" " Martin Ohlinger one.bible.

" of the Jmmanuelsgemeinde near Pomeroy. 4,25

„ Georg Gandcr 50

For these abundant gifts of love, I wish God's abundant blessings on the mild givers.

Johannes Rupprecht.

Pomeroy, March 1, 1856.

With heartfelt gratitude to God and the benevolent givers, I hereby certify to have received the following gifts of love from some friends in Addison.

namely.

byMr. Pastor Brauerd5	,00
"" Fr. Kruse	5,00
"" Wilbcm Heuer	5,00
"" H. D.	5M

May the merciful God repay the iniloquent givers abundantly.

Wilhelm Bartling.

Concordia College, March 12, 1856.

Thankfully, I hereby certify to have received through Mr. Pastor Bürger:

P5,M from Mr. G- Langncr,

5.00 „, the Young Men's Association in Buffalo.

2,00 Collecte on Mr. A. Kromphardt's wedding.

. 2.00 from the Young Men's Association in the parish of Mr. Pastor Bürger.

1.00 from my godfather H. Koch.

May the merciful God grant it to the lenient donors. H. Cook.

Concordia College, Feb. 20, 1856.

Sincerely thanking -5.00 Lon the Young Men's Association, and H5.00 received from the Young Women's Crein at Cleveland for its support, acknowledges

Friedrich Fu nf. F "t-Wayne, March 14, 1856.

With heartfelt thanks, the undersigned certifies that he received K2.00 from Pastor Fohlingek in Fort Wayne, and S2.00 from Mr. Hilbracht there, for his support at the seminary.

May the good Lord make it rich again rr" to the givers.

Gottlieb Brandstetter. Fort-Wayne, 14. 1856.

For the **school teachers' seminar at Milwaukee** nrit D ank received:

Don Mr. Friedrich Stolz by Mr. Pastor Nord-- wann

by teacher Lücke from the Jünglingsverein zu Scbe- bovgan ? 2W

by Mr. Pastor Pollack 3,00

collected on a child baptism here **3,W**

WM Fr. LochMr, Mtrv.

Milwaukee, March 15, 1856.

Get

a. To the general synodical treasury:

by the congregation of Pastor Ticke in Franken- T tröst, Mich., from the centcasse and through two collections

for the general president:

of Mr. Louis Lange in St. Louis-1W

„, the congregation of Mr. Pastor Schumann in

Noble Co, out of centcasse from 1 Trin. 54 to then 55." **6.47**

" of the congregation of the Rev. Schvlz in Wash.

Co, Ills. 8,00

" the Gem. of Mr. Pastor Kühn in Euclidc, O. 8.00 " " "" Thickness, as above.---- 5M

d. to the Synodal - Missions - Casse:

from the parish of St. LouisZIOchü
 in Mr. Pastor Schumann's Uliat congregation gesam
 melt at a wedding 2,39
 by Mr. Pastor Daib and his congregation, gesam
 melt in mission hours 15W
 " Ms. Syrup in Indianapolis, Ja. i,og
 e. for the maintenance of Concordia College:

from the parish to St. LouisMM
 e. for poor pupils and students at Concordia

College and Seminary:

from the Lutheran Zion Parish in New Orleans for
 the pupils Joh. Herzer and Conr. Hosmann-- -r76,25 from the virgins association in the church of the Lord
 Pastor Wunder in Chicago for W. Siegmann 10.06 from Mr. S school teacher Fischer there for the same-- 3.G " aforementioned association for H. Grupe
 10M

by Mr. Pastor H. Bauer in Nües for the same- 1,A by Mr. G. Simandel in Grundy Co. Ills. " hg

A. W. Barthel, Cassirer.

For the Lutheran have paid:

5,00 " Jacob Fischer "" 10-12.
 3,00 " Georg Greb "" 10-12.
 2.56 " Past. HarmS "" 12.

P5.00 Mr. Pastor Bcsel for grades 8-12.

(inG. Postage to Germany.)

The 11th l a h r g a n g :

The gentlemen: Jockei, Joh. Lang and Phil. Tisza.

The 12th l a h r g a n g :

Messrs: W. Dickmann, Helene Deppe, H. Eisenberg L- Gricbel, A. tSüniber, G. Huhn, Fr. Jacobs, Gvttl Lindemann, Joh. Lang, Mannewisch, E Rest, Oskar Roß^
 bacher, G- Spiegel, Fr. Sewing, I. Seipp, H. Steuc> wald (50th Cts.), Fr. Thürwächter, Past. Thalberg, Phil. Tisza, H. Wbtpiughaus, Carl Wevhe, H. Wolsram, MrS.
 Walther, Henry Wegner.

The first half of the 13th year: The gentlemen: Kreutel and Steuerwald.

Modified Adrefse. ^4

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St. Louis, M o., z

Printing office of the Lutheran Synod of Missouri, **Ohio et al. M-**

Volume 12, St. Louis, Mon. April 8, 1856, No. 17.

(Submitted.)

Luther an Anabaptist.

We owe this most astonishing discovery to the Anabaptists themselves. We find the revelations of this hitherto hidden secret in the so-called "Messenger of the Gospel", a Baptist journal, in the 32nd number. It contains an essay titled: "What the holy man of God Dr. Martin Luther teaches about the holy course. In Question and Answer." The Anabaptist perfidy would like to use the good man of God as bacon for their Anabaptist mousetrap, in order to lead simple-minded Lutherans away from the truth and into their soul-destroying errors. It still happens to Luther after his death, as he lamented during his lifetime: "What shall I say? how shall I lament? I am still alive, writing, preaching, reading daily; there are still such poisonous people, not only among the opponents, but also false brothers who want to be of our part, who dare to lead my writing and teaching straight against me. They let me live and listen, whether they know that I teach differently, and want to decorate their poison with my work, and persecute the poor people under my name: what will become more and more after my death! (Preface of Luther to the Schmalk. Articles. Hall. ^4. XVI. 2327.)

So now the Anabaptists in the aforementioned sheet have not only passages Luther's writings in order to "adorn their venom with them," but it also has the impudence to ask Lutheran newspapers, among others the "Lutheraner," to include these quoted passages, with the promise that, if they should be granted, any other passages from Luther which one might suggest to them, even if they were twice as long, would be printed in their paper. Well, their request would be fulfilled in the "Lutheran", although fear would prevent it from being deceived by the Baptist side, as it had been earlier with a similar proposal from the Methodist side.

For the doctrine of the "Lutheran", the quoted passages from Luther will not bring anything new, because thank God, it can be assumed that most of them know Luther's doctrine of holy baptism well, also have his postils, large and small catechism, and many of them have his complete works in their hands and study them diligently. For the readers of the "Sendbote," however, it might be interesting and instructive to hear what the man actually thinks of the Anabaptists, to whom alone, under God, the world owes the fact that the joyful, saving Gospel is not my own, the world owes it to him alone, under God, that the joyful, beatific gospel is not hidden under the bushel of the antichristic papacy, but has been put back on the lampstand, shines with its bright, comforting, life-giving light and radiance far into the lands, and heals and restores poor, shattered sinner's hearts, by making them into the bosom of a dear heavenly Father, who is reconciled by Christ's blood, and who showers with the best of goodness, comfort, life, and blessedness all those who allow themselves to be brought to him in the right faith through his Word and Spirit.

The following essay is now desired by the "Sendbote" to be printed in the "Lutheran":

What the holy man of God, Dr. Martin Luther, teaches about holy baptism.

In question and answer.

What form and place does Luther teach that baptism must take?

Answer: He writes about this in his "Sermon on the Sacrament of Baptism," right at the beginning of the same sermon:

"First of all, *baptism is called baptism* in Greek and *mersio in* Latin, which is when something is completely immersed in the water that flows over it. And although in many places it is not the custom to push and dip the children into the baptism, but only to pour them out of the baptism with the hand, it should still be so, and would be right, that according to the sound of the word (Tauf) the child, or anyone who is baptized, is lowered or baptized completely into the water, and pulled out again. For also without doubt in German tongues the little word Taufe (baptism) is conventional from the value tief (deep), that one lowers deep into the water what one baptizes. This is also required by the meaning of baptism; for it means that the old man and sinful birth of flesh and blood shall be completely drowned by baptism; as we shall hear.

Therefore, one should do enough of the meaning, and give a quite perfect sign."

"To the outside: Baptism is an outward sign or motto which separates us from all unbaptized people, so that we may be recognized as the people of Christ our Duke, under whose banner (that is, the Holy Cross) we steadfastly contend against sin. Therefore we must consider three things in the holy sacrament: The sign, the meaning and the faith. The sign is that a man is cast into the water in the name of the Father, and of the Son, and of the Holy Spirit; but he is not left in it, but is lifted up again; therefore it is called being lifted up out of baptism. So both parts must be in the sign: The baptizing and the lifting out."

What does Luther teach about the meaning of baptism?

Answer: He writes about it in his great catechism in the fourth part (which is about "baptism"):

"In the end, it is also necessary to know what baptism means, and why God ordains just such an outward sign and action for the sacrament by which we are first received into Christianity. But the work or the action is that we are lowered into the water and then drawn out again. These two parts, sinking under the water and coming out again, indicate the power and the work of baptism, which is nothing else than the death of the old Adam, then the resurrection of the new man, both of which are to continue in us throughout our life, so that a Christian life is nothing else than a daily baptism once begun and always continued in it. For this must be done without ceasing, that we may always cast out that which is of the old Adam, and bring forth that which belongs to the new. What then is the old man? This is the man who was born to us from Adam, who is angry, spiteful, envious, unfaithful, stingy, slothful, proud, even unbelieving, full of all vices, and who has no good in him. When we enter Christ's kingdom, this should decrease daily, so that the longer we remain, the milder, more patient, more gentle we become, and the more we break off unbelief, avarice, hatred, envy, and arrogance. This is the proper use of baptism among Christians, signified by water baptism."

(3) Does not Luther also teach that when we are baptized, God unites with us and we pledge and commit ourselves to God?

Answer: Yes, he writes about it in his "Sermon on Baptism, the Ninth":

"This is what the reverend sacrament of baptism helps you to do, so that God may unite with you there and become one with you in a gracious and comforting covenant. First of all, that you pour yourself into the sacrament of baptism and its meaning, that is, you desire to die to sins and be made new on the last day, according to the indication of the sacrament, as has been said. God receives this from you, and has you baptized, and lifts you up from this hour.

To make thee new, pouring in his grace and Spirit, which hath risen to kill nature and sin, and prepared to die and to rise again at the last day. On the other hand, bind thyself to abide thus, and to kill thy sin more and more, while thou livest unto death. God also receiveth the same, and exerciseth thee all the days of thy life in many good works and sufferings; that he may do that which thou desiredst in baptism, which is, that thou shouldest be loosed from sin, and die, and rise again at the last day, and so accomplish baptism."

(4) But what kind of people does Luther teach to be baptized, those who believe or those who do not believe?

Answer: Only those who believe. For he writes in his Large Catechism in the fourth part thus:

"Thirdly, since we have the great benefit and power of baptism, let us now see who is the person who receives what baptism gives and benefits. This is once again expressed most beautifully and clearly in the words: Whoever believes and is baptized will be saved. That is, faith alone makes a person worthy to receive the beneficial divine water, for since this is alluded to and promised in the words with the water, it cannot be received in any other way than that we believe it from the heart. Without faith it is of no use, although it is in itself a divine abundant treasure. Therefore the one word (He who believes) is able to so much so that it excludes and drives back all the works that we can do in the opinion that we can thereby attain and earn salvation. For it is decided that what is not faith does nothing to it, neither does it receive anything."

"But they say, as they do, "If baptism itself is a work, and, as you say, works are of no value for salvation, where is faith? Answer: Yes, our works do nothing for salvation, but baptism is not our work, but God's. (For, as I said, you will see that faith is not a work. (For you will, as I said, have to distinguish Christ's baptism from the baptism of the baptizer). God's works, however, are salvific and necessary for salvation, and do not exclude but require faith, for without faith they could not be grasped. For by letting the water be poured over you, you have not yet received baptism.

not received in such a way that it is of use to you. But it will be of use to you if you allow yourself to be baptized in the belief that it is God's command and order, and in God's name, so that you may receive the promised blessedness in the water. Now neither the hand nor the body can do this, but the heart must believe it. So you see clearly that there is no work done by us, but a treasure which he gives us, and faith takes hold of it."

What guidance does Luther give on how to pray for a person who is being baptized?

Answer: In the "Taufbüchlein, auf's neues

prepared by vr. Martin Luthern, Anno 1524" is the following prayer before baptism:

"O Almighty, Eternal God, Father of our Lord Jesus Christ, I call upon you concerning this N., your servant, who asks your baptismal gift, and desires your eternal grace through spiritual rebirth. Receive him, Lord, and as you have said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: give therefore good things unto him that asketh, and open the door unto him that knocketh, that he may obtain the everlasting blessing of this heavenly bath, and receive the promised kingdom of thy bounty, through Christ our Lord. Amen."

"Let us pray: Almighty, eternal God, who by the flood of sin, according to thy strict judgment, didst condemn the unbelieving world, and didst keep faithful Noah even according to thy great mercy, and didst drown hardened Pharaoh with all his own in the Red Sea, and led your people Israel dry through it, so that this bath of your holy baptism is designated in the future, and through the baptism of your dear child, our Lord Jesus Christ, the Jordan and all waters are sanctified and appointed for the blessed flood of sin and the abundant washing away of sins. By the same we beseech thy causeless mercy, that thou wouldst graciously look upon this N. and fill him with right faith in the spirit, so that through this salvific flood of sin all that was innate in him from Adam, and which he himself did for it, will be drowned and perish in him, and he will be separated from the number of unbelievers, kept dry and safe in the holy ark of Christendom, always fervent in spirit, joyful in hope serving thy name, that he with all believers may become worthy of thy promise of eternal life, through Jesus Christ our Lord, Amen."

What questions does Luther teach that one should present before baptism?

Answer: The above baptismal booklet contains the following questions and answers:

"Do you renounce the devil? Answer: Yes. "And all his works? Answer: Yes. "And all his creatures? Answer: Yes. Do you believe in God the Father Almighty, Creator of heaven and earth? Answer: Yes.

"Do you believe in Jesus Christ, His only Son, our Lord, born and suffered? Answer: Yes.

"Do you believe in the Holy Spirit, a holy Christian church, community of the holy ones, forgiveness of sins, resurrection of the flesh, and after death, eternal life? Answer: Yes.

"Do you want to be baptized? Answer: Yes."

What exhortations does Luther give to those who are being baptized?

Answer: In his "Instruction on how to rightly and intelligibly lead a person to Christianity," the

*) In another of Luther's baptismal forms it says: Do you renounce the devil and all his works, and all his pride and splendor? Answer: I renounce.

He teaches that the baptizer should thus exhort those who are to be baptized in the faith, Anno 1521; X. 2622.

"Be afraid of idols, despise their images, have before your eyes God the Father Almighty, and Jesus Christ His Son, who lives and reigns with the same Father and with the Holy Spirit, One God forever. Amen."

8. Did Luther also think of baptism in his beautiful, witty songs?

Answer: Yes, he has left us a whole song about it, which reads:

Christ, our Lord, came to the Jordan according to his Father's will, From St. John's took leave to fulfill his office and work. There he wanted to give us a bath, to wash us from sins, drowned even the bitter death by his own blood and wounds, it was a new life.

So hoard and notice old what Wa^ God bites even the baptism, And what a Christian should believe, To avoid getzerhaufen: God speaks and wills that the water be But not alone bad water, His holy word is also with it With rich spirit obn' measure, He is allhie the Baptist.

Such he proved to us clearly With pictures and with words, The father's voice was obviously heard There at the Jordan; He said, "This is my beloved Son, in whom I am well pleased, whom I command you, that you all hear him and follow his teaching.

Also the Son of God Himself stands to His tender humanity, The holy spirit descends ' To the dove-image disguised. That we should not doubt when we are baptized. All three persons baptized ha'n, So that with us on earth to dwell surrender.

The Lord Christ bites his disciples;

Go, teach all the world that it is lost in sins. Turn to repentance.

Whoever prays in glass and is baptized shall be saved;

A newborn man he is called. Who can die no more, The kingdom of heaven shall inherit.

He who does not believe in this great grace remains in his sins and is condemned to eternal death deep in the depths of hell; Nothing helps his own holiness, All his doings are lost, Original sin makes it nothing, Where he was born. Cannot help him himself.

The eye alone sees the water, as men pour water, Faith in the spirit understands the power of the blood of Jesus Christ, And is before him a red flood, colored by Christ's blood. Which does all harm best, Grounded from Adam, Even committed by ourselves.

Obviously, the messenger wants to give his readers the impression that we have fallen away from Luther's teaching on Holy Baptism in the main points, whereas the Anabaptists

his true admirers and followers. But of course they, as well as the other sects that falsely boast of Luther, will finally get the ruby like the dog gets the grass. Their insolence is particularly striking because they want to give their readers the idea that Luther must have absolutely rejected infant baptism, since all the passages cited, with the exception of the first, are taken from writings that testify against the Anabaptists and in favor of infant baptism. The blasphemies that they try to bring upon us in the following essay of the Messenger, therefore, fall back on Luther himself; or rather, the shame and disgrace falls on them, since they, as obvious falsifiers and liars, expose themselves to the contempt of all merely moral people.

But enough of that. Will the "Messenger" now fulfill his promise and include the following essay, which is drawn entirely from Luther's writings? If he should find pleasure in presenting more of Luther's writings to his readers according to our selection, we are always willingly at his service.

Does Luther teach that a person who is baptized must necessarily be immersed, and that therefore sprinkling is not baptism?

Answer: "For this reason I am moved to want those who are to be baptized to be immersed in water, as the word means, and the secret means, not that I consider it necessary, but that it would be nice if such a perfect thing were also given a perfect sign. (L. Büchlein von der Babyl. Gefängniß, 1520 Hall. A. XIX., 80.)

"The little word ""baptize"" carries with it water. For it means: Bathing, or immersion, or making wet with water. (Expert opinion to Elector Johann Friedrich 2c. 1512. Hall. A. X., 2615. ff.)

"Wherever there is water with God's word, and by God's command, hearts can be sure that this is a true, divine baptism, even though there is no great outward show before the eyes; for such, though it be most glorious, yet it does nothing for baptism. For here the man is stripped and brought naked, and nothing more happens than that he is immersed in water by God's command, or the water is poured over him and the word is spoken: I run thee 2c.: Where this happens, you shall not doubt that it is a true perfect baptism. (Two sermons of L. on the third chapter of the Ev. Matth. 1510. Hall. A. VII., 1015. <-k. pa§. 1022.)

"The world will not and cannot hold anything that does not open its eyes and mouth. O, what is it to dip a child in water, or to sprinkle it with a handful of water? What is it but poor water to wash the feet? ... But, Because there is no such adornment and prestige, and God adds nothing more outwardly than a handful of water, it must also suffer to be despised by the world. (L. Sermon on Holy Baptism on the Feast of the Epiphany. Baptism on the Feast of the Epiphany 1585. Hall. A. X., 2516-17.)

Did Luther also reject the baptism of infants like the Anabaptists?

Answer: "Glory be to God and the Father of our Lord Jesus Christ, who, according to the riches of his mercy, has kept only this one sacrament in his church, undefiled and unpoisoned by the ordinances of men, and has made it free to all peoples and all classes of men, and has not allowed it to be suppressed even with shameful gain and ungodly superstition. He has used this counsel to initiate the children in whom avarice and superstition do not yet adhere, and to sanctify them with the simplest faith of his word, for whom baptism is most useful at the present time. ... But because the devil cannot extinguish the power of the tariffs in the children, he has 2c. (Babylon Prison XIX, 64 and 65).

"Therefore, if you confess that the infant now born is in sins, put it into holy baptism and let God do His holy work with it, as His word says and promises that one must be born again by water and the Spirit, and that whoever believes and is baptized shall be saved. So, if you confess that it is in death, put it into this bath or baptism according to Christ's command, and death will be swallowed up. (L. Hauspostille, Hall. A. XIII., 850.)

"In the sixth place, because God makes his covenant with all the Gentiles through the gospel, and uses baptism as a sign, who can exclude the children? Now if the old covenant and the sign of the circumcision made Abraham's children believers, so that they were God's people and were called, as he says, "I will be God to your seed. Genesis 17:7, rather this new covenant and sign must

be so powerful, and make God's people, those who accept it. Now he commands all the world to accept it. On such a commandment (because no one is excluded) we safely and freely baptize everyone, even no one excluded, without those who oppose and do not want to accept such a covenant. Now if we do not have special sayings that say to baptize infants; as little as they have sayings that command old people to baptize: yet we have the common gospel and common baptism in command to be given to everyone; in which the children must also be understood. We plant and water, and let God give the prosperity. 1 Cor, 3, 6. (Dr. M. L. Letter to two pastors about rebaptism, 1528. XVII., 26H4.)

Summa, the baptism and comfort of the children is in the word: Let the little children come to me, and do not hinder them, for such is the kingdom of God. He has spoken this, and does not lie. So it must be right and Christian to bring the little children to him; this cannot be done except in baptism. So it must also be certain that he blesses them, and gives the kingdom of heaven to all who come to him in this way, as the words lannu: Such is the kingdom of God. (L. Church Postil 1. Th. Hall. g. XI., 681.)

But children cannot believe, so how can they be baptized?

Answer: "With what do they want to make this certain? Where is the scripture so that they can prove this and base themselves on it? They think it is wobbly, because the children have neither speech nor reason; but the conceit is uncertain, indeed false, and is not to be built on our conceit. But we have scripture, that children may well believe, and can believe, though they have neither speech nor understanding. As the Scripture says: Ps. 106, 37. 38. how the Jews sacrificed their sons and daughters to idols and thus shed the innocent blood. If it was innocent blood (as the text says), then they were pure and holy children, which they could not have been without spirit and faith, and Christ says Matth. 19, 14. the kingdom of heaven is for little children, and St. John in the womb of his mother was a child. Luc. 1, 41. But I mean that he could believe.... Because in John there is faith without speech and reason, there is no reason for you to say that children cannot believe. It is not against Scripture for a child to believe, as St. John's example shows. Now if it is not contrary to Scripture for a child to believe, but according to Scripture, then your reason must be contrary to Scripture for children not to believe.

"Who then has made you certain that the baptized children do not believe, if I hereby prove that they may believe? But if thou art uncertain, why art thou so bold as to make void the first baptism, since thou knowest not, nor canst know, that it is nothing? (Ibiä. 2661 u. 62.) c

But how does Luther prove that baptized infants really believe, and that such faith is evangelized in, at, and through baptism?

Answer: "So we also say here that the children are not baptized in the faith of the godparents or the church, but for this reason and the faith of Christianity asks and acquires for them their own faith, in which they are baptized and believe for themselves. We have strong and firm sayings about this, Matth. 1t), 13-15. Marc. 10, 13-16. Luc. 18, 15. 16. When some brought infants to the Lord Jesus to touch them, and the disciples hurt them, the Lord baptized them.

retcn, he chastised the disciples, and he beseeched the children, and laid his hands upon them, and blessed them, saying, Such is the kingdom of God. No one will take these sayings away from us, nor refute them with good reason. For it is written here, that Christ will not forbid to bring the little children to him, but will bring them to him, and bless them, and give them the kingdom of heaven. Let us be well aware of this.

It is undoubtedly written about natural children, and it is not valid to interpret Christ's word as if he meant spiritual children who are small in humility. For they were little children in the flesh, whom Lucas calls *infantes*, and his blessing goes over them, and speaks of them that the kingdom of heaven is theirs. What do we want to say here? If we say that they are without their own faith, then the previous sayings are false: He who does not believe is condemned 2c. So also Christ will lie or make a mirror image when he says that the kingdom of heaven is theirs, and will not speak seriously of the true kingdom of heaven. Now interpret these words as you will, so we have that the children are to be brought to Christ, and they are not to be resisted; and when they are brought to him, he compels us here to believe that he will bless them, and give the kingdom of heaven, as he does to these little children. And in no other way will it behoove us to do and to believe, as long as the word stands, Let the little children come to me, and do not hinder them. No less will it behoove us to believe, when they are brought unto him, that he will receive them, and lay his hand upon them, and bless them, and give them heaven, as long as the text standeth, that he blessed the little children that were brought unto him, and gave them heaven: who shall be bold before this text? who shall be so bold against it, as not to suffer the little children to come unto baptism, or not to believe that he will bless them when they are come thither?

Now he is present in baptism as he was then, we Christians know that for sure, therefore we must not refuse baptism to the children. So we must not doubt that he blesses them all who come there, as he did those. So nothing remains here but the devotion and faith of those who brought the children to him: these make and help by their bringing that the children are blessed and attain the kingdom of heaven, which cannot be, because they have their own faith for themselves, as it is said. So we also say here that the children are brought to baptism by other people's faith and work, but when they get there, and the priest or baptizer acts with them, he blesses them and gives them faith and the kingdom of heaven. For the priest's word and deed are Christ's own word and deed. (Church Postilla 1. Part Hall. A. XI, 673.)

How if all children at baptism could not only believe, but also so well than John in his mother's womb! For we cannot deny that the same Christ is at baptism and in baptism, indeed he is the Baptist himself who came to John in his mother's womb, so he speaks at baptism through the priest's mouth just as he speaks there through his mother's mouth.

Since he is present, speaks and baptizes himself, why should not faith and the spirit come into the child through his speaking and baptizing as well as it came into John there? He is the same speaker and doer there and here. And before that he speaks through Esaiam 55, 11: His word shall not come again empty. Now you also bring a few words that prove that children cannot believe in baptism, because I raise up so much that they can believe, and set it right that they believe, even though we are unaware of how they believe, or how faith is done, there is also nothing in it. (L. Letter to two pastors 2c. Hall. A. XVII, 2662.*)

But faith comes through preaching, so how can it be worked in holy baptism? How can it be worked in holy baptism?

Answer: "By this we do not mean to weaken or abolish the ministry of preaching. For God does not preach for the sake of rational hearing, since there is no fruit there; but for the sake of spiritual hearing, which, as has been said, the children also have, as well and better than the ancients: so they also hear the word. For what is baptism but the gospel to which they are brought? Although they only hear it once, they hear it all the more powerfully, because Christ has given them

That faith is also worked through baptism is also taught in the Symbols. Books Augsb. C. Art. 5. In order to obtain faith, God instituted the ministry of preaching, and gave the gospel and sacrament, through which he gives, as a means, the Holy Spirit, who works faith where and when he wills in those who hear the gospel.

Apology on the Sacraments and their proper use, cf. the Latin text: "For this is the purpose of the outward signs, that by them the hearts may be moved, that is, by the word and outward signs at the same time, so that when we are baptized, when we receive the body of the Lord, they may believe that God truly wants to be gracious to us through Christ, as Paul says: faith is of the hearing. But as the word entereth into the ears, so the outward sign is set before the eyes, to provoke and stir up the heart to faith. For the word and the outward sign have the same effect in the heart. (Idv-inocoi bil. 317.

Concordia formula p. II. on free will: "And after God had kindled and wrought the right knowledge of God and faith in the beginning through his Holy Spirit in baptism 2c. (Will. 926.

Schmalkald, article p. III, ^rt. 8 of confession: For even those who believe before baptism, or who become believers in baptism, have been taught by the outwardly preceding word, as the ancients 2c. (ittill. pax, 516.)

Cf. the Schwabach Articles, ^rt. VIII: In addition to such oral word, God has also instituted outward signs, namely baptism and Eucharist, by which, besides the word, God also gives and strengthens faith and his Spirit to all who desire it. (Hall. A. XVI. 683.)

who has brought them hot. (Church Postille Th. I. Hall. A. pñ. 680 u. 81.)

(6) What does Luther think of the certainty of rebaptism that Anabaptists boast about?

Answer: "I would like to hear from an Anabaptist what they can answer when asked: Why do they baptize themselves, because they reject our baptism, and the people who were previously (as they say) unjustly baptized, Anabaptists: by which they want to make sure that their baptism is right? If they can do this, I will let myself be baptized, not only once, but as often as they want. Yes, they say, before you were baptized, you did not know if you believed, but now I am running you so that you believe and know what you are doing.

But how do you know if the person being baptized now truly believes? Because (they say) that he confesses his? He confesses his faith and desires baptism. This means built on the previous sand. For how can you be sure that he will not deceive you with his confession? Is it enough that he says it? So any knave may say it, and stand as if he believed it. And if thou trustest in this, I conclude against thee from the Scripture that all men are liars and false, and that it is often forbidden to trust in men. Therefore all things are uncertain to thee in thy rebirth; yea, not only uncertain, but also forbidden and condemned, as he that foundeth such a work, which is due to the divine majesty, in men, and putteth not faith or trust in God in any creature. But we do not want to build anything everywhere on men, but only on God's work, which is not only certain, and does not fail or fail faithfully, but also, when it once happens, remains eternally and is valid, so that it may not be changed, nor may it be lost again, as it changes and changes with human doings and being. (L. Sermon on Holy Baptism 1535 Hall. A. X., 2583.)

"Now this is a human work, made of reason, that methinks, if baptism be sure, let infant baptism be the most sure; for the very word of Christ, when he calleth them to himself; since the ancients are of themselves: And that there may be deceit in the aged, because of open reason; but there can be no deceit in the children, because of hidden reason, in whom Christ worketh his blessing, as he hath called them to himself. It is an excellent word, and not to be taken in vain, that he calls the children to be brought to him, and punishes those who refuse. (Church Postilla Th. I. Hall. Edition XI., 680.)

So what is Luther's verdict on the Anabaptists in a nutshell?

Answer: "So you see that the Anabaptists are blind fools and deceivers who do not understand anything about God's word and works, and sin against the holy tariffs: First, that by their doctrine they blaspheme and condemn true baptism; and also that they do not give certain baptism to anyone, and thus in truth have no baptism, but their baptism is a vain lie. Now the one sin would be all too grievous and abominable, that they should deny and profane true baptism, and thereby bring upon themselves an abominable condemnation, as striving contrary to God's order and work, so that they both deprive themselves and others of the same baptism, and of all grace given therein. (L. Sermon on Baptism on the Feast of the Epiphany 1535 Hall. A.X., 2585.)

"Because such baptists are uncertain of their cause, in which they are also found to be liars, deny and blaspheme God's order out of an uncertain delusion of lies, and turn the back on it, basing God's word and order on man's work and faith, also seeking baptism when they should seek faith, and are thus convicted as the erroneous, uncertain and perverse spirits, every devout Christian will beware of them for the salvation of his soul. This help and give Christ our Lord, amen."

(Submitted.)

Travelogue.

The preachers' conference held in Frankenlust at the beginning of October 1855 decided to send two of its members to Bethany in order to warn the Indian brethren in a congregational meeting there not to leave their present place of residence Bethany lightly, and to exhort them to become more zealous than before in the use of the means of grace. Since the President of the Conference, Pastor H. Fick, as deputy of the District President O. Fürbringer, felt obliged to visit the Missious Station Bethany as well, the undersigned joined him all the more gladly, since he too had not visited the dear brothers there for four months, *) and was now commissioned by the Conference to visit them as well.

It was on Thursday morning, Oct. 11, 1855, when we left Frankenmuth to complete our above mission together. The first day of travel brought us, as usual, to the forts of the Tittipiwassée, where an inn was only under construction, which is why we spent the cold night in the temporarily built wooden hut. The next morning early, a not far away skau led us across the Tittipiwassée; soon after we forded with our horses the somewhat shallower, but much wider Chippeway and set

The undersigned reported orally on this visitation trip to Bethany, undertaken together with Pastor O. Clöter, to the synodal assembly held shortly thereafter in Milwaukee, and conveyed to it a heartfelt "Roscku", which, of course, was intended for the entire synod.

Then we continued our way on the left bank of the rushing Pine River undaunted. The most beautiful autumn weather favored our journey. At 1 o'clock our own fatigue, as well as the hunger of our horses, reminded us to take a short rest, which easily took an hour. Two hours later we unexpectedly came to an inhabited log cabin and since we had not enjoyed anything warm since early morning, we took the liberty for the second time to stop and stop at the friendly inhabitants of the cabin, while the previous rest had

been prepared for us only by nature. We hoped to easily cover the remaining 12 miles with our not too tired horses. Refreshed by a warm drink and accessories, we mounted our steeds again after another hour's stay and followed the trail as best we could. But suddenly, in spite of all our care, we noticed that we had missed the right path and had strayed into a pine forest that we had crossed. Since the direction we had to take was known to us, we were without worries, as we turned our horses towards this direction and rode through the dense jungle without path or footbridge. But darkness was approaching and we realized that riding in the thicket of the jungle was not advancing us noticeably. When finally the full darkness of the night fell, we had no choice but to let the horses shoot the reins and entrust ourselves to their possible guidance. And indeed, they led us correctly along the ditched path towards Bethany. But what a way it was! - Only those who have experienced something similar and know the area well can have an idea of it. Sometimes we got caught in branches and bushes, so that our clothes were torn; sometimes the horses crawled through under an overhanging tree, but the horseman at the top could not slip through, but suddenly felt a bump in front of his chest, so that he had to pull back the horse that had already crawled halfway through; sometimes we went down a high slope through deep water or through a mire, and on the other side up the steepest height again. Continually, however, scrawny branches, twigs and leaves hit our faces and eyes. We were almost determined to end our nocturnal tour and camp out to await the next morning, when a common agreement was made to continue for another half hour, since we hoped that the horses would have made it to the unhooked path by then. And God gave it so. After a few moments my old white horse was standing on the half an hour's walk.

Ruthe, who was far out on the road, stood still to indicate to me that we had not entrusted ourselves to his guidance in vain. After we had thanked God that we had happily escaped the dark night of the jungle, we feasted on our faithful horses and were soon in Bethany, where we arrived at about 9 o'clock in the evening. Of course we had not been

expected more. A router had been sent to meet us, but since he had not met us on the right way, he had returned home without having accomplished anything. - The other day was intended partly for our rest, partly for a discussion with our dear brother Missionary Mießler. He presented us with all the matters that were on his mind and at the same time introduced us to the external and internal conditions of the station. - As far as the exterior is concerned, we were pleased about the current management of the mission property, from which so much is gained that a large part of the money that was previously necessary for the management of the mission budget is now saved for the synod. Until then, the economic matters had been taken care of with great faithfulness and prudence under the supervision and assistance of the missionary and his brave wife, a farmer from Frankentrop, Heinrich Heinlein, who had migrated there for this purpose, and his wife; Recently, however, three of the missionary's siblings had arrived from Germany, namely an older brother who had formerly been a bookbinder, an older sister and a younger brother of about 12 years, the latter of whom had decided to be trained and prepared as a missionary pupil by his brother, the missionary, and especially to learn the Indian language. The two older siblings were required to devote their energies to the management of the mission household for the time being. We could only rejoice that the economic worries of Missionary Mießler and his wife, whom God had given to him last winter, are being taken from them more and more, so that they can both devote themselves all the more to the actual missionary profession. - The circumstances of the dear Indian brothers in Bethany were also presented to us. The missionary acknowledged that their external civil progress was improving every day, and that they were becoming more and more industrious and active. However, the most difficult and worst matter at the moment was the removal from Bethany. A few months ago, at an Indian meeting in Detroit, the President of the V. St. offered all Michigan Indians free residences in an Indian county about 40 miles from Bethany, so that every Indian over 21 years of age, as well as every Indian family in Michigan, should receive 80 acres of land there as a gift. Yes, moreover, capital and annual sums of money had been designated to provide the Indians there with *public schools*, a college, mills, crafts and farming equipment, and so forth. Also the chief of Bethany's Naugischik with one: from the Lutheran congregation of Bethany had been present at the meeting in Detroit, and after the return of these two, this and that of the Indian congregation members had gotten the desire to give up his residence in Bethany and to join the rest of the swarm of the heathen and Methodist congregation.

Indians. Missionary Mießler informed us that this whole intended transfer of the Indians was a plan laid out by the Methodists in order to catch our brothers in their Methodist nets after they had been lured into the far distance of the Indian county. He had therefore urged many times with warnings, exhortations and petitions that they would not wantonly forsake and deny God's Word; however, he had not been able to obtain anything more than that a few individuals had promised to faithfully adhere to the missionary and his congregation in Bethany. - Many of them, on the other hand, had said that they did not yet know what they were going to do. At the same time, the missionary repeated to us his sadness that church attendance was often low and that participation in the Lord's Supper had not increased.

After these inquiries, we asked Missionary Mießler to call a congregational meeting for Sunday afternoon. The meeting was announced, and we asked the Lord to emphasize our exhortations to the Indians. - Sunday dawned and to our joy we saw the small church filling up more and more. Missionary Mießler held the usual Sunday service in the Indian language, except for the sermon, which was held in English and translated into Indian through the mouth of the interpreter Gruet. - Instead of the afternoon service, a school examination and congregational meeting were held. The school examination was held by the missionary, and it showed great skill and fluency in mechanical matters, such as writing. In reading, the progress was not as noticeable as would have been desirable. On the other hand, the examination in biblical history produced some answers, which showed that the interest in it was very lively. Also, some questions from the Catechism were answered with thought. - The examination as a whole gave new proof that the greatest care must be taken in the mission schools, a fact of which the parents of the Indian children are becoming more and more convinced. They are beginning to realize that only an encouraging, steadily continued education, combined with strict school discipline, can accomplish anything worthwhile. - Unfortunately, several heads of families were absent from the community meeting. We do not know. The women's side was the more numerous; also the women themselves took the floor where the men were silent.

After Missionary Mießler had introduced the discussion, both Pastor Fick and the undersigned explained to the Indian brethren how the Lord had bestowed His visible blessing on the Indians in Bethany, and how it could easily be called a temptation of God when they departed from this place, where the Gospel was preached to them and where they had until then had their good daily bread, for the sake of easy causes.

Although they were offered 80 acres of land in Indian County as a gift, while through the care of our Synod each Indian Lutheran family would have received only 30 to 40 acres of land, but they would like to think where it would in all probability come to with them and their children in Indian County in spiritual terms. They would be lured there by their enemies, the Methodists, in order to be

alienated from the pure teachings of the Word of God and seduced into Methodism. Since they are still young and weak in the faith, there is a danger that if they leave Bethany and the preaching of the Word of God behind, they will be entangled in the nets of Methodism or even brought back to paganism. They would like to remember what had happened to them through the brother of the synod of God; in Bethany a garden of God had now arisen, where many a plant of the kingdom of heaven had been planted; how dangerous it would be to avoid this place, which God had assigned to them as their home, and to exchange it for a place where they would either hear no word of God at all or only the word of the enthusiasts, especially the Methodists. - Furthermore, we chastised them from God's word that they had not shown more diligence in the last times to hear the sermon and to use the sacrament of Holy Communion. We asked them, for the sake of Christ, not to miss the means of grace in the future. - An assurance that we, as well as our congregations together with the entire synod, wanted to continue to pray to the Lord for their eternal salvation and that we wished them God's grace and rich blessing, concluded our address. But we could not judge whether a real determination had already gained the upper hand in their minds and their hearts had become firm. We parted on both sides with the: Expressions of the most intimate goodwill from each other. - May the Lord God give the poor people, who are often challenged, a sincere sense of His truth and an earnest striving for their souls' blessedness! The Methodist preacher had taken all possible pains during Sunday to call the Indians together to his preaching howl by blowing a bugle; but when his intended meeting and disturbance of ours failed to materialize, he set out with his own from the opposite mountain and - attended our meeting.

We found old Sahral, who was more than 100 years old, still in her old cheerfulness of mind and sprightliness of body. Early Sunday morning, her grandchild Ulrike preceded her to lead her to the mission house. The old woman followed the child, holding the child's dress and thus following his footsteps quite safely. - We noticed that this time the old woman did not appear in a particularly good outfit, but in an old, worn-out dress.

Garments. We smiled when we were informed by the missionary that Sahrah still had a very good suit from the sewing club in Frankenlust; but she worried that if we saw her in the still new suit, we would not consider it necessary to think about buying a new warm suit for her soon. A proof, how even this old old woman in her childlike way can't help worrying: "With what will I clothe us?" In a conversation we had with the old woman, she spoke pleasantly about her hope of eternal life; but suddenly, in the middle of the spiritual conversation, she addressed a confidential question to us: "Did we drink coffee on the way?" When we answered in the affirmative, she inquired further whether we might have left some coffee beans that she could take home and grind and cook for herself. Although we had no coffee beans with us, des' the missionary woman put us in a position to give her about half a pound of them as a gift. - Early Monday morning found us in a large canoe that had been outfitted for 2 Americans and their baggage. The two oarsmen, Misgnaauaquod and Nangischik gladly let us take part in their mass trip; with us 3 women, 2 Indians and Mrs. Heinlein took place, so that we were in the whole our 9 persons, who mostly all helped the oarsmen cheerfully. We swam with great speed 45 miles down the Pine River, while the alternating deciduous and fir forests in their beautiful shades delighted the eye, and arrived the following day again in Saginaw City, where our steeds were sent after us.

So I part from you this time, beloved mission friends of the Lutheran Church, and ask you to take care of our poor Indians in your prayers, especially in the present challenge, so that the devil may not succeed in splitting the small Lutheran band among the Indians of Bethany again.

In particular, I urge you to look in your circles for young, gifted boys who could be raised for the mission among the Indians and who would be willing to sacrifice themselves with full love of heart to this service of God. They could then, for the time being, learn the Indian language together with the young 12-year-old Mießler in Bethany, in order to later receive the necessary scientific and practical training for missionary service in our seminaries.

How much the missionary Mießler would need a young theologian as a helper in the school, who would devote himself entirely to the Indian children, who would become everything to them, an Indian among the Indians, who would be among them for the most part of the day out of love and pleasure, who would play with them, who would also hunt with them at times and roam the forests! But there is no such man.

And where to get him? There is a lack of workers. O Lord, send laborers into Your harvest. Amen!

Frankenlnst, Feb. 11, 1856.

Ferdinand Sievers, currently Chairman of the Mission Commission.

Introduction.

For two years already, our Synod has taken steps to find a suitable person for the directorship of its Collegium or Gymnasium, which is connected with the Concordien-Seminar here and which has been co-administered by the President of the Gesamtanstalt. The Synod therefore made an application to an excellent young scholar, Mr. Neubert, in Leipzig, but received a negative answer; thereupon their choice fell on Pastor Hoyer in Philadelphia; but he too refused to accept the call made to him; the dear brother could not decide to exchange the pastoral office in which he sits and which has become so dear to him, with a teaching position at a scientific institution. The synod finally had no choice but to turn to Mr. A. Biewend, 1. 11. and professor of philosophy at the local seminary, and ask him whether he would be inclined, if the rector of the Gymnasium, Mr. Gönner, were to be assisted by another rector, to take over the directorship and to co-administer it in addition to his professorship at the seminary. Prof. Biewend finally accepted the proposal out of love for the church in general and for the institution in particular, to which he had already devoted a large part of his time and energy. The electoral college of the synod carried out his election and then appointed Pastor G. Schick to the newly founded conrectorate. Thus, on March 31 of this year, the solemn induction of both into office took place. In addition to our beloved and honored General President, Pastor Wyneken, the local inspector of the institution, Mr. Tschirpe, the City Ministry, Pastors Miller and Albach, such a large number of members of the city community had gathered that the auditorium chosen for the execution of the act of induction was not able to hold all the guests who had appeared. Early at 10 a.m. the ceremony began with the chant: "Come, Holy Spirit, Glory to God. After this, Schreiber held the introductory speech on Is. 49, 3. 4.,*) after which first Professor Biewend took the floor and explained the attitude with which he would take on the office of director offered to him and developed the principles according to which he would carry it out with God's help.

*) We are not sharing anything from it here, since we have received a request to publish it in its entirety through the "Lutheran". We consider it absolutely unworthy of publication, but since we are convinced that the Synod has a right to have publicly presented to it what has been publicly spoken in its name, we overcome the shame that seizes us at the presentation of an address written down in such an important act and comply with the friendly request.

After this, Conrector Schick addressed the assembled and especially the students of the Gymnasium, expressing his heartfelt joy at

having been placed by God in the new activity now awaiting him, which corresponds to his inclination as well as to his studies and leadership, and urgently requested the intercession of the church and especially of his students, with whose support he hopes to work here in rich blessing. Now followed the recital of the greater part of a large four-part Missa by Aloys Derleth, accompanied by the pianoforte, by all the pupils and students of the institution. (The *Kyrie*, the *Gloria*, the *laudamus te* and the *Quoniam tu solus sanctus*.) After this, Pastor Schaller, the beloved and honored confessor of the institution, held a prayer along with the Our Father and, after singing the last four verses of the hymn: "Zeuch ein zu deinen Thüren" ("Come in to your doors"), dismissed the assembly with the church blessing.

Assured that all who could be present at this celebration left Concordia deeply moved and blessing the institution, teachers and students in their hearts, we express the wish that the above news may also move many godly hearts in the distance to intercede for our Concordia before the Lord.

(Submitted.)

The Tennessee - Synod.

In No. 21 of the 11th year of the "Lutheran" we began to acquaint our readers with the Lutheran Synod of Tennessee from its first origin to the year 1828. This year forms an important period in its history, because in this year a new constitution was written and adopted, the very one which is still in force today. In continuing this history up to the present time, we ask the readers to excuse the long delay of this continuation.

Since we have no sources other than the annual synodal reports at our disposal, we must content ourselves with highlighting what appeared to us in these reports to be the most important and memorable.

After Paul Henkel, one of the founders of the synod, had already passed away in 1825 at the age of 70, he was succeeded by his son, David Henkel, only 36 years old, in 1831. He was undoubtedly one of the most talented and active members of the Synod, and by his early death the Synod suffered a heavy loss. He was, as his friends testify to him in a public writing, a man of excellent spiritual gifts, he possessed a sharp, penetrating mind, by diligence, energy, perseverance and by his untiring study he overcame all difficulties that tried to endure his course. He had acquired a thorough knowledge of the original languages of the Holy Scriptures. His moral

His character was exemplary, and his soul was richly imbued with the grace that he exalted in others. He was the soul of the whole synod and had to go through honor and dishonor, through good and bad rumors. For his sake, the opponents tried to stain the whole synod with the odious sect name of the Henkelians. He wrote several polemical and apologetic writings, which attest to the health of his faith as well as to his excellent literary skills. In 1433 also Philipp Henkel, 54 years old, the previous brother, passed away. The names of these three men are still remembered with gratitude by the congregations of the synod.

The synodal reports are mostly only a register of current synodal business, but they are not entirely lacking in individual testimonies that the synod strives with conscientious fidelity to preserve the good supplement bequeathed by its fathers and founders.

In 1833 the English translation of the Augsburg Confession, decided two years earlier, was presented to the Synod. In the report of 1841 we find the following important resolutions: After careful deliberation, it was unanimously decided that we disapprove in the highest degree of the new measures which have been introduced into the Lutheran Church by the enthusiasts, because we believe that they are contrary to God's Word, contrary to the doctrine of the Augsburg Confession, contrary to the symbolic books of the Lutheran Church, and contrary to the customs of the Church in its purest and best age, and are likely to arouse dissension and discord among the members of the Church. At the same time the Synod decided that it could not recognize the General Synod as an Evangelical Lutheran body because it had departed from the original doctrines and customs of the Lutheran Church; further, that under present circumstances it had no inclination to unite with the General Synod, nor could it ever unite unless it returned to the original doctrines and customs of the Lutheran Church. In 1845 it was unanimously decided that the Synod would consider it very useful that the Concordia Book be translated into the English language and published, and that it fully approved the proposal of Dr. S. Henkel and encouraged him in his undertaking. In 1847, on the occasion of an invitation from the Synod of North Carolina to unite with it, it was decided that the Tennessean Synod could consent to a union only on the basis of pure and unadulterated Lutheranism, and as it had always been ready for such a union, so it would be heartily pleased if it should come about as soon as possible; but a rearrangement of its constitution and an abandonment of its doctrine and church constitution would bring danger to the best interests of the church and the cause of truth. The report is accompanied by Dr. Luther's Sermon on Sin.

against the Holy Spirit. Spirit. The Synod of 1848 recommends the New York edition of the Book of Concord, Luther's Home Postil, Meurer's Life of Luther to its members and rejoices that the English translation of the Book of Concord is progressing, also encourages Dr. S. Henkel in his resolution to publish Luther's letter on rebaptism and his great confession of the Lord's Supper in English and recommends this work to its congregations with joy. When in 1853 the Synod was invited by the "Pennsylvanian" Synod to join the General Synod in fellowship with it, it rejected this request with reverent and modest, but frank and decisive words. Finally, in the report of 1855, we read a synodal decision that more precisely describes the position of the synod in relation to the totality of our symbolic books: We stand, where we have always stood before, on the unchanged Augsburg Confession, declared to us interpreted in the spirit of the other symbols of the Church.

Finally, the following resolution of last year's synod deserves the most praiseworthy recognition on the part of the church: "Fully convinced of the great value and excellence of Dr. Luther's Church Postil and its importance for preachers and congregations, and inspired by the desire that this great work also be made accessible to English preachers and congregation members, we resolve that we are pleased to hear that Dr. S. G. Henkel intends to publish Luther's Church Postil in English, and that we will do everything in our power to encourage Dr. Henkel in his enterprise. S. G. Henkel intends to publish Luther's Church Postilla in English, and that we will do everything in our power to encourage and support Dr. Henkel in his enterprise.

The Tennessee Synod currently has 25 pastors and 7 deacons scattered throughout Virginia, North and South Carolina, and Tennessee.

Conference.

The Southwest Indiana Pastoral Conference will hold its first meetings, Lord willing, at Pastor Weyel's Trinity Church May 20-22.

On behalf of the Conference
Anton Weyel, Pr.

Synodal - Display.

The Synod of Missouri- Ohio et al. St. Northern Districts.

Assembled at Detroit, Mich. on Wednesday after Trinity Day, May 21, 1856.

Fr. Lochner, Secr. Milwaukee, Wisc., March 15, 1856.

Receipts and thanks.

Warmly thanking undersigned certifies to his support by Mr. Pastor Heid 51.00 received from Stephan Ohlgr.
JobannesNupprecht. Fort Wayne, March 14, 1856.

It is hereby acknowledged with thanks to have received for the church building in Lorkiasville:
From some Lutheran families in the americ. Bottom " of the congregation at Pleasant Ridge " Mr. Wwmann unv Bvbnenstiel near Collinöville ^dw,00
20,60

C. Penalties.

Getu

a. to the Concordia College building:

From Mr. Georg Hubinger in Frankenlust, by Mr.

Pastor Röbbelen 7,often

" Mr. Koch in Chicago, through Pastor Schick 5.66. " an unnamed person under the plague mark Detroit 1.60 " the congregation of Mr. Pastor Bürger near Buffalo
15.66 " Bro. Christ.Weinhold in Altenburg, PerrvCo.,Mo. 1iiM " Mr. Jakob Bänmner of Sulphurspring 3.00

5. to the synodal - treasury of the western district: from the congregation at St. Louis, Mo. zM

" "" of Mr.Past. Link in N. Bielefeld 13M

" " to St. Louis, Mo. 75.10

Cd. Roschke.

Get

a. to the general Synodal - Casse:

From the congregation of Mr. Pastor Geyer at Waten town, Wiö. - . - -dll >,08

namely:

Jr. Witte, Carl Look, Dav. Frömmig, Fr. Schwefel, Fr. Brendemühl, Gottfr. Müller, Dav. Volkmann, Christ. Köpfet, Carl Gauerke, ä K1.00; P. Geyer K2.00; Ludwig
Braunschweig 52 Cts, Heim. Ziemer 26 Cts, Joh. Koch, Gotth. Schulz, Joh. Uttech, Joh. Hafenmeister, Fr. Ncitzcl, Joh. Gvrbitz, Job. Simmichtä.2L Cts., Gorb.
Brendemühl 20 cts, from several others S1.85; Martin Christian and Fr. Uttech oil 25 cts.

for the general presiding officer: of the congregation of Frankenmuth, Mich.

AM " " of the Mr. Pastor Richmann at

Lancaster, O. UM

" of the Gem. of the Mr. Pastor Bürger at Buffalo LM " " "" Wichmann in Cin-

cinnati, O. 15M

d. to the Synodal - Missions - Casse: from the congregation of Mr. Pastor Schvlz in Washing.

Co, Ills. 3,00

from Mr. Wld. in N. A 5 ,00

from the congregation of Pastor Baumgart in Elkhom

Prairie, Ills. 8M

c. for the maintenance of the Concordia - College r from the congregation of Mr. Pastor Wichmann in Cin-

cinnati, O. 15,00

by Mr. Ludwig Roth in Cape Girardeau, Mo.... 2.50 ä. for poor pupils and students at Concordia".

College and Seminary:

by the congregation of Mr. Pastor Wichmann in Ein- cinnati, O. 8,U

From the Virgins Association in Collinsville, Ills. 2,65

F. W. Barthel, Cassirer.

For the Lutheran paid: ^3.00, Mr. H. Faul, for year 10-12.

2.00, " H. Gvhrs, for Jabrg. 11 u. 12.

1.50, " Carl Günther, for years 11-12.

2.00, " Jaeob Keller, "" 11-12.

3,00, ,, L. Sonncnbcrg,, " io-12.

2,00, " Past. Wall, "" 11-12.

The 12th year:

The gentlemen: Rev. Fr. I. Bübl, Phil. Fev, Isaac FraH Past. Gräbner (5 Er.), Nicol Henke, Past. Oberwahren- brock (3 Er.), Ludw. Roth, Wittmann.

St. Louis, Mo,

Printing Office of the Lutheran Synod of Missouri, Ohio u. L

Volume 12, St. Louis, Mon. 22 April 1856, No. 18.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

(Continued.)

The twentieth chapter.

"Now that all this has happened, in the twentieth chapter also comes the last of the anarchs, Gog and Magog, the Turk, the red Jews, whom Satan, who was a prisoner a thousand years ago and was released after a thousand years, brings. But they shall also soon enter the lake of fire with him. For we consider that this image, as a special one from the previous one, was set up for the sake of the Turks. And the thousand years are to be counted from the time when this book was written, and at the same time the devil was bound. But the calculation must not be so exact every minute. After the Turks now follows the last judgment, at the end of this chapter, as Dan. 7, 8, 9. also shows". (Luther.)

This time, I bring the reader the satisfying news that his agony shall cease. The following does not need interpretation. It is also not possible. From a high mountain one no longer sees anything clearly. The eye that wanders over the wide ocean lacks the points of rest. So it is also in these final chapters of the revelation. They point out into the boundless eternity. It denies us the overview.

However, I would like to say a few words about this chapter. For if I fell silent just before that, the new chiliastes would wonder what powerful swords and

skewers would be their dreams. In the meantime, I will be as brief as possible.

Before that, a remark about the position that a glossator of the 20th chapter of the Revelation has to take, if he does not want to eregesir into the blue or dangle in the wilts. But because I do not make a craft out of glossing, I cannot give it in such a school-like manner. My thoughts on the matter are these. The tower is finished. Now we are led, as it were, on the church floor under the roof. What we get to see is therefore no progress in time, but to be compared to a vault that is covered over the masonry as it has been performed from beginning to end. We should therefore not be surprised if we are suddenly led back from the Reformation era - and this includes all the waves that Luther's testimony still makes after centuries - to the first era of the church. (We just don't have to imagine that everything that follows one another here chapter by chapter can also be followed in the same way in time. Who gives us the right to do so? Not even the Gospels may be read in such a way that the sober succession, as we measure it on the clock, leads the rule).

The context is thus this. After the Reformation has been crowned with the victory over the papacy in the previous chapter and the seer's gaze has lowered before the gates of eternity, the summa is now drawn: for when we descend from the summit of the mountain, we again survey the entire

Height of the same. This summa is the infamous thousand years, along with what follows, until fire falls from heaven. There Luther is remembered once more in honor, and the end follows.

The interpretation results from it by itself. Everything is only the overall picture of what has appeared before the eyes one after the other. But it would not hurt to emphasize the following points:

The thousand years begin from Christ's resurrection. The angel is Christ. Who else has bound the devil?-but just as the Jews continued to act for forty years as if no Lord Christ had come, so also the Gentiles were lucky for a long time with their contempt of the Gospel. We must bear this in mind; otherwise we would want to grasp the thousand years by the head and tail with our fist, and that is not possible, just as the mountains' bases together with their summits are inaccessible. Gort intentionally hides time and hour from us. One should not be able to calculate the last day.

2 The dominion of the believers must not be sought in anything else than that they are victorious "with Christ" when they are persecuted and oppressed in the world for the sake of the word. Again, as so often before, such prophecy takes away the power of your pretense of contradiction.

The fact that the Gentiles are no longer to be deceived points to the overthrow of Gentileism, which began with the apostolic preaching.

The idolatry already lost its procreative power at that time. Weiler, however, does not want to say anything when it says: The devil could now no longer tempt the heathen.

The "first resurrection" is the life of those who have overcome death through Christ's resurrection. That nothing else is to be thought of is clear from the fact that only "the souls" of those who participate in it are mentioned. A life on earth is therefore not to be thought of, because it is allotted to the "beheaded".

NB. The Greek expression, which Luther translated by "beheaded", is the traditional name for a death penalty, as it was common under the Roman emperors. From this it is clear that we must place the millennial kingdom in the time when the confessors of the Lord were still put to death by such execution, that is, in the time before Constantine.

"Resurrection" is the name given to the blessedness to which believing Christians enter in their death, because they enjoy it only in virtue of Christ's resurrection and with him. The "with Christ" must be emphasized in general. It is also enough to say what is to be thought of under this millennial reign. The words: "But the rest of the dead 2c." also only appear in the right light if they are borrowed from the "with Christ" that precedes them.

The fact that the devil was then released from his prison is, as Luther correctly explains, to be understood from the Turkish rule. Through it, paganism again gained procreative power. Thus it spread to all parts of the world. With the Turk, the pope, or "Magog," if you will, went hand in hand as a confederate: for precisely around the time when Turkish rule spread to the "four oerths of the earth," the papacy also arose. It was in the year 1077 that Henry IV had to suffer Gregory VII's kick, and soon after it was found necessary to set limits to the spread of Islam through the Crusades. When later, around the time of the Costnitz Council, Huss had to atone for the fact that the will of Satan "los gewordeueu" had risen to the highest level, the devil also crowned Gog's head by conquering Constantinople (1453).- That was the time when Gog and Magog stepped onto the breadth of the earth and surrounded the army camp of the saints.

Thus the fire that fell from God out of heaven is Luther's doctrine and nothing more, untr that, as I said, the Reformation is still trembling and therefore events could still come that related to the year 1517, like the martyrdom of the noble John Huss to the arrogance of Gregory VII and the dissolution of the Greek Empire to Baghdad's most splendid days under Harun-al Rashid and other Arab caliphs. - This chapter follows on from the previous one.

The 1000 years are predicted so that we and all those who live in the last times will not think that God has forgotten us and his promise, because such a long time has passed without him shutting up the blasphemers by the return of the Son of Man. May God grant us the grace not to wait too long. Amen.

Luther from Gog and Magog.

Thus Luther writes of it in the preface to the 38th and 39th chapters of Ezekiel:

"Because in the twentieth chapter of the Revelation of Saint John, the Gog is described as fighting against Christianity with a great army, like sand on the sea, innumerable, and finally to be destroyed by fire from heaven, whom we believe to be the Turk, I have undertaken, because I am sitting here so idle, to translate the two chapters of Ezekiel, namely the 38th and 39th chapters. I have taken the two chapters of Ezekiel, namely the 38th and 39th, which are almost the same as the Revelation, and see that Saint John has taken it from Ezekiel, and directs us here to the prophet Ezekiel, who speaks a little further about it. Otherwise one finds nowhere in the holy scripture of the name Gog.

And methinks the Holy Ghost shorteneth the Turk's name, and calleth him not badly Magog, which is the right whole name, Genesis the tenth, but breaketh off his head, and taketh away the first letter, and calleth him Gog; though both Gog and Magog are one name in this place and in Revelation, and both mean the same Turk. This he does to show us comfort, that he is almost like Gog; just as every man calls his enemy by half his name, when he wants to show his anger or displeasure. As when a man is called John every day, and in anger he calls him Haue; and the prophet Jeremiah, on the 22nd, calls King Jechaniah badly Chanja, whom he often calls Jechanja. So here the Turk, who is called Magog with his whole name, must also be called Gog with half his name; although such shortening of names is also often done out of love, as one says: Lippes, Lene, Thrine, yes also, du Schälklin, du Büblin.

And Gog is a name from the Ebraic; Gog, that bites a roof: that Gog or Magog means so much, as a roof man, or who dwells under the roof; which rhymes both, with the Turks, and their fathers, the Tattern. They are both a wildly predatory people, who do not ask for houses; but, like cattle, they live in huts, as under roofs and shawls, always ready for robbery and war. And they want to be praised that they, as vain great saints, do not build large, beautiful houses, as happens to us. And is also fine; as the saints are, so is the holiness, and such saints shall have such holiness, full of avarice, fornication, arrogance, murder, blasphemy, and after that a

Choose a roof for a house, just as all hypocrites choose holiness.

Moreover, they do not keep house according to the Scriptures, in the 128th Psalm. For they have no regard for marriage, and there is no end to their fornication; they take and leave wives as they please, and so their tabernacle is open behind and before, and on every side, that they pursue fornication like cattle. But they have the roof as a testimony of great abstinence and temperance.

But it is shown enough before, how Gog, the Turk, has his origin from the Tattern or red Jews, since the great Cam is king; as the Landfährers say, who originally have the name Magog, Genes, at 10. Therefore also the Turk must inherit such of his fatherland name here, according to custom of the Scriptures, since sometimes a single person of a whole country carries names; like Sanct Paul, Genes. 49. and in the 68th Psalm Benjamin, inherits the name of the whole family, as if he alone were Benjamin. Which way we Germans also have, when we say: Saxony or Saxonia held firm, when the emperor was elected, Saxony did the best. By this we mean no more than Duke Frederick of Saxony, the individual person, and if a Spaniard fought with a Venetian, one would say: Hui Hispania, defend yourself! Hispania is victorious, Venice is defeated, and many other such things. So here the Holy Spirit calls the Turk after his fatherland Magog, and out of anger Gog.

In this way, the word Israel should also be heard in these two chapters. For the apostles and other disciples of Christ, coming from the Jews, were true Israel, and also grounded the name of all the people of Israel, as Saint Paul grounded the name of Benjamin. Therefore the name Israel has remained with the apostles and has been applied to all their disciples, so that now holy Christendom, and we also, and all who believe the word of the apostles and are their disciples, are called Israel: just as all countries here must be called Gog, because they are under the Turk and follow him, although they are not all Gog by birth, but Greeks, Moors, Arabs, and the like. For the group is called after the head of which is the banner.

Therefore we must understand here by the mountains of Israel not the mountains near Jerusalem, where Gog is to be slain; it is the Christian churches now and then. Among the Christians he shall lie down; but not with the sword, but with lightning, thunder, hellish fire from heaven. For our princes, the dear apostles, are true natural Israel: so are we Christians under their banner, that is, under the evangelion; wherefore we are rightly and truly called Israel after their name. If the wicked Julian called the Christians Galileans, because they were attached to Jesus from Galilee, and all Asia must be called Gogs and Turks, because of their tyrant, why should we not also be called Israel, for the sake of our Lord Jesus, since he is a true natural Israel, even the chief treasure of Israel, and his apostles, our rulers, are also true Israel.

I say this so that the interpretation of the Jews is not changed; this text is none of their business. Daniel, in the 9th verse, told them of their end, that they could no longer hope for an assembly. We are the ones who have been brought together from all nations under one Lord, Christ; and especially now, in these last times, we have been brought together "hardly by the gospel" from all erroneous beliefs. The devil notices this in the Gog (says Ezekiel here), and wants to wear us out. Because he thinks that pope, emperor, kings and princes do not like to dampen the gospel, he thinks to destroy it with power through his dog. For I cannot leave the thoughts, nor can I miss the devil, that he should not think to seek me and my company. We must also call him Germany. If our "gospel" is right, I do not miss these thoughts, and I know that the devil must have such things in mind; for he does not want to and cannot stand our "gospel": he would rather tear heaven and earth apart, so that he should not wake up his dog.

Therefore, I wanted to omit these two chapters all the more, to comfort and admonish our people to improve, and to pray diligently and earnestly, so that we may see the promised redemption in this text, and the downfall of Gog blessedly and with joy. He shows off and has it in mind: Gog has tasted the German universe, he intends to drink his fill in it. That's how the devil is, he wants to turn us away pure.

Thus we see at the end of the 39th chapter, who asked the Turk to be so great and powerful, who gave him so much and great victory. Not, indeed, his multitude or power, but our sin, says the text, which has aroused God's anger, and hidden his face from us, and let the Gog rage so horribly.

Let every man therefore repent, fear God, and honor his gospel. Let us confess our sin, and not deny it; then with strong prayer and heartfelt groaning ask for help and mercy. For our presumption shall not smite the wrath of God, but God's wrath shall first be removed by our repentance and prayer; as he saith here in the text, that with thy wrath shall his wrath be removed. Thunder, lightning, and infernal fire shall smite him, as it happened unto Sanherib: this is his judgment and his end; which judgment must Christians with their sighing and supplications urge and demand, or else no man shall do it. For this is why the gospel has now appeared so brightly, that Christ wants to execute and remedy both "Pope (as he began) and Turk", and to redeem us once and for all with his glorious future, which we await daily. Help us to firmly believe in his grace and mercy, and to ask heartily, amen."

Conclusion of Dr. M. Luther's Preface to the "Revelation."

"Lastly, on the 21st, the final consolation is made that the holy city shall be fully prepared, and To be led as a bride to the eternal wedding. That Christ alone may be Lord, and that all the wicked may be damned and go to hell with the devil.

According to this interpretation, we can make this book useful to us, and well need it. First of all, for our consolation, that we know how no violence nor lies, no wisdom nor holiness, no tribulation nor suffering will oppress Christianity, but they shall finally retain and prevail.

Secondly, as a warning against the great and dangerous manifold troubles that are occurring in Christendom. For since such mighty power and appearances should fight against Christianity, and since it is "hidden under so many tribulations, heresies, and other afflictions without any form at all," it is impossible for reason and nature to recognize Christianity, but falls away, and is annoyed by it, biting the Christian church, which, after all, are the worst enemies of the Christian church. And again, they are called damned heretics, who are, after all, the true Christian Church. As has happened so far under the papacy, Mahomed, indeed with all heretics. And so lose this article, I believe a holy Christian church.

Just as some clever people do now, because they see heresy, discord and various defects, that there are many false, many loose Christians, they quickly and freely judge that there are no "Christians". For they have heard that Christians are supposed to be a "holy, peaceful, united, friendly, virtuous people," so they think that there should be no trouble, no heresy, no lack, but only peace and virtue.

They should read this book and learn to look at Christianity with their eyes rather than with their reason. For this book (I mean) shows enough horrible monstrous beasts, terrible hostile angels, desolate and terrible plagues. I will not mention the other great infirmities and deficiencies that have always existed in Christianity and among Christians, so that all reason must have lost Christianity under such circumstances. We see here clearly what cruel annoyances and deficiencies were before our times, since one thinks that Christianity was at its best, that our time would be a golden year compared to that. Do you not think that the pagans also took offense at this, and considered the Christians to be wanton, loose, quarrelsome people?

This piece (I believe a holy Christian church) is just as much an article of faith as the others. That is why no reason, even if it puts on all its glasses, can recognize it; the devil can well cover it up with aversions and obscenities, so that you have to be annoyed by it. God can also hide her with infirmities and all kinds of defects, so that you have to become a fool about it and make a wrong judgment about her. It does not want to be seen but believed, but faith is from that which is not seen, Ebr. 11:1.

And she also sings the song with her "HErr",
Blessed is he who does not take offense at me, Matth. 11, 6. A Christian is also hidden from himself, that he does not see his

holiness and virtue, but he sees in himself all unrighteousness and unholiness. And you rude rascal, you wanted to see Christianity with your blind reason and unclean eyes.

Summa, our holiness is in heaven, where Christ is, and not in the world before the eyes, like a junk in the market. Therefore, let the troubles, the mobs, the heresies, and the diseases be and do what they may. If only the word of the gospel remains pure with us, and we love and value it, then we should not doubt that Christ is with us and with us, even though it is most grievous, as we see here in this book, that Christ is with and with his saints through and above all plagues, beasts, and evil angels, and is at last with them.

Still Einigcs about the author of the revelation.

That there have been respected teachers of the church who doubted the apostolic origin of the revelation is known. Also writer of this joins them, as has been mentioned once before, after Luther's processes and these are his reasons:

I. The apostles were directly driven by the Holy Spirit. The author of Revelation, on the other hand, confesses that an angel conveyed Christ's word to him (Cap. 1, 1.).

The subject matter dealt with in this book is outside the apostolic profession. The apostles were supposed to preach the gospel and testify of Christ's resurrection in order to found the church. This book, however, contains history, which announces the fate of the already built church.

(3) The apostolic church also assigns special revelations about its future to common "prophets," such as Agabus, of whom it is not even said that they accompanied an office in the church. Even the apostle Paul received such a revelation only through a brother who possessed the prophetic gift (cf. Acts 21:10, 11).

4. the language is recognized not that of the apostle John.

5 Many have taken the name of John. Pathmos was also a place of banishment, where the apostle John was expelled, as well as another bishop or common Christian could atone for the wrath of the Roman emperor.

Now listen to the same Luther about this:

"In this book of the Revelation of John," he writes, "I also let everyone have his own way: I do not want anyone to be bound by my conceit or judgment: I say what I think. I do not lack anything in this book, that I consider it neither apostolic nor prophetic. First and foremost, that the apostles do not surround themselves with visions, but prophesy with clear and concise words, as Peter, Paul, and Christ do in the Gospel.

It is the duty of the apostolic office to speak clearly and without image or face about Christ and his actions. There is also no prophet in the Old Testament, let alone in the New, who deals so thoroughly with visions and images that I consider it almost equal to the fourth book of Ezra, and indeed cannot trace that it was written by the Holy Spirit. In addition, it seems to me that it is all too much that he does more with his own book than with any other holy book, since much more is needed, and he commands and urges that whoever does something with it, God will do the same. 2c. again, blessed are those who keep what is written in it, since no one knows what it is, let alone that it should be kept, and it is just as much as if we did not have it: even though there are many nobler books that are to be "kept". Many of the fathers have also rejected this book in the past, and although St. Jerome speaks highly of it and says that it is above all praise and that there is as much mystery in it as words, he cannot prove anything about it and is probably too lenient in his praise in more places. Finally, everyone should think of it what his spirit gives him. My spirit cannot get into the book, and it is reason enough for me that I do not esteem it highly, that Christ is neither taught nor recognized in it, which, however, an apostle is obliged to do above all things, as he says Acts 1. You shall be my witnesses: therefore I stay with the books, which present Christ to me brightly and purely.

All this, by the way, does not deprive the Revelation in its place of the glory it deserves. In the darkness of this world it is always a lighthouse, which from the high rocky shore of eternity is unapproachable, of course, but nevertheless to the great benefit of knowledgeable helmsmen, warningly shows the ship of the church the cliffs on its journey. But, and for this reason it was necessary that this scripture was not entrusted to the church of God under an apostolic name and as a canonical book of the New Testament, so much emerges from its subordinate importance that we may not draw any teachings from it. How many heretics would not be able to hide with their dreams behind the mysterious speech of our "John" like the Chiliastes, without a simple-minded person being able to resist them, if the "Revelation", like the Epistles of St. Paul and other canonical books of the Holy Scriptures, were an acknowledged untrustworthy source. Would the "Revelation" like the Epistles of St. Paul and other canonical books of the Holy Scripture be an acknowledged source of doctrine? Now, on the other hand, we may defy all enthusiasts who may still come to smuggle into the church in this or that form the doctrine of the millennial kingdom and the like on the basis of "Revelation" simply by saying that they, if they derive new doctrines from it, are violating "Revelation". If, according to the wording, we have to accept any passage of it as being able to be taken in the way a false teacher interprets it in favor of his doctrinal edifice, we will confidently point out to him the sense in which he takes it, not because we are able to prove to him that he has misinterpreted Revelation. The reason for this is that it is a misuse of this book if one only wants to build a doctrine on it in the slightest. By the way, it can very well be used for this purpose, to testify to a doctrine that is sufficiently founded elsewhere, as it is a powerful testimony to our Lutheran doctrinal concept that the history of the Reformation is presented in it as a deed of God.

God be thanked a thousand times for this book; but just as much should it awaken us to the praise of his wisdom that he so faithfully prevented its misuse and instructed his servants to place the fine gift in the right place and not, as it were, to move the lighthouse onto the ship. May he also in our days mightily prevent the abuse and bless us in grace the right use of the "Revelation of St. John. Amen.

. (Submitted.)

News from Concordia College in St. Louis.

In cordial agreement with the wish expressed by the Synod of the Middle District at its last year's meeting, that at least annually news about the conditions of the teaching institutions be given to the Synod, as after the proceedings of our sister institution in Fort-Wayne, now that this year's teaching course is coming to an end, we also give news of ours. We presuppose as known that which was previously published in the "Lutheran", and begin this time with a list of all those who have been students at the institution since its transfer to St. Louis in 1850, followed by some further information.

At the time of the transfer of the institution were in it and have entered since:

In 1850:

Theodor Grüber of Paitzdorf, Perry Co. Mo. Ferdinand Fischer a. Altenburg, Perry Co. Mo. Karl Ph. Gros of St. Louis Co. Mo.

Friedr. Ahner of St. Louis, Mo.

Aug. Schmidt of St. Louis, Mo.

Georg Volck from Nuremberg, Bavaria.

Otto Eißfeldt from Sophienhof, Duchy of Brunswick.

Martin Stephan from Dresden, K. Saxony.

Karl C. Metz of St. Louis, Mo.

Gotthilf Löber of Altenburg, Perty Co. Mo. Martin Guenther of St. Louis, Mo.

Martin Barthel

Martin Tirmcnsiei" of St. Louis, Mo.
Hermann Wunderlich from Paitzdorf, Perry Co. Mo.
Wilhelm Weiler of St. Louis, Mo.
Stephanus Keyl of Baltimore, Md.
Gustav Freund of St. Louis, Mo.
A. Odendahl of Fort Wayne, Ind.

Gotthold Grüber of Paitzdorf, Perry Co. Mo. * David Buehler of Baltimore, Md.

In 1851: *Eduard Steinbach of St. Louis, Mo. Gotthilf Fischer

*Johann Becker

Adam Hügli of Stannton, Macoupin Co. Ill Aug. Burgdorf of St. Louis, Mo.

*Erwin Schwan of Hanover Kingdom. *Bernhard Beck from Baltimore, Md.

Wilhelm Bartling a. Addison," Dupage Co. Ill. "Darwin Mason of St. Louis, Mo.

Paul Bayer of Fort Wayne, Ind.

In 1852:

*Georg Schriek of St. Louis, Mo. *Arnold Wittmar of St. Louis Co, Mo. *Aug. Blumenthal of Carondelet, Mo. *Bertbold Blumenthal of Carondelet, Mo.

Jakob Heilbronn. *Karl Großmann.

Ferdinand Burkbardt of St. Louis, Mo. Karl R. Reimann of Milwaukee.

Otto Hanser from Frickenhausen, Baiern. Jakob Bühler from Baltimore, Md.

Friedr. Seiger of Cleveland, O. *Christoph Dieterle of Baltimore, Md.

Karl Dieterle of Baltimore, Md. *N. N Baldwin of St. Louis Co, Mo.

Johann Zepp of St. Louis, Mo. F. D. Karl Grebel of Milwaukee.

In 1853:

Hugo Hanser from Frickenhausen, Bavaria. *James Renshaw of St. Louis, Mo.

Karl Graves of St. Louis, Mo.

J. Ch. Hochmuth a. Watcrloo, Monroe Co. Ill. *Samuel Gray of St. Louis, Mo. *Karl Branneck of St. Louis, Mo.

Ludwig Lochner of Milwaukee, Wis. Johannes Walther of Freistadt, Wis. *William Ewing of St. Louis Co.

Dcvm^from St. Louis Co.

Christian Körner of New York, N.

Joh. M. Moll of Frankentrost, Saginaw Co, Mich.

Reinbold Voigt from Pol,zig, Saxony A.

In 1854:

*Karl Sihler of Milwaukee, Wis. H *Henry Gassaway of St. Louis, Mo.

*Ferd. G. Lütloff a. Nauvoo, Hancock Co. Ill Friedr. Niemann of St. Louis, Mo. Heinr. Bewie of St. Louis, Mo. Georg Ude of St. Louis Co, Mo. Alcrander Koch of St. Louis, Mo. Hermann Burckhardt of St. Louis, Mo. Emil J. j. Schulz of Detroit, Mich. Heinrich F. K. Ch. Grupe of Chicago, Ill. Wilhelm E. H. Siegmann of Chicago, Ill. August H. Reinke a. Addison, Dupage Co>, Ill. W. J. F. Brendemuehl of Abbot, Sheboygan Co, Wis.

*Fr. W. Koch a. Frankenmuth, Saginaw Co, Mich.

Heinr. Koch of Buffalo, N.

Hermann Fruchtenicht aas Fort Wayne, Ind. Michael Zucker of Frankenmuth, Mich. Heinrich Böse of Fort Wayne, Ind. Johann List of Frankenmuth, Mich.

*Christian Althous of Roanoke, Mo. "Karl Lange of St. Louis, Mo.

K. Wilhelm Mangelsdorf of St. Louis, Mo. L. Ernst Mangelsdorf of St. Louis, Mo.

In 1855:

K. H. Georg Kalbfleisch a. Collinsville, Madison Co, Ill.

*Ferd. Miltenberger of St. Louis Co, Mo.

Conrad Hofmann of New Orleans, La. Johann H. Herzer of Louisville, Ky.

Ch. August Mennicke of Altenburg, Perry Co, Mo.

G. Eduard Alexander of Wangen, G. Baden Friedr. Lutz of Detroit, Mich.

Ch. Gottfried Markworth of Dresden, Perry Co, Mo.

Berth. Burfeind a. Altenburg, Perry Co., Mo.

Karl S. Kleppisch of Baltimore, Md. Matthias Merz of De Kalb Co, Ind.

Of the four and ninety above-mentioned students, those whose names are printed in Latin letters are of English tongue. Two and forty have already left the institution, eight of them in order to enter the preaching ministry. Two of the latter have entered eternal rest after a short but blessed period of work; the remaining six, as far as we know, are active as faithful workers in the Lord's vineyard.

While in the first year the institution had no more than nineteen students, it currently has two and fifty; of these, seven are in seminary and five and forty in high school: Seminary and five and forty in the Gymnasium; four of the former will probably soon enter the preaching ministry, while two of the latter will enter the Seminary.

The purpose of the instruction in the Gymnasium is, as is well known, to give the pupils a general scientific education, and thus to prepare them for the theological seminary. Therefore, as useful as it is for a boy or a young man who has chosen any other subject than one of the so-called scholarly subjects to attend the Gymnasium, the instruction in it is not really designed for fine cases. Therefore, for the education of Christian boys and young men, in addition to a grammar school, another institution of a different kind is desirable, in which the knowledge necessary for a capable businessman is taught. We are therefore very pleased to be able to inform you that an institution of this kind has been established by Father Miller in St. Louis. Mr. Miller, formerly the preacher of an English congregation in Pennsylvania, came to our institution last spring, partly to perfect himself in the German language, partly to continue his theological studies, and in the fall undertook the establishment of an English school, which, although outwardly separate from the college - it is still a private institution - dock, complements it in the same respect, and is run in the same spirit.

The Gymnasium in our institution covers the same area of instruction as German Gymnasiums and as colleges of this country with their preparatory institutions. It is so far divided into two

Main divisions: Upper and Lower Grammar School, each with three classes. The above shows how necessary it was to increase the number of teachers at the school if the intended goal was to be achieved even to some extent, and how desirable it is that the newly elected principal should arrive and take up his office.

The lack of space for inmates in the institution has again become very noticeable, after it was remedied for a short time by the construction of the second (northern) wing. Although all the rooms are densely occupied and a small outbuilding has been erected for the caretaker, eight inmates have had to seek accommodation in neighboring houses. Moreover, there is no room for the conector in the institution. However, as the gracious and faithful God has otherwise committed Himself to His work, He does so again here, in that at least so many contributions to the completion of the college building have already been received from the congregations of the synod and other friends of the institution, that the building committee believes it may confidently lay hands on the work, and in the confidence that there will be no lack of friendly donors, we can hope to see the middle building completed in the course of this summer.

The inflation of the past year has also made itself felt in our institution, especially since the gifts in kind from the surrounding area have been sparser than before.

We must also mention with gratitude the help that is given to many of the inmates of the institution by the sewing club that exists in the local community, which provides the needy with underwear and clothing.

We, too, can confess with a happy mouth and praising God that His good spirit prevails among our students, and that their diligence and behavior in and out of the lessons are praiseworthy on the whole. Committing the institution to His goodness and faithfulness also for the future, we take leave of the reader for this time, and ask him to remember them kindly and in his prayers.

B.

By what kind of sermons alone is a person converted?

In the Methodist "Apologist" by Cincinnati there is an essay in the last numbers about "religious revivals or revivals" and in it,

besides some incorrect things, there are also some quite good things, which seem to us to testify to the fact that at the present time something is going on among the Methodist community which can only make a Bible Christian (i.e. a Lutheran) very happy. We cannot refrain from lifting up the following passage, which seems to put it beyond doubt to us that perhaps not a few among the Methodist preachers are now becoming convinced of the incorrectness of the measures which they have hitherto almost universally used for the conversion of sinners. The passage is this:

"That Jesus by the grace of God

The sermon on Jesus Christ, who tasted death for all men, should not only be preached preferably during the Holy Week, on Holy Friday or at a communion celebration, but it should be the Alpha and Omega, the sun of every sermon. We are to preach Jesus at all times, not in a subordinate way, but before all else and with all else. He is the way, the truth and the life. He is the only slogan that can bring the sinner to God. The sinner is justified and saved, not because he repents, not because he prays and believes, not because of anything he has done or does (for all that he can do for his salvation is only to accept free, unmerited, obliging grace), but because Christ died, the just for the unjust.

May not the cause that among the German people no such frequent and general *revivals* or *revivals* take place be partly to be sought in the fact that we too, who preach Christ the Crucified, repentance and conversion through Him, nevertheless often do it in too legal a way, that we do not put free grace in the foreground, but what the sinner has to do? There can be no merit in repentance, for not to repent is most human, it is diabolical. There can be no merit in faith, for to "believe" what is true certainly deserves no reward. To do right against our fellow men cannot possibly earn us heaven, for we receive our reward for it already on earth. All this is necessary, however, to make man capable of receiving the gift of eternal life, and man is made capable of repentance, faith and righteousness only through the gospel and the Holy Spirit. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.""

The doctrine of free grace, preached with a life-giving spirit, has not only shaken the papacy to its foundations and will destroy it completely before long, but it will prove equally powerful in destroying all the bulwarks of unbelief. "God revealed in the flesh" is the great lever that makes the beggar like the king and raises mankind to the dignity of divine nature. Unbelief must be put to shame by the God who speaks to us in the personality of our own nature, who weeps with us as a brother and in His sinless humanity nevertheless suffers as a sinner, so that every sinful man who believes in Him may escape eternal damnation.

This good news never gets old, but is an inexhaustible source of life and blessedness. Therefore, let us seek nothing else in our preaching than to convince our fellow men that Jesus is their only Savior, the only true God. Let us shout to our last breath nothing else but: "Behold the Lamb of God who bears the sin of the world".

(Submitted.)

Joseph Schaitberger.

He has borne Christ's yoke, died and is still alive.

The emigration of the Lutheran Salzburgers in the years 1731, 32 and 33, which was reported in the tenth volume of this newspaper, is probably still remembered by some of its readers, and perhaps also the above name and the promise given by the sender to provide more details about this instrument of God in the Salzburg emigration at a later date. An attempt shall now be made to fulfill this promise and thereby to preserve the memory of this righteous man in blessing also for the readers of this newspaper.

Joseph Schaitberger was born March 19, 1658, in Dürnberg, a village only two German miles from the archbishop's residence in Salzburg. He received the name Joseph at his baptism from his birthday. March 19 is the commemoration of three saints of this name, of whom it is said that in them each one did something special that no one can do to him: None can be like Joseph in Egypt Christ's model in his humiliation and elevation, none like Joseph of Nazareth Christ's foster-father, none like Joseph of Arimathea the mortician of the crucified Savior. But if our Joseph had to leave these three saints their special glory, he had become somewhat similar to them in another respect; for he abundantly gave the bread of life to his spiritual brethren in the holy tent by word and scripture, and thereby asked for many people to be saved from the papist starvation; He, like Christ's foster father, had to flee for Christ's sake from the wrath of a papist Herod into a foreign land; he, as a secret disciple of Jesus, had nothing to do with the evil counsel of the papists against the gospel, until he finally confessed Jesus freely and fearlessly with that pious ruler of the council.

His parents belonged to those hidden Lutherans, who for 150 years had been quietly building up each other from the Bible, Luther's house postilla and other Lutheran books. Early on, they taught him secretly from the Scriptures; and when he also received careful instruction in reading and writing from his older brother, who was a teacher in the village, at an increasing age, the way was opened for him to continue to search for the way of truth in the Scriptures and in orthodox books. How diligently he did this from early on, how much his heart, thirsting for truth, sought to explore it, how his clear mind grasped the coherence of pure doctrine, and how a healthy life of faith developed more and more in him, is openly revealed in his life in general, and in his epistles left behind in particular. Involuntarily, one is reminded again and again of the

The Savior's prayer of thanksgiving recalls: "I praise you, Father and Lord of heaven and earth, that you have hidden it from the wise and prudent, and have revealed it to babes. Yes, Father, so it was pleasing in your sight." Luc. 10, 21.; and to his word, "To him that hath shall be given, that he may have abundance." Matth. 13, 12.

But anyone who thinks that Schaitberger always sat over his books is mistaken. He chose the profession of a miner and worked faithfully and diligently in the salt shafts of Dürnberg. In his 25th year, God led him from his mother's birthplace, Berchtesgaden, to a pious partner in prayer, with whom he had a short but very happy marriage and who suffered just as faithfully for the gospel as he did when, three years after his glorification, a fierce persecution of the clandestine but already very numerous Lutherans broke out.

This persecution arose because the Lutherans living in the Tefferegger valley, mostly miners, no longer wanted to keep it secretly with the pure doctrine, but increasingly came out of hiding with the open, unapologetic confession of the same. Schaitberger, one of the first of these outspoken confessors, relates: "Our fathers and forefathers had the dear Bible and many other beautiful evangelical books in which they taught us according to their teachings. Our fathers and forefathers had the dear Bible and many other beautiful Protestant books in which they instructed us from our youth according to their simplicity. But everything happened secretly, without the knowledge of the secular authorities and the clergy themselves, who asked little about our religion, what we believed; and even though our forefathers contradicted many papal commandments, they always kept quiet, and in this way we and our fathers have been tents in the invisible church for a long time, just like sheep that have no shepherd, and that is why we have always been called secret Lutherans: For we have not bowed the knees of our hearts to the papal idolatries, as those seven thousand in Israel, Rom. In the end, however, we could no longer in good conscience pull with the unbelievers on the foreign yoke, 2 Corinthians 6. Therefore we decided to leave Babylon completely, Isaiah 48, Jeremiah 53, because we intended to leave the papal teaching and our homeland secretly; therefore, in the end, we did not come much more to the Catholic church, but we performed our divine service with reading, praying and singing secretly in the houses for a while, even often at night. But the rulers found out about it, so they immediately summoned two of our men to the court and asked where we had our Lutheran books and why we did not go to church and confession. But when we clearly made our confession and said what we believed, the governor had us thrown into prison without any mercy, and more than three days later they led us away imprisoned and

We were closed as malefactors two miles away to Salzburg before the court, where we were again interrogated before ecclesiastical and secular authorities, and clearly asked about all points of religion, what we believe, whether we are Lutheran or Catholic? But

when we there, after the admonition of Peter 1 Ep. 3, freely and publicly confessed our faith, they put us both men in prison again for 50 days, to deter the others of our confreres. In order to convert Schaitbergern and his fellow band members, several priests, especially two Capuchins, approached them. It is obvious that their efforts were in vain, especially since they had their Bibles with them, which, strangely enough, had been left for them in prison by the archbishop. Those converts to the Holy Roman Church were often made not a little ashamed by these Lutheran laymen. "Schaitberger reports that "I asked them about the Augsburg Confession, whether it was not in accordance with God's Word. Then they said to us, they have not read it, because it is not a book for salvation. If I asked them for a saying from the Holy Bible, they did not even answer. They did not even know in which chapter this saying was written, so they told us that the Bible was not for the common man. Their best sciences were miraculous signs and wonders and their greatest art was to condemn us and scold us as Lutheran heretics. They said to us: God would have to be a hard man if he wanted to reject them by leading such a holy and strict life. I said to them, "Neither has God taught this, for all piety and holiness above God's word is in vain. For what God does not teach is in vain and for nothing, Matt. 15." Since nothing could be done in this way, they resorted to miserable threats: Soon they were to pay with their lives, soon they were to be sent out to the wild sea. Unfortunately, this worked here and there. Many who had recognized the truth were frightened and led to denial; these two confessors, however, were unbending and thus strengthened many others by their courage. After so many futile attempts, the two prisoners were finally set at liberty, but they were deceitfully ordered to make a written confession about the articles of invocation of the saints and Holy Communion. However, they were deceitfully ordered to make a written confession about the articles of invocation of the saints and Holy Communion and to hand it over to the archbishop himself. Schaitberger drew up such a confession. It begins: "Most reverend Prince, most gracious Lord, Lord 2c. These are very hard and terrible words, which our Savior Jesus himself did and spoke to the hypocritical Christians, who deny their faith before men, therefore he says: "Whoever is ashamed of my word and denies me before men, I will deny him again before my heavenly Father, Luc. 3 and Matth. 10. These very words, Your High Princely Grace, move us, that we cannot deny our faith before men, otherwise we would be ashamed of our faith before God and before our Father.

We have found the people to be unbelieving heathens, for which God will protect us. Now Your High Princely Grace knows that we have always proven ourselves to be obedient subjects. Grace Himself that we have always proven ourselves to be obedient subjects; for we know well that he who sets himself against the authorities resists God's order, Rom. 13.) But as far as spiritual matters and salvation are concerned, we owe more obedience to God than to men, for it is written: "Pray to Caesar what is Caesar's, and to God what is God's, Matth. 22. But since we have confessed all articles of our faith with mouth and heart in our prison, what we believe for salvation, as also the gentlemen of the clergy themselves will know, as also Your High Princely Grace's command. Grace's order graciously presented and commanded that we should set down in writing these two points, namely of the invocation of the saints and of Holy Communion. We have done this simply, but nevertheless in writing with God's help. There then follows a short confession according to the Apostolic Symbolum, and of the two inspired doctrinal articles, whereupon the writing concludes: "So it is to Your High Princely Grace that our submissive faith is directed. Grace our most humble and obedient request that you, through the mercy of God and His mild kindness, will most graciously allow us to remain with our confession of faith, for we want to answer for our faith before the judgment of God on our conscience. For this reason, Your High Princely Grace Grace will therefore hopefully be excused before God at the Last Judgment, that God will not demand our souls from His hand; and whether Your High Princely Grace will not let us be held responsible for our freedom of conscience. Grace would not let us keep our freedom of conscience, we sincerely ask that we be allowed to sell our father's goods, and that our little children, who have been taken away from us, be returned to us, so that we may go abroad, like Abraham and Jacob: but we also ask that we not be taken in for any presumption or obstinacy. Hereupon we obediently commend ourselves to Your High Princely Grace. Grace obediently. Glory to God alone!

(To be continued.)

(Submitted.)

World Trade.

However, although the news about a

Although the public declaration of peace between Russia on the one hand and Turkey and the Western powers on the other has not yet arrived, we may already make the important announcement to our readers that the peace has been concluded. Louis Napoleon himself has pronounced it. On March 16, the Empress of France Eugenie gave birth to a son, who was christened on the same day and, in addition to 5 names, Napoleon, Louis, Eugene, etc., also received the title "Son of France", resem-

The archbishop of Salzburg was also a secular prince. As such, the Lutherans wanted to be subject to him, but not to him as the archbishop.

The child is called the Son of Heaven and Earth, just like the Emperor of China. In a speech that Emperor Louis Napoleon gave on this occasion, he remarked that the child was born at a happy hour, since a general reconciliation of Europe had just been achieved and the electric telegraph made it possible to ask the Pope to be the godfather and also to obtain his consent and blessing immediately. Of course, it is still impossible to give more details about the conditions of the agreement. This much is certain, however, that England will accept the peace only with great reluctance. It has made bloody and generally unheard-of sacrifices and yet has forfeited the glory of its efficiency, has not prevented the Russians from paving an open way into southern Asia and toward the English possessions, and has finally helped the Emperor Napoleon to become, at least apparently, the fierce champion of Europe. England, therefore, is turning its attention to Prussia, so much ridiculed, and wants to marry its crown princess to the son of the Prussian heir to the throne, a union that only a short time ago could not be mentioned in England without being ridiculed. France is already doing nicely with Russia, whose emperor is as enchanted with the old Napoleon as his grandfather Alexander was with the emperor Louis Napoleon - in short, disloyal diplomacy is in full swing again. But thank God for peace; it has already brought cheaper grain prices.

The Turkish Sultan put the Greeks on an equal footing with the Turks in his empire, which corollaries However, it is not yet possible to say what effect this measure will have. The confusion there will probably start now.

Terrible storms, ice masses up to 300 English miles long, finally the local ports clogged by ice! Ports have made the Atlantic Sea terribly dangerous this winter. The great American steamship Pacific, with about 50 passengers and a numerous crew, has been abandoned as lost, as have several other large ships; those that have landed happily have had very long and highly perilous voyages. In Europe, the words have been hard only until mid-January; by the end of February, the gooseberry büsch in Germany already green peaks.

The dispute between the V. St. and England is in abeyance, as the previous V. St. envoy to England, Buchanan, has just resigned and Dallas has taken his place

is. Meanwhile, Billy Walker in Nicaragua (Central America) has declared Honduras a property of Nicaragua, taken away the

property, ships, etc. of the Transit Company, which navigates Lake Nicaragua and ships California passengers through Central America, and sent an army under the well-known Schlesinger against the state of Costa Rica, which had declared war on him in a pompous address to the people. It may be that this Yankee makes further quarrels between England and the V. St. unnecessary.

In passing, the vile, hideously mean tone in which most German

The same thing that political newspapers in the V. St. consistently talk about, has not only attracted attention in Germany, but also serious disapproval in newspapers that are not characterized by Christian principles. One should at least not give the Germans in America the reputation of bottomless meanness, if one does not want to acknowledge that Christianity makes the German what he should be, a nobleman among the nations.

(For the "Lutheran.")

Ecclesiastical message.

It gave me great pleasure to be able to introduce my old venerable friend, Mr. M. Wege, with whom I have been in the most intimate and beneficial contact and in a desirable official neighborhood for four years, on the second Sunday after Easter, April 6, into his new office at Zion's and St. Paul's parishes near Jefferson City. The commission for this was given to me by our venerable Vice-President. Prior to the act of installation, I preached to a large audience gathered from the two aforementioned congregations at Zion's Church. After an appropriate introduction, in which I proved that the order for the introduction of a preacher was given for the sake of general human convenience, for the sake of clear passages from the Holy Scriptures (1 Corinthians 14:14). After an appropriate introduction in which I demonstrated that the commission to introduce a preacher was an important, honorable and joyful one for the sake of the use of the church, I read the text from Joel 2:23: "Ye children of Zion, rejoice and be glad in the Lord your God, which giveth you teachers of righteousness, and sendeth down unto you the early rain and the latter rain, as it was before. Let these words also be given to the two churches as a call from the righteous God to righteousness: Why should your preacher be an object of joy to you? I. Because it is a precious gift of God, which he gives 1) out of unmerited grace and mercy; 2) as a kindly answer to the prayer of his faithful ("Ask of the Lord of the harvest 2c."); 3) with the express command that it be recognized ("We beseech you dear brethren, that ye may know them that labor in you 2c.") and 4) with a clearly attested pleasure in the same, holding them as the apple of his eye ("Touch not mine anointed, and do my prophets no harm; he that toucheth them toucheth the apple of mine eye"). II. Because through him God sends rich blessings on his church 1) he is a preacher to righteousness - not the righteousness of the law, but that which a poor sinner finds in the wounds of Christ and obtains by faith. To lead to this righteousness, to praise and glorify it, to make his listeners more and more firm in it and thus more and more free from their own righteousness, is the goal and striving of a preacher to righteousness. O what a glorious goal and striving. If the listeners let themselves be led to

144

If they participate, the righteousness they have received in faith will also shine in their lives, so that they will walk worthy of the Lord without hypocrisy, without sour-eyed pbarisaism, to all pleasing 2c. Eol. 1, 10-14. 2) God sends down early and late rain as before. Early rain and late rain: Teaching of the gospel. Early rain on the youth; late rain on the old age. Early rain connected with shaking of the country by young preachers; they had had that and certainly not without blessing. The rain of spate with strengthening refreshment, healing cooling, desired refreshment, cheerful revival by old experienced preachers; they had it now, they would like to open their hearts, so that their regions may always green, blossom and bear fruit. - The introduction itself took place according to Löhe's agenda. May the Lord bless the two dear congregations with their new pastor, as well as all those who still need to seek and gather. - The address of the dear brother is:

L. I. Jk. Ways,
LtoinZtmvn0. Ools Oo., No.

I. M. John.

Conference.

The Southwest Indiana Pastoral Conference will hold its first meetings, Lord willing, at Pastor Weyel's Trinity Church May 20-22.

On behalf of the Conference Anton Weyel, Pr.

Synodal - Display.

The Synod of Missouri, Ohio n. a. St. Northern Districts

Assembled at Detroit, Mich. on Wednesday after Trinity Day, May 21, 1856. F r. Lochner, Secr.
Milwaukee, Wisc. the 15th of March, 1856.

HM" The synod members will kindly ask for further information at the store of Mr. Töpel and Mr. Strudel, Jefferson Av., between Brush and Randolph St., on the south side.

Received for Michigander sophomores since Christmas with thanks.

Don of the Lord Pastor's congregation Also	\$6.00 "	*****Clö	ter in Saginaw 13.13	
" , , *****Gräbner in Rose-				
villc collected at weddings-	... - 4,80 "	the Gern,	desHerrn	Pastor Lemcke 3,00
" , , , , *****Sievers in Franconia				
				lust 16,30
***** in amclith5 .10				
*****Thickness in Frankentrost6	.75			
" , , " " in Frantcnhilf 18,87				
" the virgins club in Monroe-	- 6,00 "	an oicmcindeglicde in Monroe		1,00
Detroit Mission Collect	5.81			
collectirt auf Herrn M. A. Rogners Hockzcit in Mit				
telfranken by A. Schnell-	3.18			
collectirt on Mr. P. Schuster's infant baptism, Detroit 1.26		collectirt on Mr. I. Kräußold's wedding, Detroit 3.04		from Dctrviter church members!!!
	1,50			
from Dctroit virgins association	1,50			
by Mr. Pastor Ticke	1.19			
		H. Wck.		
Detroit, Mich. 7 April 1856.				

Receipts and thanks.

With heartfelt thanks, the undersigned hereby certifies to have received \$5.00 from Mr. Jakob Seidel, pastor at Neudettelsau O., and from some members of his congregation. Ernst Lose.

Coneordia College, March 19, 1856.

With heartfelt thanks, the undersigned acknowledges having received Z 18.00 for his support from the Young Men's Association of Altenburg, Perry Co.

A. Mennicke.

Coneordia College, March 25, 1856.

Sincerely thanking you, I hereby certify to have received \$5.00 from Dr. Haynci for Baltimore, Md.

K arl S. Kleppisch.

Coneordia College, for March 31, 1856.

From some friends in St. z'ouis, for the months of January, February and March \$12.00 received to give, the same 82.00 from Mr. M. Kronbach in Monroe, Mich., certified by Mr. Pastor Hattstädt with berzlicbem gratitude.

Job. M. M. Minor.

Coneordia College, April 4, 1856.

Preservation c

n. zunr Ban of the Seminary at Fvrt Wayne: Collecte from the Gem. of Mr. Past. Werfelmann \$5,03 by Mr. Rev. Werfelmann 10FN)

..., Johann sammounger, by bcnsclben--- 5,00

, whose brother Lorenz i 3.0t)

" Louis Debns 1,00

" Paul Kratt 2,00

" the tsem. of mr. pastor Kühn in Euclide, D., 5!,50

nemlich von Herr Pastor>tüyn§10		,00
* " " E. Vinkemcyer		5,00
„ " W. Conrad		5,00
„ „Fr . Rolf Vater		12.30
„ " Clamor Rolf		1,25
„ "" Jr. Melchrr jun.		1,00
„ "" Herdkesmann		1,00
„ "" Ernst Melcher		1,00
„„Caspar Schäfer 2.50		
„ " N. Barhold		2,00
„ "" W- Wierspecker		1.0t)
„ ""Mrs. Melcher jun.		1,00
„ "" W. Lochmann		50
„ "" Ms. Schäfer		1,00
„ "" Ernst Voch		1.25i
„ " H. Liinert		5>0
„ "" H. Stüwe		1,00
collected on Teltboster's wedding		1,50
" H- Poßes child baptism		3,00
b. to the Synodal - Casse of the Middle District:		
by Mr. Pastor Köstering		\$1,00
" whose church		4,38
„ the congregation of Mr. PastorWambsganfi-		-- 3,50
"Mr. Pastor König in Lasayrcte		1/00

Postscript.

Those pastors who in their congregations have made or are making contributions for the building of the Seminary at Fort Wayne, are kindly requested to send them here, not by the uncertain mail, but by the American Express Company, which guarantees them.

Fort-Waync, April 15, 1856.

Christian Piepenbrink.

Christian Piepenbrink.

Receive "

u. zur allgemeinen Synodal- Casse: von der Gemeinde des Herrn Pastor Hattstädt in Mon

roe, Mich.		\$10,00
„ the municipality of Frankenmuth, Mich.		5,00
„ Mr. W. Wnlserörter- - -		3,00
Collecte of the congregation rcs Mr. Pastor Bergt in Wil liams Co., D. 2.25		
	for the general president:	
From the congregation of Hcrrn Pastor Birkmann at Watcrlco, Ill		6.85
" of the parish of Hcrrn Past. Sanpert in Esaus- villc, Yes.		15,00
" Mr. Scb-r in St. Louis by Mr. Fr "and 3,l>0 by Rev. Sallmann in Elkgrove, Ills. -- 4,00 b. to the Synodal - Missions -- Casse:		
Of Mr. Will'. Flottmanu in Franklin Co, Mo. - - 2.00 " of the congregation of Hcrrn Pastor Jranckc in Lasa- yctc Cv., Mo. 12.00		
by Hcrrn Pastor Glimber		7.98
nemlich \$2.48 from Ccbarburg, Wis. as: Jk. IOct. Nv., W., Gr., Fr., Hg., Sck. ü 25 Lks. CR. 38 Ets., Lg. 5>0 Crs.		
5.,rO from IOrafion, Wis. Scku., Ml., Mf., Pr., L. 5 25 Cts., Hw., Bd., Ky., As., u.50 Cts., E ^{af} , G. 4 81.00/ byMr. Votcndörfer in Freistadt, cyio.		2.05
„ the community in st. Louis		18.05
„ " of Mr. Pastor Werfelmann in Auglaize Cv., O.		5.48
" of the Collinsville community, Ills.		5,30
" ciccem unnamed there		1,00
„ F. K. dnrcck Hcrrn Pastor Wagner in Water town- io,OO		
by Hcrrn Pastor Nordmann in Washington City eingcsndct		6.86
namely: \$4,52 Collocct on sundayc Reminiscerc, 2,34 placed on the bocken at several baptisms. from the missionary office in the church of the congregation of the Mr. Pastor Wunder in Chicago		1.60
from Mrs. Wnlfckvtler		50
By Hcrrn Pastor Brauer in Addison, Ills. inges. 8.65 nemly: \$2.05 Collecte on the wedding of E. Meier, 6.M e. ziiiil maintenance of the Coneordia College: from both congregations of Mr. Pastor Hattstädt in Monroe - to pay teachers -		8.00
Collection at the wedding of Heinrich Kublenbeck in Collinsville, Ills. 2,00		
Of the congregation of Hcrrn Pastor Franckc in Lafa- yelto Co, Mo. (To the teachers' substruc.)---- 18.18		
„ Henn Pastor Guenther in Dzautce Co, Wis.-- 2,HO " Hcrrn Pastor Kolb' in Sheboygan Co, Wis. sent in „ of the ts community of Collinsville, Ills.		7F5
" of the Trinityö bss Parish at Buffalo, N. Ah 9.00 " Hcrrn I. Marggrancer in INochester 2t. - - - - 5.00 for any of the most necessary purposes of Hcrrn Holze, through Hcrrn Pastor Saupen sent 2M Collecte of the congregation of Mr. Pastor Nordmann in Washington City at Qsterscste		9,Ä
From Hcrrn 2?iickacl Hcmmnck in Chicago		1,00 from the bell bag of the parish of Hcrrn pastor Braner in Addison, Ills. UZtz oxd. \$11.35, which have been transferred to the Scminar at Fort Wa nn-.
from the congregation of Mr. Pastor Pollack in Will Cv., Ills.		ch.50
" Mrs. Schließler in Frohna		1,00
6. sfor poor pupils and students in the ConccKlg-		

College and Seminar:

From Herrn Pastor Franck's congregation in Lafayette Co, Mo. 416.00
 Collecte from the wedding of Mr. Krcuſcl for the Scknter Fr. Lutz, by Mr. Pastor Gck cinge- sent -4'. ZM
 sent by the same for Emil Schulz 7.00 from Dr. Sihler in Fort Wayne 3 4,G
 "" Christian Kcster there 5,00
 both for Ernst Böse.
 sent in by Herrn Pastor Fick 5,00
 of which \$4.00 for Emil Schulz, 1.00 for Mrs. Lutz.
 by Mr. Pastor Nordmann in Washington cingcs. 9.58 by Herrn Pastor Wunder in Cbicago for the schul.
 ler Heinrich Grupc sent in - - 17,B
 namely: 88.00 from the Young Men's Association in the Gcm.
 des Herrn Pastor Wunder;
 6.25 from the Gcmeinden of Herrn Pastor sallmann in Ckgrorc, Ills.
 2,00 by Herrn school teacher Fischer.
 1,00 "" Christ. Group.
 From the congregation of Herrn Pastor Brauer for Au- gust Reinte 38.28
 nemlich §11,16 aus dem Klingelbeutel,^\$5,00 vonKies- ling und Plagge, \$3,00 von Heinrich Koke, \$5,00 von E. Brauer, \$10,00 von Heinrich Rotermund, \$3,12 Collecte
 auf der Hochzeit des Friedrich Buchholz, \$1,09 von H. Bartling. .
 of the last-mentioned Gem. for Wm. Bartling \$47,12 namely: \$3,12 Collecte on the wedding of Friedrich Buchholz, \$10,00 from Wilh. Slün- kel, \$10,00 from Heinrich
 Rotermund, \$10,UO from H. B>, \$,5,00 from F. B., 5,00 from H.
 B., \$2,i)0 by L. Schulze, \$1,00 ven Fr. Meyer \$1,00 by Heim. Krusc.

' F. W. Barthe 1, Cassirer.

For the Lutheran have paid:

§3,0)Mr. W. Frorking, for year 10-12.
 3FX) " Pastor Franke, "" 19-12.
 3,00 ,, Carl Hilstötter "" P)-12.
 3,005Scharnhvrst, "" 10-12.
 4,46 " Pastor Kolb plus postage.
 35 ,, Johann Pott.
 2,00 ,, H. Knote,,for10thandd11thyear
 1,00 ,, G. Strickstvckfor No. 15Volume 11. biö
 No. 15 Volume 12.
 3,00 " Pastor Hattstädt for year 10 and 11. 1,00 " H- Bruns, for year 10.
 40 ,, shepherd for year 11.
 1,00 " Birner for year 10.

1,00 " Thurm s. 'N'o. 14/ Jahrg. 12. b. No. 13.Jahrg.18. Den II. I abrg a n g:

Herrcn: Brakmann, H. Bäcker, Fr. Frickenschmidt, Friedlein, Fr. Grotmann, Wittwe Hohldt, Hül-ncr, stell- mevcr. Koke, I. O. Meoer, I. G. Rausch, '3. Scheele, C.
 stünkel, L. stünkel, H. Fr. sckmitb, C. Stünkel, Wilhclni Scharf, Thomä, G. Volk.

The 12nd year:

The gentlemen: Bobucugicl, C. Bergmann, H. D. Vnms, Fcrd. Bublitz, Br. Burggrabe, Theod. Bünger, Daniel Bohuhardi, Fr. Barling, H. Brockmann, Rev. Brauer,
 H. Barrling, H. Bäcker, H. Cä'rocns, Rev. DuliK (14 Er.), H. W. Dierking, Drwces, H. Deacuer, str. Dcgcner, Franz Diebl, Rev. Jnl. Ebrbart (50 Cts.P Cn- gert, Fr.
 Eihöf, Clevrg and Adolf Frorking, Fr. Zrickn- schmit I, Fridr. Fischer, G. H. /uschcc, W. Fienc, I. Falst, F. Grotmann, Hackmann, Grebing, T. Gvrik, Zeh, M'- hart,
 Wittwe Hobldt, Fcrd^ Holze/ Anton Hemmuller, Auq. Heitorn, H. Hcancyer, Christian Hamiu, Pastor.^eid, iü, Ebr. Jltcn, Pastor Jungt', Pastor Kunz, Wilhelm
 stüchhof, Fridr. Katz, D. Kru,e, Fr. Krage, N- vOrchcr, Chr. Kol- ling, C. Kruse, Lindacr, Lange, Lettcrman (50 CtsZ H. Lanmann, W. Leselcrg, H. Lange, Fr.
 Licktharch Minzlaff, Fr. Meyer, H. Mccsnrlrnk, Fr. Meyer, L. Mgyrc, Neumann, Roller, W. ysietnann, W. ÄrM, 15th Pvbler, Caspar Noth, Noscnwintcl, H. Riebiinq, H.
 Ro- termund, L. Rotermund, W Reinkc, C. Stünkel, T. Stünkel, L'-Stünkel, H. Fr^schmidt,Past. Saupcrt, G.Schulze,^ Scharf, Gottlob schmidr, C. Sckumackrr, H.
 Ch. Senne, Joh. Stege, W. Stünkel, A. Strebel/H. Schräge, M. Tevler,^ H. Tlies, Pastor Volkert, <6. Volck, Peter Wal- denhorst, W. Wcnke, Woltemaihc, C. Wille.

The 13th year:

The gentlemen: C. Bergmann, Fr. Meyer, Pastor Sallmann, C. Stünkel.

Volume 12, St. Louis. Monday, May 6, 1856, No. 19.

(Submitted.)

How should the big dash

between

the two side buildings at our college in St. Louis be filled?

This question is certainly neither new nor unexpected to you, my dear reader. You have already been informed by the somewhat coarse, but quite German and Lutheran faithful good Hans and his equally brave cousin Martin that this admonishing line of thought is unfortunately still unfulfilled, and since, as I confidently believe, the fire of grateful childlike love for your faithful mother, Since, as I confidently believe, the fire of grateful childlike love for your faithful mother, the Church of pure Word and Sacrament, still lives in your heart by God's grace, it has undoubtedly been rekindled by the burning love for the Church, which is bursting forth so powerfully from the rough shell of those two honest men everywhere, and has been kindled to bright embers. I am sure that I speak from your heart when I say that it was heartbreaking news that the construction could not yet be started, and it is clear to you that a hand must be put to work here, that the matter must be tackled immediately, that help must come as quickly as possible. But believe me, I who have experienced it, outside in the far distance the thing looks nevertheless much, much different, than i here at place and place, where the inexorable, naked reality in its whole sad shape steps under the eyes. One thinks - and she really did think so herself - that our lost

The honorable building committee should submit, willy-nilly, to the necessity of accommodating itself to the situation of things, which cannot be changed for once, and only begin to build quickly, as far as the meager means allow it, and it is required by the most urgent need; then one finds it quite natural that something should rather be done than nothing; then one consoles oneself with the saying: "Come time, come counsel, the faithful God still lives," and one finds it just about all right that the poor Lutheran church should show off its poverty here, too, as it were. Then other, no less crying needs, which are also eagerly waiting to be satisfied, come before the soul, the great importance of the matter at hand recedes into the background, the small sacrifices already made for it seem much greater than they really are, and finally one would still be glad to hear that only at last the building has come about, however poor it may be and however little it may correspond to the purpose we have in mind here. Well, I do not want to say that such and similar thoughts had not also risen in my heart outside in the distance, but I want to tell you, I. reader, how I now look at the matter here on the spot, how I found it, what moved my heart at the deepest bottom, what I experienced in myself and in others, what decisions we came to, and how now, praise and thanks be to God, the matter has stood since yesterday. On a journey that I had to undertake after a long illness for the sake of my health, I came to a deadly end 14 days ago.

Soul depressed here. My first walk was to the college. Even from a distance, the two still unconnected side buildings with the wide, empty space in between, through which the blue sky shone, looked at me wistfully. But when I had taken a close look at everything, on one side the crowded apartments of the professors, on the other the overcrowded dwellings of the students, the narrow dormitories, the lecture halls? Oh no, the same dwellings of the students were used as classrooms at the same time; Then, in the far distance, the house into which the recently arrived Herr Conrector had to move for rent, and the houses in which those students live who could no longer find room in the college, but on the empty building site the first shovels of earth had barely been thrown up as the final start of the construction - oh, my heart wanted to break and my eyes were filled with pain, that we have been so foolish, that we could be so little mindful of our duty to cherish and care for the dear, local educational institution in every way, and to a large extent become so lukewarm and indifferent. But, can you believe it, dear reader? what I saw with a heavy heart was unfortunately not the worst, worse, much worse - because later it could not be changed at all - I had to hear. Our dear, worried, much-troubled building committee, on the one hand urged by the unavoidable necessity to start the construction immediately, on the other hand by the true

The artist, completely disheartened by the meager and quite insufficient means that had been made available to her so far, had finally come to the gloomy decision to carry out the ban this summer, for that certainly no longer suffers any delay, but to do so entirely in the miserable manner that the so meagerly flowing means seemed to dictate to her. Think of it, dear reader, just to save the tiresome money and not to dig deeper into our pockets, so that no unwillingness arises, the funds should be performed in the following manner: at the front - and back it should be

Only here it should have walls rising from the ground, on the sides it should be held and supported by the moderately thick walls of the two wings, in the height it should be completely the same as the side buildings and only its front should merge into a gable emerging from the roof, For only in this poor shape would it be possible, at the high prices of the Banmatenale, to bring the building in at twice the amount of the 4000 dollars that had been received so far; a building that was only somewhat in keeping with the purpose would cost at least 12,000, perhaps 13,000 dollars, and this could not be hoped to be raised after what had happened so far. This struck my soul like a thunderbolt, and my horror grew even greater when the already completed blueprint came to the aid of my imagination, and I now saw, as you can easily imagine, vividly before my eyes the picture of a quite ordinary, simple German barracks. Pain and shame moved my heart too deeply for me to have been able to immediately overlook the great disadvantage of such an emergency building, which could not be compensated for later. The longer and more calmly I thought about the matter, however, the less favorable it appeared to me and the more gloomy its inevitable, dire consequences became clear to me. Of course, it is not only the poor sight, although it must cut into one's soul that our highest educational institution, which God has so richly blessed out of undeserved grace, which is just beginning to flourish and blossom, which entitles us to the greatest hopes for the future, should be so inadequately housed. Or do you think that it will do us honor if strangers, who come here and want to see the college, will look for it in the imposing Marine Hospital opposite, rather than in the long, monotonous, tasteless building, which we ourselves have given such a stunted shape? if they will exclaim in amazement: is this the college of the great synod of Missouri, Ohio and a. St., which has about 120 preachers? And if we were to come here from all four corners of the world for a general synod and visit our dear, precious college in order to rejoice in this glorious possession of ours, would it not cause us to sigh, even from a distance, the sighs that leap into our eyes and cannot be concealed,

a deficiency that can no longer be improved? But what am I talking much about the external appearance, which in the end could be easily overridden, if only the building would otherwise correspond to its purpose and the importance of this our learned-theological institution. But everyone knows that a main and middle building should lift, hold and support the side wings, especially in the wide Miss Mississippi valley, which is exposed to violent wind storms, - and here the opposite relationship should take place? Even now, it is frightening to be in the attics of the side buildings during strong gusts of wind, and a central structure built on only two foundation walls should have the necessary strength for itself, let alone help support the side buildings? Never again, the building cannot possibly become firm and strong enough in this way. And if, God forbid, a fire should break out in one of the side walls, would not the middle wall, protected by no first side walls of its own, be seized by it in an instant? But, what is probably the main thing in practical terms, the building would not even offer the necessary space if the number of students were to grow only a little, and such a growth is to be expected with certainty according to previous experience; in a few years it would already be too small again, and one would see oneself in the necessity to ban again, to decorate the whole building even more and yet to save nothing. And now, just think about it, this would not happen in a corner in a lonely place, but here in the great, much visited metropolis of the West, and we would do this to our most distinguished, most important ecclesiastical teaching institution, the institution in which, under God's visible care and richest blessing for our dear Lutheran Church, the future leaders and fighters are being trained, the flower of the present, the most beautiful hope for the future; the place which, if God does not close his blessing hand, will only become more and more a seat of truly classical education and genuine Lutheran, sound, thoroughly scientific theology, a light and a crown in the wide West; the institution to which the faithful God and Father has just now entrusted the far-famed Professor Dr. G. Seyffarth, whose well-deserved reputation of quite extraordinary and yet so godly scholarship can only help to give it the recognition it deserves, not only in all parts of the United States of North America, but also on the other side of the ocean; We would do this at a time when new Lutheran life is stirring everywhere here, when we are entering into an ever more intimate and closer relationship with the old faithful Tennessee Synod, when, under God's blessing, we are coming into living contact with brethren from all parts of the United States through the means of general conferences, and will acquire love and trust in ever wider circles. I ask you,

In such favorable and promising circumstances, and in view of the great importance of this institution of ours, is it in the least fitting that we should be so meager as not even to prepare for it a reasonably adequate and functional hostel? Would we not be thoroughly ashamed if, sooner or later, the Romans, as they have already announced, were to found some ecclesiastical institute in our immediate vicinity and furnish it with buildings which, in order to accuse us loudly of unkindness toward our ecclesiastical institutions, would proudly look down upon our poor college? Yes, what good would it do us to speak much more of our love for the

church and its institutions, if we had set such an afflicted and, alas, such a lasting monument to it? Now, all these sad, painful thoughts about the projected emergency building have fallen heavily on my soul - and certainly on yours as well - and I sighed and asked: is it no longer possible to change it, no longer possible to remedy it? I received a shrug of the shoulders and a look of concern in reply, and my heart was deeply saddened by this. I could never believe that the building committee, unfortunately disheartened by our fault, would do the synod a service by filling in the dash between the two side buildings in such a way that was displeasing to the eye, did not correspond to the purpose of the building, was unworthy of the high significance of the institution and could not be changed later. What wonder that on the journey to the synod in Altenburg, and especially on the way back, I could not help but pour out my full, pressed heart against the brothers, 60 of whom were together on the one ship? And lo and behold, everyone, even the members of the audience, to whom I communicated the matter, expressed the same views, complaints and wishes, and from all sides I was asked, since I had intended to stay in St. Louis for some time, to communicate this to our venerable building committee, in order to induce them, if at all possible, to change the building plan before it was too late. You can easily imagine that I did this with great readiness, and you will be delighted to hear that God gave grace that the venerated building committee convinced itself of the importance of the reasons, and when its last concern was also raised, decided to have the building done according to another, in every way more appropriate plan. This last concern was of course of its own kind and cannot be concealed from you. The venerable Ban Committee had, of course, recognized from the outset that the present construction plan was by far the more appropriate in every respect, but in addition to the all too great consideration for our tough purse strings, she also held back the tender concern of offending us Fort Wayne brothers in the end, when she would spend so much on this institution. However, when she heard from my own mouth that we not only knew very well how much more expensive the buildings were here than there, but above all that we had the conviction that we were not going to spend any money.

The fact that she was convinced that for this institution a completely different scale would have to be used than was sufficient for the so simple conditions there: So she gained all the more confidence, since it was still possible and her attention was drawn to all this at just the right time, to change the building plan according to a plan that had already been submitted to her at an early stage, so that the building would be built entirely from the ground, protrude six feet above the side buildings on the front and back, have a massive staircase protruding another six feet above the portal, project a whole floor above the side buildings and shine far into the distance with its little tower and its beautiful square roof. Now, you will jump for joy when you find a woodcut or stone print of the magnificent building plan in the "Lutheraner" and you will convince yourself more and more that all of the above, only too well-founded objections against the first intended building have been thoroughly and favorably remedied here. Yes, you will praise and glorify God that he has strengthened the venerated building committee in the decision, in spite of all serious doubts and concerns, not to obstruct our dear college building, but to expand it and to complete it into a beautiful whole. Applauding and jubilating, you will therefore gladly exclaim with me: yes, that's right, that's how the dash between the two side buildings should, must be filled in, if it is not to become an object that would always excite only bad feelings and bitter new ones.

But of course consider what you have said with it. Behold, you are a member of our synod - for only such I can address here first - and the honored building committee is only your servant, who carries out your earlier order, and finally, after a difficult, sorrowful time, steps out of work to complete the college building, since the crying need allows no longer postponement. You, I and all of us are the builders and it is up to us to provide the necessary means, so that the work does not falter in the end and our dear, faithful servant gets into a bad embarrassment. Can we say we do not have the means? No, as much as is needed here, and even more, God has long since given us earthly goods in his bosom, and we only pay a debt if we give them back to him for the benefit of his holy church. Indeed, if we work together faithfully in other ways, and each of us does his part honestly, then what the individual has to bear should be even easier and less. Should it be possible for someone to say: I will not contribute anything? No, I can never believe that, for such a one would have to have completely forgotten the high heavenly good things that God has given us so abundantly out of undeserved grace in His pure Word and Sacrament, and for which we will never know how to praise and thank Him enough in time and eternity. But if you say, "It comes too often, there is no end to giving," think about it.

first, that you should rather praise God when he gives you many opportunities to do good works, for he does not need you for any of them, but if he nevertheless honors you to be his instrument, then this is a sign of his grace, and if you allow yourself to be prepared and used by him for this purpose, then you shall be repaid for eternity in heaven. Then you do not build every year, but when the first difficult times of beginning are over, you have just provided for a long series of years by larger buildings suitable for the purpose. So you don't have to do everything at once. For this year, the building is not yet to be expanded, but first brought under roof and the middle floor completed to such an extent that it can help the most urgent need for the time being. You can also make things much easier for yourself if you follow the advice that the apostle Paul gives to the Corinthians, and set aside a little something every Sabbath. Also, you do not have to do it in the same way, and you must not think that it will be scorned if you lend a sum of money that you want to leave to your children for a few years, when you would also have the advantage of having kept it most safely in this way. Nor should you do it alone, 1000 help; listen to what the congregation in St. Louis has done, which recently signed no less than 2400 dollars for this purpose, even though it will receive it in the near future. In spite of a heavy burden of debt, it is about to build a church, which it will hardly be able to carry out for less than 10,000 dollars. This must stimulate you to zeal, and put to shame your possible fatigue, and mightily fire your joyfulness and willingness to give. Therefore, get rid of all hesitant, small-minded and anxious thoughts, and set to work only freshly and cheerfully. What does it matter, if we all help faithfully together, the building will be completed by the autumn of the next year in all its stately adornment and dignified form. And if it is then inaugurated with festive jubilation and high joys, and the general synodal assembly could be moved here, and you and I and all of us could take part in the beautiful celebration, well, that would be a joy, a strength of our faith, a praise and thanksgiving and rejoicing that the angels in heaven should delight in it, and would certainly leave an indelible memory in all our hearts. Would you stand back and deprive yourself of your part in it? No, no, I will say better to you, for the old God is still alive, who directs the hearts like streams of water. May it be commanded to him, he will also lead it out for the sake of his love and faithfulness. Amen.

Aug. Crämer.

The "St. Louis People's Gazette."

We have already repeatedly thought of the "St. Louis Volksblatt" in our "Lutheraner". However, if we have only been able to recommend it with a certain shyness, we can now do so without any hesitation, with the greatest joy and confidence. The aforementioned "Volksblatt" has undergone a significant change. After many fruitless efforts by the founders of the paper, they have finally succeeded in finding an editor for it who is as willing as he is able to write a paper that Christian citizens need. The new editor

has already taken office (namely on April 24, the day on which the second year of the "Volksblatt" began). We therefore hasten to bring this to the attention of our dear readers and now invite all those who have the need of a citizen's newspaper written in the Christian sense to subscribe to it and to ask them to do everything to make the paper available in their circles.

Of course, there are many Christians who think that it belongs to serious Christianity not to worry about worldly things and therefore not to read worldly newspapers. But this is a mistake. The Lord says to the Pharisees: "You hypocrites, you can judge the form of heaven, can you not also judge the signs of this time? Matth. 16, 3. From this we see that a Christian must not be indifferent to what is happening in the world. For the great events of his time, not only in the kingdom of God but also in the kingdoms of the world, are all signs through which God speaks to us men and tells us what time it is according to His clock. And the Christian should know this, so that he may learn to send himself in time in the right Christian way, and not say with that "wicked servant": "My Lord is not yet coming for a long time." Matth. 21, 48. But without a secular newspaper it is impossible to become acquainted with the events of the time. In addition to this, in our new fatherland here, Christians do not merely have to do what is prescribed for them by their superiors in civil matters, as in Germany, but they themselves have to determine what civil laws and orders are to be made and kept here, how the country in which they live is to be set up, and who is to receive, exercise, and retain authority. In order to be able to use this high prerogative in a properly salutary manner, Christians necessarily need a publication that acquaints them with the constitution of their country, with the laws, offices and officials already existing in it, and with the various political parties that have arisen or are forming in the country, their principles, measures, plans, leaders, and so on. In particular, when a Christian citizen, which happens here repeatedly every year, comes into the case of having to exercise his right to vote for the

In order to exercise the right of election of officials and legislators, it is absolutely necessary for him to have a paper that informs him about the nature of the office to be filled and the candidates nominated for it. The Christian citizen, who does not have the special profession of dealing with politics, does not have time to look into everything himself; here, too, he needs a man who makes it his special task to serve his fellow citizens in this regard.

The more difficult it is to always find out what is right, the more often Christians think that it would be best if they, in order not to stain their conscience, did not worry about political matters at all, only prayed for their new fatherland and left the voting in elections and the entire governing of the worldly affairs of their country, their state, their county and their city to others. However, as good a pious Christian appearance this has, this opinion is false. When God once had his people led into captivity to Babylon as a punishment, even then God told his people through the prophet Jeremiah: "Build houses, where you may dwell; plant gardens, from which you may eat the fruit; take wives, and beget sons and daughters. Seek the good of the city whither I have led you away, and pray to the Lord for it; for if it prosper, it prospereth you also." Jer. 29, 5-7. From this we see that a true believer should also prove his faith by "seeking the best of the city" in which he has his dwelling. As important as prayer is for his fatherland and his hometown, this is by far not all that a believer is obliged to do for it. He should pray "for all men, for kings, and for all authorities, that" all Christians in all places where they have a dwelling place "may lead a quiet and tranquil life in all godliness and honorableness." 1 Tim. 2, 1-2. But for the country and for the place where the believer himself lives, has his food and finds his protection, there he has even more duties. There it is his most sacred duty "to seek the best of the city" by deed, and of course, where, as here, all citizens have a share in the government of the country, so much more. Who among the Christians here has not already sighed and complained innumerable times about the fact that this new fatherland of ours is often governed by such godless people, that good laws and orders are abolished or not kept and bad ones are introduced instead of them, that the treasury of the people is so brazenly stolen from and not used for the intended purposes, that the most unworthy subjects are often the leaders of our politics here, in short, that our new fatherland is obviously being led to the brink of ruin? But do not the Christians condemn themselves by such sighs and complaints, when they calmly watch others driving their adopted fatherland toward ruin? when they do not even become citizens in order to get their hands on a means of remedying the situation?

or, if they have become citizens, lay their hands in their laps, do not vote or, if they do vote, give their votes to the first best candidate of the presumably still best party, but do nothing else to be useful to their poor fatherland, to try to lift the existing crying evils and to bring about better conditions, but to let everything be given as it goes? Who is to help here, if the "better-minded", if above all the Christians, who recognize and deplore the damage and could well find the right means, do not want to help, but leave all the rudders of the state to the enemies, who, when they have reached the gold country, abandon the ship of state to the breaking storms? We do not think we are saying too much when we say that if America loses its religious and civil freedom and its prosperity, it is largely the fault of the better-minded, the Christians, who alone could foresee the danger and know the right means to remedy it, and who, partly unbelieving in God, partly unloving toward their neighbor, remained inactive. How will we answer to God if we Christians here in America persist in this inactivity and, when the terrible disaster has happened, want to console ourselves with the fact that these are judgments on the godless world? It will give us a bad reassurance if we want to plead that we have done nothing for the earthly kingdom in which we dwell, but all the more for Christ's kingdom of heaven on earth, for the spread of the Christian church; for in this very way we are working for the church at the same time, in that we are working for the earthly kingdom, where the church, through God's mercy, has found such a glorious home in these last sorrowful times as in no other country or kingdom on earth at the present time: It is precisely the church that must pay for it when the state in whose bosom it lives is abandoned to desolation through our inactivity. What an unspeakable

It was God's wise and gracious, incalculably blessed providence that at the time when the holy apostles were to go out into all the world to preach the gospel to all nations, there was a great empire, namely the Roman empire, extending over the whole civilized world, inwardly excellently established, outwardly strong, where the holy apostles could work! Did not this power first have to be broken and "done away with" before the Roman Antichrist could sit down in the temple of God like an earthly god? 2 Thessal. 2, 7. cf. v. 3. 4. What an unspeakably wise and gracious providence of God, already visibly but incalculably blessed to me, is it that in this last midnight of the world there is such a great and so powerful free state as the North American one, where next to civil perfect religious liberty reigns, which can only be abolished by the citizens themselves!-. What a great responsibility, therefore, do the Christians here take upon themselves, when they try to exert the influence they have for the preservation, improvement, and elevation of the local

The people of this country, who could procure and enforce the rights of the state and defend against the dangers threatening it, trample or throw away like a worthless penny, and either in false spirituality of the angels, or in false conscientiousness, or in unbelieving despondency, or in dull unconcern about what is going on around them, clear the field for the devil and his tools in the

world empire! There is no question that every Christian, if he wants to enjoy the good and blessings of this country, has the high obligation to acquire citizenship here and to use the rights thus acquired for the good of the country as much as possible, and therefore also, if his circumstances at all permit him, to keep, support and distribute a political newspaper, which has and fulfills the task of informing the Christian citizens about their duty and enabling them to fulfill it. To do nothing here, in order to fulfill one's duty as a citizen, is a sin: "For whoever knows how to do good and does not do it, to him it is sin. Jacob. 4, 17.

As necessary as it is for the local Christians to have a good civic newspaper, this kind of newspaper literature is in such a sad state here. It is true that there is already a political journal edited in the Christian spirit, the dear "Weltbote" (Messenger of the World), but in our opinion there are two reasons why this journal does not fully meet the needs of the local Christians. The "Weltbote" has obviously not set itself the task of enabling Christian citizens to fulfill their special civic duties in this Free State. In general, it seeks to enforce Christian principles, but it does not introduce its readers sufficiently to local politics and leaves them helpless when they have to act as citizens here. A second reason why we consider another political organ for the local Christian-minded Germans to be indispensable in addition to the dear "Weltbote" is that the "Weltbote" is not a purely political paper, but sometimes even such peculiar religious views are represented in it, or are presented in a favorable light, which may be objectionable to a large number of Christian readers. We are firmly convinced, however, that the state and the church must be as separate as they are here, if both are to prosper, and as dangerous as a mixture of the two is, the content of a state and a church newspaper should be as different, and the former should only deal with religion and the church as much as this affects the Christian as a citizen or the state and belongs in the history of the world. But apart from the dear "Weltbote," which we are far from denying its value, but rather wish good progress and "rich" blessings, the secular newspapers here are almost without exception edited by declared enemies of religion, morality, and indeed of all good order. Most of them are so full of blasphemies against all that is holy, so full of all kinds of unfaithfulness, so full of overthrowing all order in the world.

The ideas are so disgusting to a Christian to pick up, and almost no one can read them without being annoyed and defiled by them. And this applies especially to the German political literature. How many thousands of hearts namely here in the West and especially here in the Metropolitan of the West, St. Louis, are poisoned by the atheistic, revolutionary newspapers coursing here and making a mockery of all morals, how many thousands of people already living without God are strengthened and hardened in their godlessness by this, how many thousands, even if not yet believers and God-fearers, but (and) not yet fallen into open unbelief and depravity, how many thousands of poor weak Christians have been misled by it, even brought to apostasy, cannot be said, cannot be lamented enough, and would like to weep with bloody tears. With all other institutions for the propagation of their satanic principles, the unbelievers of this kind have achieved nothing, e.g. with schools, tracts, etc. As the unbelievers are incapable of any sacrifice for their cause, everything they undertook, if it demanded sacrifice, always "had" to fail because of this necessity. Only with the political journals did they succeed. Since there were none written in the Christian spirit, and since everyone who does not want to be one zero in the state and in bourgeois society needs a political organ, the German demagogic litterateurs who immigrated especially since 1848 found in the founding and management of such organs a highly productive field for them. Since they have enjoyed an almost monopoly in this field for many years, namely, since they have taught the people almost exclusively about the proper constitution of the state and about the relationship of the state to church and religion, the most dangerous principles about this have penetrated the people, and there is no need for the Christians to continue to watch the game inactively, and soon our beautiful new fatherland will be ruined in every respect.

Here in St. Louis, among others, all Christian-minded people felt this deeply with pain, and they were anxious to provide advice. In recognition of the importance of the matter, one was all the more willing to make all the necessary and affordable sacrifices, the more 'unavoidable' need there was for a secular newspaper here in a large city for the sake of greater business traffic, and the more terrible and victorious a weapon of the devil the secular newspapers had proven to be here. But there was a lack of a suitable editor. It was well understood that only a man of rare qualities, gifts and abilities would be suitable; first, he would have to be a Christian, second, he would have to have an extraordinary, especially thorough knowledge of the truths of revelation and the context of them, third, he would have to have the gift of quickly and easily finding his way in the field of politics, which is so complicated here now. fourthly, the gift of writing comprehensibly for the people, fifthly, undaunted courage, and so on. When the founders of the "Volksblatt" had exhausted all their efforts to find such an editor until a year ago, a man was finally proposed to them who, although not yet a believing Christian even according to his own declaration, nevertheless agreed, as a friend of the Christians, to edit their newspaper in such a way that, as he hoped, the Christians would be satisfied with it. However, this benevolent man himself soon realized that something impossible had been done. The founders, who had made it possible for the paper to exist with sacrifices that, if we were to state them, would astonish the reader, were now in a new embarrassment; in an even greater one than before. If they had wished to drop the whole enterprise, not only would thousands of dollars have been lost, -but it would have been lost to the bitter enemies of the good cause here, .Christians, especially those who do larger business, would again have fallen into the hands of those enemies and would have had to pay for their blasphemy against God and His Word by keeping their papers; And finally, many supporters of the cause would undoubtedly have been so depressed by the failure of this undertaking that it would now have become impossible for a long time to bring a similar work back to life and get it going. It was thought with horror that in the more than a thousand families from which the "Volksblatt" had driven out the atheistic and Jesuit newspapers, these papers would again become the daily guests and would again preach daily to the members of the families and feed them their poison. Inquiries were made here and there, but all attempts to find a Christian editor equal to the task were unsuccessful. So finally the question was raised whether the need was not so crying and whether the care for the existence of a political magazine edited in the Christian spirit under the peculiar circumstances here was not so intimately connected with the care for the salvation of souls and for the spread of the Kingdom of God, that even a preacher of the gospel could, in the conviction that he was not leaving the service of the church, but rather placing himself in a position where the church needs above all a worker and fighter? This question did not remain unanswered for long. It was recognized that if a preacher, who in addition to theological education also had the necessary gifts, were to take over the publication of a political newspaper in the spirit of the Gospel, a wonderful field would open up for him, in which he could render the most necessary service to the church, to whose service he is dedicated.

While the atheistic editors with their papers here in the West are the true pioneers of Satan in the lonely farms and in the Christian congregations the right bar Jehu, who do not stop to turn the se/len away from the faith (Acts 13, 6-11.), so on the other hand a Christian editor would be an excellent forerunner of Christian preachers and a powerful helper of them.

Since Pastor C. Diehlmann, by the way in which he had edited the "Illustrirte Abendschule" up to that time, had given proof that he had, by God's grace, an excellent ability to understand world events in their true meaning and to inform Christians about them in a language that is understandable and appealing to the people as well as to the literary educated, one finally dared to offer the editorship to the aforementioned. It is true that Pastor Diehlmann decisively rejected the urgent written applications sent to him, for reasons that were easy to guess. However, the commission chosen by the actionaries to appoint an editor, which would otherwise have had no chance of success, was not deterred by this. It was too vividly convinced that Pastor Diehlmann would become of a different opinion when he got to know the local circumstances more closely and especially when it became clear to him that this was not a matter of worldly civil advantages, but of help from great spiritual danger and need for thousands of Christians and for the entirety of the Christian congregations in the entire West. Therefore, a man was sent to Father Diehlmann in Rainham in Canada West, where he had followed the call of a German Lutheran congregation a few weeks earlier, so that the committeeman would present the matter verbally and in detail to Father Diehlmann's heart. In order to make the congregation willing to let Father Diehlmann move to Frederick, a candidate of theology was arranged to accompany the delegate from here. And behold God has given grace that both Father Diehlmann and his congregation have finally been convinced of the importance of the sack and have finally yielded to the pleas of the local Christians. The former is already in our midst and requested to take office as editor on April 24, after the 'whole synod of Missouri 2c. western district, assembled shortly before at Altenburg, Perry Co, Mo, had also assured

Rev. Diehlmann of their hearty assent to the acceptance of this new calling. The Christians here live in the firm confidence that they have sighed and prayed for this great man for themselves and for the whole West; only he, of course, who lives in the midst of the army camp of the enemies of Christ and observes their work of destruction in the Christian congregations will be able to explain this correctly.

It will not be necessary to reassure our readers that after long futile attempts, we have finally found a good Christian

This is a political magazine edited in the spirit, which on the one hand will teach Christians how to behave here as Christian citizens and present the events of the time to them in the right light, and on the other hand will wage war against the enemies of God and His orders in an area where they have hitherto stood there without an opponent and have been able to plunder and murder to their heart's content.

May all those who are concerned about the general welfare not let the opportunity given to them to inform themselves about this and to do something for it pass by. No Christian citizen of our new fatherland will be sorry if he now subscribes to the "St. Louiser Volksblatt", nor may he later fear reproach if he has induced and persuaded as many of his neighbors, friends and acquaintances as possible to receive the paper, which is now written in your completely different, truly Christian spirit and with examined judgment. It is especially important for the existence of a daily paper that many out-of-town buyers are found for the weekly paper taken from the daily papers. The price of an annual is \$2.00 prepaid, which is certainly a very low price considering the size and richness of the paper. Orders can be placed at the address: "St. Louis Folk Gazette", 8t. Iwuis, No.

(Submitted.)

Joseph Schaitberger.

(Continued.)

What was the consequence of this equally resolute and modest written petition? New plagues, greater suffering. No sooner had the letter been handed over to the archbishop than he immediately dismissed Schaitberger and the miners like him from the mine and made them breadless. Then a decree was issued, by virtue of which the right of possession and sale of their paternal inheritance was virtually denied to them. Then, as transgressors of the Holy Roman Church, they had to work "in penance" for 14 days on bread and water. And that was not enough. Last but not least, they were brought before the court and asked if they wanted to renounce their heretical faith and remain Catholic. When they flatly refused and again invoked the unaltered Augsburg Confession, they were told that they had to leave the country immediately. Thus, in the years 1685 and 86, more than a thousand people from the Teffereggern, mostly miners, crossed the Alps, naked and poor, stripped of all their possessions. Later, many others followed them with their wives and children, who, realizing how disgracefully and disloyally they had behaved with Schaitberger and his fellow miners against the Peace of Westphalia, which had been concluded only 37 years before, secretly left the country, leaving behind all their possessions. The attachment of these mountain dwellers to the Alps and valleys of the Heimath has become proverbial - how difficult it must have been for the outcasts to say goodbye to their homeland, even under their meager circumstances! And yet for most of them there was an even more difficult sacrifice to make. Fathers and mothers, how does your heart swell when you think of the possibility that the papists would become the masters of the country and then drive you out of your possessions and keep back not only all your earthly possessions, but also all your minor children, in order to place them in the arms of the Roman Moloch? So then, judge how it was for your brothers, who really had to make this most difficult sacrifice. More than 600 children under the age of 15 were kept by the archbishop with the declaration that they must not become heretics like their parents!

Among the first to be chased away was our Schaitberger and his faithful wife. Oh, even their parents' hearts bled, for they had to leave their three little daughters, whom God had given them in their three-year marriage, behind them in the clutches of the archbishop. But they took hold of themselves in the Lord and Schaitberger sang (p. Jahrg. 10, p. 163.):

So today I give up my house, I have to leave the children;
My God, that drives out my ears. To wander strange roads.

My God leadeth me to a city, where I may have thy word, In it I will feast in my heart early and late.

His request was heard by the Lord. He led him to a city where he could have his word, and plenty of it. It was the then free imperial city of Nuremberg, which, as it had opened its gates right at the beginning of the Reformation, was also blessed with righteous preachers after the Reformation and in which the gospel did not fall silent even in the time of the prevailing faith in reason. There he also found open ankles of helping love. Nevertheless, he soon sought to eat his own bread. In the beginning, he and his wife earned their living honestly and honestly by making wood, then for the next 30 years by laborious but blessed work in wire drawing. How he was generally minded in this respect, he has expressed in a special writing: "the golden nourishing art" against his expelled compatriots. We take from it some significant passages. Among the Lutheran Salzburger who emigrated with and after Schaitberger, as is always the case on such occasions, some may not have been completely sincere or may not have remained in their former sincerity, and may have insisted on the persecution they had suffered, on their work-shyness, on their wanderings, and on their spiritual chatter, and thus may have suffered physical hardship, while at the same time making undue demands on their

fellow Christians in the performance of works of love; And still others may have found it difficult that physical need pressed them so long, since the Lord said: "He who leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields for my name's sake, he will take it a hundredfold and inherit eternal life." Match. 19, 29. To all of these Schaitberger writes: "You speak! I am a poor exile, would also like to preserve myself with work and honors. I am glad to hear that, my friend, and it is also right, if only it is true; but believe me, all that glitters and shines is not gold. Oh, how many are worthy of punishment even in this state, especially the young, ignorant people, who take on sinful clothing and behavior, which is not befitting Christians and especially exiles. They love the world with Demas more than God's word; if one punishes them, they immediately say: they had to answer for this to God himself. O indeed, the mere outward exodus from Babylon does not make one blessed, if one does not persevere in godliness to the end. *) But if you are a devout exile, made poor by the persecution of pure doctrine, and have left your children and possessions for the sake of the name of Jesus, and must look upon your fatherland with dismay, do not grieve, for though we are driven out of our fatherland, yet we are written in the hand of God. Behold, God hath endured much for our sakes: therefore he is well worthy that we should suffer something for his sake." To the idlers in particular he gives the advice: "Whoever does not want to work must feed on other people's sweat and blood. Is this not shameful of a Christian? Such a father also steals the bread from his children and even brings them to the begging pole. He also deprives the poor of their gift, which he would owe them according to love, and whichever householder does not provide for his children and servants at home, he has denied the faith and is much worse than a heathen, 1 Tim. 5..... Only believe, no morsel is more blessed than that which you have won with your own hand." But to his distressed fellow sufferers, he counsels and comforts: "You say: I am a poor exile and cannot live without worries. I would like to feed myself with work; only I do not get to work, so that I could maintain my own. Dear friend! If you cannot stay in one city because of poverty, go to another, God can also find you elsewhere, as happened to Abraham in Genesis 12. There are pious Christians everywhere who take care of poverty. Dear friend, this is my advice, travel to a city where the evangelical religion is pure, otherwise your children might marry (namely with false believers), and you could not answer for this with God. But if you have a righteous profession and can serve God and your neighbor, you will not be responsible to God.

Many in our congregations who were once persecuted in Germany for the sake of pure doctrine and then emigrated should be told this. And oh, Schaitberger's complaints especially about the youth of such once persecuted Lutherans are not only the same among us, but even much greater, as we live in a time and in circumstances in which the lack of discipline among the growing and adolescent generation makes quite different progress than in the days of Schaitberger!

serve with, then thank God for it. But if your care for food makes you sad or fainthearted, say, "Oh, dear God, you have given me this work yourself and said, 'I will eat my bread by the sweat of my brow: I shall eat my bread by the sweat of my face. Behold, dear Father, my work does not go on as I will, for I find neither help nor counsel in myself, though I worry early and late. Dear God, I have a legitimate profession in which I must support myself; therefore I hope that you will turn my concern to the best and not let your child, who trusts in you, become a disgrace. Behold, the great God has miraculously preserved me and my confreres in this foodless time up to this hour, although in great poverty, for which God be eternally thanked. But what he will do with us poor exiles in the future is solely in his power. Oh, you great, indescribable God! If it should be decided by your divine omniscience that I should become even poorer in this miserable and foodless time, as happened to Lazarus, then I give glory to your name and say: Lord my God, as you will, your will be done always, but only for my blessedness. I will suffer all this with patience, the right hand of the Most High can change everything, Ps. 77: Will you have me sick? Lord, my God, according to your will. But shall I even fall into misery? thy will be done. Will you cast me away from you and throw me into hell? My God, I would have deserved it a thousand times over for my sins; but your fatherly mercy is far too great, for you do not desire the death of the sinner, nor do you want any man to be condemned."

Poverty, as we can see from this latter confession, was not the most pressing cross for him in his exile status; far heavier was the thought that he had to leave his three children in the hands of the archbishop. Besides

On this cross, however, God saw fit to let him make another, but heavier sacrifice than money and goods - he took his faithful companion in life and suffering from his side by death, after barely the first year of her stay in Nuremberg had passed. As painful as this loss was to him, he remained silent to the will of his God and kissed the hand that could wound him, but also heal him again. He also experienced this. After five years of widowhood, the Lord gave him a new helpmate, whose companionship was a great comfort to him and from whom God gave him four sons, and yet! He was not allowed to enjoy this gift in the long run either. Not only did he keep only one of his sons alive, but God also denied him the second wife after a six-year, extremely happy marriage. How calmly this cross-bearer bowed to God's will, the death of his second wife must have been particularly painful to him, because he could never again decide to give up his widowhood.

That God still led our Schaitberger in such rough ways in Erik should not alienate us, if we consider what he had planned for him just now. The more the herbs are rubbed, the stronger is their smell, and so a pleasant smell of knowledge should also emanate from this plant of the Lord under the cross press and first penetrate over the high Alps and into the deep shafts of the Salzburg country, but then also spread to other regions and even be carried over the Atlantic Ocean, in order to continue over there and over there.

The more diligently he prayed to God for his Salzburg brethren, and the more news he received of the growing anger of the archbishop, of the efforts of the papists to persuade the Lutherans, who were coming to light more and more, to apostatize by cunning and violence, and of the wavering and wavering of so many, the more he was urged to strengthen them. Thus we see him crossing the high Alps from Nuremberg three times at the greatest risk to his life and, despite the fury and power of the archbishop, despite the lurking of his priests and henchmen, teaching, comforting and encouraging his countrymen, yes, He even went to his two daughters - the third one seems to be no longer alive - and urged them on, although they had since grown up to be very zealous papists and had married equally zealous papists. The two journeys seemed to be in vain with regard to his own; but afterwards the fruit became apparent. Between the second and third journeys, one of the daughters came to him in Nuremberg, with the sole intention of persuading the "blinded, heretical" father to return not only to his old home, but also to the arms of the "only saintly" church. But what happened? The daughter was convinced by her father, immediately renounced the Roman church and remained faithful to the Lutheran church, although she had to leave behind her husband, who zealously insisted on the papacy, and her entire fortune, and had to support herself in Nuremberg by knitting. And afterwards, when Schaitberger made the third journey, he brought his brother out with him, together with his wife and two children.

But he had an even more beneficial and lasting effect on his Salzburg compatriots in writing. From time to time, without any outside help, he wrote special missives to them, which he later, at the urging of his confessor, the priest Ungelenk at St. Jakob, and at the expense of two local Christian merchants, gradually submitted to print and which finally appeared together under the title: **"Evangelischer Sendbrief"** ("**Evangelical Epistle**"). This book, written in the simplicity of faith, was an endless blessing in Salzburg, even though the Roman clergy there attacked it fiercely. Not only were the believers fortified by it, the fickle steadied, the timid

The letters not only made the people of Salzburg more willing to confess, but also opened the eyes of many blind people, so that they publicly renounced the Roman Church and joyfully shared the confession and the sufferings of those who had been persecuted until then. Not a few of the thousands who subsequently left Salzburg in the years 1731, 32 and 33 for the sake of their faith owed most of their lives, according to their own confession, to these letters, and what better reward could he have had in this world for his zeal for the glory of God and the salvation of his brethren than that he was allowed to experience the emigration and to hear from

the own mouths of many what God had done for them through his ministry. Not only that. The epistle, which Schaitberger later expanded, subsequently reprinted several times and even reprinted in 1817, was effective after his death and is still effective today. It has become a popular book in many regions of Germany, especially in Franconia and Schwaben, and Schreiber remembers from his childhood years how in Nuremberg, where the Bible, catechism, hymnal, the "Schmolken" or another old prayer book lay on the board, "Schaitberger" was rarely missing. It should be mentioned here at the same time that he published another prayer booklet, which has the title: "Gottlieb's Daily Devotions." It testifies to the spirit of grace and prayer that dwelt in this man.

Some of his epistle has already been communicated above. We cannot, however, deny ourselves the opportunity to include here a number of excerpts, partly because it would be difficult for him to become generally known here in Germany, and partly because they complete the picture of this honest Christian.

At that time, when he started his epistles, there were still many among his compatriots who did not lack the necessary knowledge, but the necessary courage to confess the truth and who tried to appease their consciences with deceptive excuses. To these he says: "I am not writing for these who are still papal and know nothing of the ways of truth, but for you I write, since you have already received the truth by God's grace. Truly, no true or right Christian can stay with the papal church, or make himself a part of it with a good conscience, because he serves not the one, but many strange gods. And he who said to Abraham, "Come out of your fatherland," the same one speaks to you by his word, that you should come out of Babylon, Revelation 18 and 1 Corinthians 6. Well, says many a hypocrite, perhaps it is not meant so evil in the papacy; after all, there are many people in it who have Lutheran books and have their faith in their hearts. Oh, dear ones, do not deceive yourselves so badly! You say: we are pleased with the Lutheran books; but for the sake of the belly you love the lies more than the truth. O eternal God, how will you one day know-

when all men must give account on the day of judgment! Consider your children, lest they cry vengeance upon you; for you put the children, together with yourselves, in the greatest danger of their blessedness, and knowingly bring them up to the pope's teaching, of which you yourselves are an abomination. You yourselves put the children in danger, when you should rather pull them out and lead them to God's word. Oh, you parents, how badly you do it! You take care of the children in body, but you absolutely put the poor soul to ruin. O woe to such a father who thus deceives his child only for the sake of temporal goods! Yes, some say, that the papists persecute people in this way, their zeal does so for the sake of faith. True; but O accursed zeal; for the divine zeal is not persecution, sword and bloodshed, but the Scripture says: The apostles taught with a quiet, gentle spirit, not with sword and bloodshed, Christ did not command his disciples to deprive those of house and home, or even of life, who did not receive their word; he punished his disciples to cause fire to fall from heaven out of anger, Luc. 9, nor did he permit it when they wanted to pull up the weeds, Matth. 13. Oh how much Christian blood has already been shed for the sake of the pope! Erroneous papacy, you will one day make a case that you do not think you can make now!" And after he has cleared away these and other doubts, he gives the advice: "Dear brothers, if a man can sell his goods and bring something with him, it is good, it is not forbidden by God; but flee as soon as he can, because fleeing is also a confession. But if it cannot be secretly, as it happened to us, since it will be said: this you must believe or leave goods and children - then I beg you, do not make God by the temporal perishable goods, but be constant in faith."

(Conclusion follows.)

Conference.

The Southwest Indiana Pastoral Conference will hold its first meetings, Lord willing, at Pastor Weyel's Trinity Church May 20-22.

On behalf of the Conference Anton Weyel, Pr.

Synodal - Display.

The Synod of Missouri, Ohio et al. St. Northern Districts.

Assembles on Wednesday after Trinity Day, May 21, 1856, at Detroit, Mich. F. r. Lochner, Secr.

Milwaukee, Wisc. the 15th of March, 1856.

LN- The citterfendctt synodals want to ask for more information at the store of Messrs. Töpel and Strudel, Jefferson Av., between Brush & Randvph St., on the south side.

Get

	for the construction of the seminary at Fort Wayne: from Mr. Pastor Günther	\$1,00
by the same from Mr. Schletz'S infant baptism s- - - 2,00 /	"" lägerö child baptism in Me-	
quon, WiS.. collected 1.03		
" Dr. Sihler of WigmanS, Ann Arbvr,		
Mich. :	2,00	

Christian Piepenbrink.

Receipts and thanks.

I sincerely thank the worthy Young Men's Association of the First German Evangelical Lutheran Church in Pittsburg for the kindness and proofs of its active love enjoyed by it so far, and at the same time I hereby certify the receipt of the quarterly amount of \$12.00. C. F. Th. Grebel. F. Th. Grebel. Concordia College, April 7, 1856.

With heartfelt thanks to God and the benevolent donors, I hereby certify that I have received \$1.75 from the congregation of Pastor Müller near Manchester and \$1.35 from his branch near Ballvillr for my support. May the benevolent God reward the mild givers for this temporally and eternally. F. Ahner.

The undersigned certifies to have received \$15.00 from the community of Altenburg, Perry Co., Mo. the 18th b. M. for his support in the local seminary. May the faithful and merciful God richly repay all the benevolent givers.

Furthermore, the same changes his receipt given in No. 11. of the Lutheran that it should not be called \$12.30, but \$2.30 of the congregation of Altenburg to have cooled.

Fort-Wayne, April 22, 1856, Joseph Lehn er.

With heartfelt thanks, the undersigned certifies to have received \$3.00 from Loren; Sammetinger, likewise \$2.00 from the widow through Mr. Pastor Werfelmann.

I. Georg Schäfer.

Fort-Wayne, April 12, 1856.

Cordially thankful undersigned certifies \$30.75 received from the congregation of the Rev. Keyl in Baltimore, Md. for his support at the seminary here. Georg Reisinger.

Fort-Wayne, April 13, 1856.

With heartfelt thanks, the undersigned certifies that he has received \$19.00 from the Frankenmuth congregation, \$2.00 from Pastor Röbbelen and \$1.00 from Johann Georg Schiefer. Ca "K Rittmaie r.

Fort-Wayne, April 13, 1856.

With heartfelt thanks, the undersigned certifies that he has received a violin from the valuable Sing-Verein -zu Cleveland.

Fort-Wayne, April 25, 1856. f. fun k.

Sincerely thanking undersigned for his support \$11,69, acknowledges having received from members of the congregation of Herm Pastor Keyl in Baltimore. Fort-Wayne, April 25, 1856. h. Eisfeller.

With heartfelt thanks against God and the benevolent givers, I certify to have received \$3.00 from Pastor Kühn and \$10.00 from his congregation. Fort-Wayne, April 25, 1856. Ernst Rolf.
Sincerely thanking I hereby certify \$1,00 received from a Gememdeglicd of Mr. Pastor Volkert for my support. Fort-Wayne, April 25, 1856, H. Gils.

Get

	n. to the Concordia College Building:		
Don Herr Hohnbaum at Waterloo, Ill,	\$5,00 "	of the congregation of Herr Pastor Wagner, gesam	
melt on Easter	6,00		
" Mr. Jakob Bäumner in Sulphur Spring	3,00 ""	D. BrunS	1,00
Collecte of the Trinity Parish of the Rev.			
Günther at Mequon River, WiS. 5	.54		
By Rev. Lochner in Milwaukee, Wis:			
by a member of the municipality	\$10	.00	
		2,00	
" Mrs. K.	" ""	2,00	
" 8. L.		2,00	
		16,00	
by nngen members of the congreg. at Fort-Wayne, Ja.,	9.00 "	Mr. Pastor Sallmann	4. 20
" a parishioner of Mr. Pastor Werfel			
man i		.00	
by Mr. Pastor Fritze of Friedr. Füllung u. G.			
Slime bucket à \$1,00	2,00		
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" Mr. Ernst Hagen	HM		
"" Pastor brewer	10W		
"" W stünckl	2,00		
	d. to the synodal - treasury of the westl. district r from the congregation at St. Louis	\$13	,15
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Pastor Selle	8.03		
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Girardeau	7^)		
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Ill. U,08			
" of the congregation of Herm Pastor Scholz in Minden 1,14 "	""	Riedel in Dissrn	1,35
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time of Mr. Wilhelm Kerber on 25. p. Dr. 55. 6.00 "	Mr. Pastor Lange of I. H. Möhlenkamp- -. 2.50	from Mr. Lohnbardt in Eisleben, Scott Co., Mo. 1.00	
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Straßen,			
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Volume 12, St. Louis, Mon. May 20, 1856, No. 20.

(Submitted.)

Of Christian Church Discipline.

An interpretation of Matth. 18, 15-17.

You, dear reader, have undoubtedly already heard about church discipline. But perhaps something is still not quite clear to you in this matter, or you have a neighbor who does not want to have anything to do with church discipline and whose objections you do not always know how to refute. Then it will not be unpleasant for you to read something more detailed about it.

The word "discipline" means as much as education. Accordingly, "church discipline" would be the education that the Christian church, as the spiritual mother, practices in her children; and then church discipline would include everything that the church does through word and sacrament, with teaching, exhortation, etc., to prepare righteous children in Christ for the heavenly Father.

But so much in one heap is not usually meant by the word "church discipline". Rather, it is understood to mean: the special procedure that the Lord Christ has prescribed for the church, first of all for each local congregation, with regard to those members who have fallen into some particular sin; which consists in a gradually intensified admonition, and which has the purpose of either recovering the erring ones, or at least of relieving the congregation of the complicity in sin and of the Apparently unrepentant sinners to purify themselves.

If you ask where the Lord Christ instituted church discipline, you will find the passage Matth. 18:15-17: "If your brother sins against you, go and punish him between you and him alone. If he hears you, you have won your brother. If he does not hear you, take one or two more to you, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, tell the community. If he does not hear the community, consider him a heathen and a tax collector. - Of course, there are other passages in holy scripture that speak of the same thing. But these are only explanations and examples. Matth. 18 is the main passage in which, as it is said, the doctrine of church discipline has its actual seat. I will interpret this passage for you.

First of all, notice what kind of persons there are on whom church discipline is to be practiced. The Lord Christ does not say, "If anyone sins," but "If your brother sins. So it must be a brother. But this does not mean a brother in Adam, for then again everyone would be your brother, but in Christ. Whoever, then, does not want to be a Christian at all, or a Christian in his own right, a Christian of a different kind than you, who does not want to consider you a brother, or whom you cannot consider a brother because he does not have the same noble faith - you may and should admonish and punish him on occasion.

But you cannot practice the actual church discipline from beginning to end on such a one. It must be a brother, but it goes without saying that the same applies to a sister. - Furthermore, it must not only be a brother in faith in general, but also one who belongs to the same local church. For when the Lord Christ says, "Tell the congregation," he naturally does not mean the one holy Christian church, which is invisibly scattered over the whole world (no one can tell it, because only the Lord knows it.) He also does not mean first the whole general visible church (where it would also not be possible), but first the local congregation, to which you both belong. Everyone is to be punished in his local church. But who belongs to the local church? With regard to church discipline, those who partake of the sacrament of the altar in the church are least and certainly to be counted among them. For whoever desires the Holy Communion in a congregation. For whoever desires Holy Communion in a congregation testifies that the faith of this congregation is also his faith, that he therefore recognizes the members of it as his brothers and sisters in Christ. Again, whom the congregation admits to its sacrament, it thereby recognizes as its brother, even if its circumstances would mean that such a brother would be like a guest and would not yet be given a seat and a voice in the council and a share in the government of the congregation through formal admission into the external association.

St. Paul also teaches us this when he says that many become one body by being partakers of one bread. And from this it follows that all members of the Lord's Supper are bound to submit to the discipline of the congregation. If they want to be brothers at Holy Communion, they must be brothers. If they want to be brothers at Holy Communion, they are also obliged to be punished as brothers by brothers.

So much for the persons on whom discipline is to be exercised. But now we must also know what kind of things church discipline has to deal with." Then the Lord Christ says, "Does your brother sin?" So it must be sins. But it does not say "if it seems to you that your brother may have sinned," but "he sins" - so it must not be doubtful sins, but certain, definite sins. To this now belongs

1. That the matter in question is a certain proven fact. If it is still uncertain whether your brother has really done or said this or that, then it is naturally also uncertain whether he has sinned. - But, you ask, may I not open my mouth until the proof is there? Not at all. Only you must not punish earlier. It is allowed to ask. Do then what is written in Sirach 19:13: "Speak out against your neighbor because he may not have done it. Or has he done it, that he may do it no more.

2) That this fact is really and undoubtedly sinful, i.e. that a divine commandment has really been transgressed. People sometimes consider something to be sinful that God has not forbidden. Even more often they regard things as permitted, which God has in fact forbidden. This does not apply here. According to 1 John 3:4, sin is nothing but the transgression of divine commandment. So where there is no transgression, there is no sin. You must therefore be able to prove to your brother that he has acted against God's commandment before you punish him. From this it follows that the transgression of human orders can only be punished if they are good, lawful orders and if it is obvious that the transgression is not out of ignorance and a biased conscience, but out of undoubtedly sinful motives, as stubbornness, despite 2c. thus indirectly at the same time against a commandment of God. Now notice further. No evil distinction is to be made between sins. All sins are the same in themselves. Thus, even a "small" sin can completely reveal a person's godlessness and impenitence. And therefore, of course, no external sin is in itself exempt from punishment by church discipline. But, if you understand it rightly, it is also true that some things are too small for church discipline. For example, your neighbor has a bad habit, a temperamental defect, things that come from the sinful nature and are interwoven with sins, but are only part of the weaknesses.

which still cling to even the most righteous Christian, because he has not yet completely stripped himself of the flesh. Because of such infirmities you may well do him a brotherly reminder; but they are not a matter for church discipline. If one wanted to put every word, every expression on the gold scale, there would be no end to the petty quarrels, the splitting of hairs and the making of consciences. Let that go. The more seriously you take yourself, the easier it will be for you to find the right measure in others. - —

(3) Including that sin has been committed against you; for Christ says: if your brother sins against you. But what does this mean? The opponents of church discipline think they have made a good find when they read these two words, and often use them to open a back door for themselves. They say: "Here it is clearly seen that the Lord Christ did not want to teach a process how all kinds of sin should be punished by the congregation, but a way how we should get out of a quarrel with our neighbor if we have been personally offended by him. Therefore, when someone admonishes them, they answer: "Now why do you punish me, because I have done this and that? Even if it is a sin, I have not sinned against you."- Let us now close this back door to them. It is true that sins are divided into sins against God, against one's neighbor, and against oneself. It is also quite right to think that every sin is outwardly directed against one of these three. But if one were to conclude from this that every sin is therefore also exclusively and solely against the one to whom it is outwardly first committed, that a sin against God is therefore not a sin against one's neighbor, and vice versa, this would be a great error. For every sin is a sin against all three. For example, when Aaron made the golden calf, he first sinned against God. But was it not also a sin against the people, whom he seduced into idolatry? Did he not also sin against himself by bringing his own soul to ruin? - The drunkard undoubtedly sins first of all against himself. But does he not therefore also offend his God? Does he not at the same time sin against his wife and child, whom he brings into all kinds of misery, and against all those to whom he causes trouble? So, as surely as your neighbor, when he offends you, also sins against God and himself, so surely by sinning against God, against himself, or against others, he also sins against you, especially when you experience it. For either you will be angered by it, that is, provoked and enticed to the same sin by the evil example, or the shame and blasphemy of the world will fall on the whole community to which you belong, thus also on you, or it will at least be a grief to you.

prepared. So all the sins of your brother, which come "to you", he has also done "to you". Therefore, when Christ says "in you," this does not exclude a single sin that you would not be allowed to punish. But that this is really the opinion of Christ is clearly shown by the context of the text. From the beginning of the 18th chapter of Matthew, Christ speaks of sorrow. He teaches up to v. 14 that you should not cause others trouble. In v. 15 he continues, "But your brother sins against you. The little word "but" indicates that there should be a connection between what precedes and what follows. Now there would be no connection at all if the following did not also speak of annoyance (namely, what you should do if another causes you annoyance). Consequently, it is clear that the words

"but sins" 2c. mean to say, "but if your brother gives you offense/removed, so that the Lord Christ is speaking here only of such offenses as are done to you directly and personally, he is speaking precisely and expressly of such sins as cause you offense, and these are all sins that come to you.

But, you say, if that is the opinion, it would have been clearer if it had simply said, "Sins your brother." Why then does Christ add "in you"? Answer.

a. If only to show you that you should regard all the sins of your brother as sins in yourself, at least to the extent that you grieve over them and punish them. So it is not right for you to say in the case of a manifest sin, "Oh well, I take no offense at it. On the other hand, St. Paul teaches in 1 Corinthians 5, on the occasion of the bloodsucker, that it falls on the whole congregation, so that all should grieve when one member has hastened to give offense.

b. To teach you that your brother's sin must also come "to you" before you punish it. You shall not listen, search, look for splinters. - You shall also punish what comes to you first. If another is nearer, the turn is not yet "to thee." Wait, therefore, whether he punishes. If he does not, then it comes "to you," then you punish. But first the second, then the first.

c. To cut off false excuses. You might think: "I would want to punish my neighbor if he had sinned against God or against someone else. But it only happened against my little person. I would rather let it go. I will bear it and forgive." No! says Christ, it is not enough that you want to suffer and forgive. You may do that besides. You shall also punish. Behold, it is not only for thee that I am concerned, that thou mayest come to thy right; it is also for thy neighbor that I am concerned, and it shall also be for thee that he may come to his right. - Similarly, the sinner could say, "If I had denounced God, you would not have said a word, but now I have said a little to your worthy person.

Now you're making a big fuss." The mouth is also shut with these words.

These words indicate that the sin you are to punish, first of all in private, must also still be hidden and secret to a certain extent. It says "in you," i.e., "not yet in many or even in all. Public sins, that is, sins that are already known to a greater number or even to the whole congregation, or that by their nature must be known and cause public offense, do not first need to be punished secretly, but can and should be punished publicly; as St. Paul teaches 1 Timothy 5:20: "Those who sin, punish them before all, so that even the outsiders may be afraid.

Now that we have become acquainted with the persons and things on whom and because of whom church discipline is to be exercised, the question is, what does this discipline itself consist of, and what is the procedure to be followed?

Our text gives the answer with the words: "Punish him. The same word is used here as in John 16, where it says that the Holy Spirit will punish the world. Spirit will punish the world. So there is no thought of a violent retaliation, no scolding and abusing, but the "punish" includes everything that may happen to help the erring brother. This will include 1. reproaching him for the matter, 2. if he does not deny the facts, convicting him from the word of God that he has sinned with it, 3. fraternally admonishing him to recognize this sin and to do away with it, 4. if necessary, to show him the truth. 4. if necessary, present to him the seriousness of divine justice and threaten him with God's terrible judgment, 5. finally, also, if his heart begins to soften, provoke and invite him to repentance with heartfelt pleas under the presentation of divine mercy against repentant sinners.

In such "punishing" consists the whole procedure in church discipline.

According to Christ's will, however, this punishment is to take place in three successive, ascending stages or degrees, which are therefore called the three degrees of admonition, or the stages of church discipline.

The first degree consists of a fraternal admonition in private.

The second in an admonition with witnesses.

The third and last in an exhortation before and from the congregation.

In each of these degrees, depending on the circumstances, either the remittance or the retention of the sin takes place, thus the release or binding key is used; of course, like the exhortation itself, first privately and secretly, finally publicly; at first in the name of the individual, finally in the name of the congregation; but always, where it is rightly done, at the same time in the name of God; for the word "ye" in the following 18th verse (what ye shall bind on earth) applies both to the first exhorter, and to the fellow exhorting witnesses, and to the whole church.

(To be continued.)
(Submitted.)

Joseph Schaitberger.

(Conclusion.)

With such exhortations in his epistles, Schaitberger combines a simple lesson on the relevant doctrines of distinction. Thus, for this final purpose, he has drawn up a 28-page conversation between a Lutheran and a Papist, which bears the title: "Biblical reason for faith or Christian religious conversation between a Catholic and Protestant Christian at the request of pious hearts in one hundred and forty questions and answers: written" 2c. However, it is not possible to reproduce the beautiful conversation in extracts. Sometimes Christian concerns on important questions of conscience were desired by his compatriots. Thus, the returnees got into great trouble because of the communion. Schaitberger advised them to rather remain without communion than to take the mutilated communion of the Roman church. However, there were some who thought that they could still take Holy Communion in the Roman church in such a state of emergency, if only they strongly believed for themselves that the body and blood of Christ were under the bread and wine, especially since they would also receive wine from the papists, namely, the non-consecrated, so-called rinsing wine, through which whatever might have remained on the palate from the consecrated host is supposed to be washed down. Asked about this, Schaitberger answers: "I say no to it, it is not right and also harmful to your poor soul, also irresponsible before God, because it is not possible that you can drink the Blood of Christ apart from the command of God's right use, and it is given to you by the papist ministers themselves only for a pure wine and served during the Mass; how can you be so blind and unintelligent in matters of faith? The Word of God did not teach you this, but the blind reason of men. But now you should know that human faith cannot make a sacrament without God's word and command, and if you can make or sanctify the Lord's Supper with faith, as you think, you can also make all other food into a Lord's Supper, if it were only up to faith, but which cannot happen in this way in eternity. I will give you an example: If a young child were born, and not yet baptized, and I said unto thee, Let not the child be baptized, but only believe that it is baptized already. My, would you be so blind and think it is already right? But I know you would take me for a fool and say that it is not yet a Christian, because it has not yet been baptized with God's word. Therefore I say to you that you are a right fool with your faith, for as little as baptism can be without

God's word, so little can the Lord's Supper be sanctified without God's word and the right use; for apart from the right use, the Lord's Supper is not a sacrament, but only bread and wine. Therefore you must look to the mouth of Jesus, for in the giving of the bread he says to the disciples, "this is my body," and in the giving of the cup he says, "this is my blood, for the remission of sins." And because Christ calls it a testament, no one can change and overturn it with a clear conscience."

He also asked for something for the sick and dying among his compatriots, since they had to do without the advice and comfort of a faithful servant of value and were thus referred to the consolations of the brothers. So that everything would be done honestly and properly at the bedsides of the sick and dying, several short, excellent admonitions were written down with a prayer attached, so that they could be read to the sick person by a brother. One of these exhortations concludes with instructions on how to assure the sick person of the forgiveness of his sins by a Christian brother in the absence of an appointed church minister. The curious passage reads, as follows. "The following questions may then be read to the sick person: Beloved brother (or sister) in Christ! Now I ask you:

Do you also believe in God the Father, who created you? in God the Son, who redeemed you? in God the Holy Spirit, who sanctified you? Spirit, who sanctified you?

Will you also forgive and pardon all men who have offended you from the bottom of your heart, and willingly and gladly leave the world according to the Father's will, and with the bestowal of divine grace persevere in faith and patience to your end?

After this temporal life, you also believe in an eternal life, where we will certainly come together again and see and know each other?

If you also have newness of heart and sorrow for the sins you have committed, say, "Yes.

But if you believe that through Christ Jesus all your sins can be forgiven, say, "Yes.

Hereupon, in the absence of a clergyman, if necessity requires it, the sick person may be assured of the forgiveness of his sins from God's Word in the following manner:

Now, beloved brother (or sister), because I hear from your mouth the confession,

that you are sorry for your sins from the bottom of your heart and also desire mercy and forgiveness from God: then be confident and believe the divine promise and promise, which I announce to you instead of the Christian church and your confessor. Therefore be glad and confident, all your sins are forgiven you in the name of Jesus Christ and sunk into the deep sea of divine mercy and will be remembered by God no more for eternity, Me, on the 7th and Matth. on the 9th chapter. But I do not do this out of my own power, but the divine word has such a life-giving power that when a repentant sinner grasps it in faith and accepts it, he finds in it what the words say, namely forgiveness of sins, life and blessedness. And this I also wish for you from the bottom of my heart through Jesus Christ our Lord, Savior and Beatificator, Amen, Amen."

That this Nathanael soul's zeal for pure doctrine went hand in hand with zeal for the right walk in godliness is already sufficiently proven by the previous report. In his epistles in particular, however, he repeatedly and most earnestly exhorted this and especially urged diligent listening to the Word and devotion to it and warned against disdain, disgust and overindulgence in it.

In order not to detain the reader too long, however, we do not give any excerpts from this, but leave a few more at the end of these communications, which show how Schaitberger was not only zealous against the Roman Church, but otherwise flirted with all sects and enthusiasts in a good unionist way, but how he resolutely testified against all false doctrine and all false worship, be they where they will.

His brother, whom, as already mentioned, he had led from the papacy to the Lutheran Church, had to stay for a while in Switzerland with his family as a mining master. Living there among the Reformed and not yet sufficiently grounded in knowledge, he did not seem to be unwilling to consider the difference between the Lutheran and the Reformed Church so insignificant as to be able to take Holy Communion in the latter. To him, Schaitberger addressed a "faithful, heartfelt admonition," in which it says, among other things: "This is most to be lamented, that in Switzerland, among the Reformed, you cannot have the true Lord's Supper according to Christ's command and institution, therefore see how you may soon come out again with honor. If, however, it is not yet possible for the sake of your profession, then in the meantime, as dear as your blessedness is, let no one force or persuade you to accept a different, ineffective Lord's Supper. Otherwise, in truth, I am not unfavorable to the Reformed, for I know that there are many pious and God-loving hearts among them; it pleases me also that they should keep each one by his conscience.

For although we do not agree in religion, holy baptism makes us "Christian" brothers, and since they have often offered us religious peace, I wish with Dr. Spener that God would unite and unite us through the bond of love. *) In the meantime, you may well attend their outward worship for a time, because you cannot have it any other way, but examine everything and keep what is good. For although in certain respects the doctrine of the Reformed is somewhat better than that of the Reformed, it is not.

'Roman Catholics, so you can after dei-

The confessor's report cannot be accepted without violating the conscience, because

is nothing more than only one saving faith and without it no one can please God, Eph. 4, 5. Hebr. 11, 6. Therefore let no one deceive you, and because we once left our homeland, children and goods for the sake of the evangelical doctrine, let us also live and die by the grace of God with this saving doctrine, for he who puts his hand to the plow and looks back is not fit for the kingdom of God Luk 10, 88. And whoever departs from the right faith, the Lord will have no pleasure in him. Hebr. 10, 31. What should move us to accept a different faith? We have, thank God! We believe what the prophets preached, what Christ preached, and what the apostles themselves taught and believed, because we are built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone. This exhortation is followed by an explanation of the Reformed Church's error concerning the election of grace and the Lord's Supper.

In the time of Schaitberger's exile there were also the so-called Pietist disputes. The doctrines of regeneration, justification, Christian perfection, the millennial kingdom, the middle things, and the more and more occurring rapturous excesses of some, such as: the conventicle system, the separation from public worship and from the sacrament, the mockery of the Lutheran church as the Babel from which all God's children had to emanate - these were the things that caused great unrest in the church. How could a mind like Schaitberger be an indifferent spectator! But how he also here, with his simple-minded, practiced sense, hit the right mark, is proven by everything he wrote in relation to the controversial issues of that time. Among these essays we find "a short answer to some good friends on four particular religious questions." The first question

That about a hundred years later in various parts of Germany a new peace proposal was to be made, by virtue of which the Lutherans would either go to the unionist communion with the Reformed or without the unionist communion.

The Schaitberger could not have foreseen that the Lutherans would have to remain in the Holy Communion, that they would be allowed to remain Papists rather than Lutherans, but that they would have to atone for their loyalty to their Lutheran church with imprisonment, the taking away of the churches and confiscation - of course, the dear Schaitberger could not have foreseen that at that time.

concerns the false teachers and false spirits, who at that time crept around in the houses, called the churches idolatrous temples, the preachers Baal's apes, suspected the sacraments to be empty signs, taught perfect sanctification --- in short, grounded themselves quite like our local lurkers, especially those hatched under the Methodist penitential bench. Of them Schaitberger warns. "O forsooth, he exclaims, in these last times a Christian must take good care on both sides, lest he be deceived by erroneous

doctrine or by a sinful life. For the heretical false spirits, says Dr. Pfeiffer, they all creep along under the appearance of great holiness, and with human eloquence they seduce innocent hearts Rom. 16, 18. Yes, they also think more of certain revelations than of God's word, therefore we let such false spirits go, they are blind and blind men Matth. 23, 14. 23, 14. for they are always brought up with strange writings and false teachings, which have never been approved in our evangelical church, therefore one should completely avoid their meetings and avoid such strange teachings.

And because God's word is preached and presented purely and loudly in our church, you have no reason to attend such teaching, because you, as simple-minded people, are not able to distinguish all disputed points of religion quite thoroughly, and in this way you can soon take offense at the faith; But whoever prefers to listen to such secret sneaks, who run about without a profession, rather than to a teacher appointed by God and the authorities, may have this at his peril and conscience, for unbelief lives around him like a crab. Therefore, let no one deceive you, but remain steadfast in the faith and in what you have learned, and what you have learned with the Holy Bible and your catechism. What does not agree clearly with the Holy Bible and your catechism, you should not believe, for false teaching alone kills the soul. - The other question concerns the private assembly.

lungs. Schaitberger does not reject them "as long as they remain in good order and are not contrary to the Christian religion," especially "where there is a pure Protestant preacher who is in public teaching office and, in addition to the ordinary church service, holds a Christian meeting at home to instruct the young and teach the simple;"But far from seeing in the holding of such meetings the mark of a zealous preacher, or in the attendance of the same a special characteristic of Christianity, as it even sometimes happened and happens, he rather judges: "Such private meetings at home are a means of Christian liberty, to which no one is compelled; nor should one thereby despise or miss the ordinary church services. For the apostle expressly says: "We should not leave the assemblies of the saints, as some maintain Hebr. 10:25. But a true Christian must not be forced to do so.

A Christian who has created himself cannot remain in the outward going to church alone, but he can build himself up in good everywhere through a godly conversation with his neighbor. For where two or three are gathered together in God's precincts, there Jesus wants to be in the midst of them, Matth. 19, 12." He urges all the more on home worship. "He also says that every householder should spend Sundays at home with his family, reading not only the Holy Bible but also other spiritual books. Especially the Catechism of Luther and his writings, as well as Johann Arnd, Heinrich Müller, Spener, Scriver and other beautiful books; as with us Protestant Christians, thank God! There is no shortage of such beautiful books among us Protestant Christians, and it would be desirable to live by them; on the other hand, all foreign writings should be avoided, since they only mislead the common man and are completely contrary to the pure Augsburg Confession and our Protestant doctrine of faith. Indeed, a common, simple man could soon fall into great error and suffer shipwreck in his faith, as has unfortunately already happened to many, 1 Tim. 1:19. The third question deals with the millennial kingdom. Schaitberger expresses himself thus: "Although this doctrine of the millennial kingdom does not overthrow the foundation of faith, it nevertheless destroys the unity of the Christian church and separates the bond of love, and can finally even turn into heresy, as has already happened many times. Therefore, we prefer to join with the blessed Luther in the right understanding of the Holy Scriptures and abandon this opinion. Therefore we rather forbid with the right understanding of the holy scripture and let this opinion go. For although the chiliasts cite a number of biblical sayings as a pretext to prove the millennial kingdom, such an opinion is, however, contrary to the whole main work of the Step. I am only surprised that among the scholars themselves so many are found who hope with blind chiliastes for such a millennial kingdom and may imagine a golden time of peace before the last day on earth. Just read the 24th chap. Matthew, and you will clearly find that at the end of the world there will not be a good time, but a very evil time, both in life and in doctrine. The doctrinal question concerns the oral preaching ministry. Since those swarm spirits made much of whether this or that preacher was converted or unconverted, but to them no preacher was pious and holy enough, and who made the power of the word dependent on the holiness or unholiness of the person, Schaitberger answers: "What do the clergymen concern us listeners with? Their teaching can make us blessed and not their life, because we also have our faults. One must distinguish between the office and the person; the office is from God, but the person is man, the one is holy, the other is still sinful; but to the believing listener God's word is always pure, Tit. 1, 15. You hypocrite, pull the beam out of your eye and look at yourself Luc. 6, 42.

Perhaps your life does not agree with the preacher's teaching either. Oh indeed, it is a great deception if one wants to make the holy preaching ministry powerless and suspect by the person. If such a teacher's ministry were ineffective, a whole congregation would have to suffer from it, which is hard to believe. But whether an unconverted teacher, who unlawfully enters the ministry of preaching and is not sent by God, can also teach and preach edifyingly, this might still cause a scruple, because such teachers seldom create a great benefit; but we leave this to be, and whoever feels like quarreling, let him know that we do not have such a way, nor does the church of God." 1 Cor. 11, 10.- He also discusses the same points in a "simple-minded travel conversation between an old Lutheran and a new Pietist." What he understands by the latter he indicates in the conversation itself, namely not those "who faithfully hold to God's Word, remain with the pure evangelical doctrine and live Christianly according to it," but "separatists? who separate themselves from our faith and from the order of the Christian church by imagined holiness." To such a person he says, among other things: "I have completely separated myself and no longer go to your church, because there are mostly evil people in it; I find more edification in our meeting, where only a few are with each other, because I know that God is not in the congregation of the impenitent, but where two or three pious people are gathered in his name, there he is in the midst of them, Amos 5, 21. The Lutheran answers him: "You proud Pharisee, why do you look at other people, test yourself right, God can also still convert the impenitent. I do not want to despise the Christian home meetings, but one should not neglect and reject the regular service in the church, but thank God that he lets us preach his word, the noble treasure, so abundantly in our churches, Luc. 13, 9, Rom. 14, 4, 2 Cor. 13, 5".

From time to time, Schaitberger's pious spirit also poured out in verse. His exile song: "Ich bin ein armer Exulant 2c." has already been communicated in its entirety in the tenth volume of this journal, p. 163. We share another poem here, but, as we hurry to the conclusion, let it follow our presentation as an appendix. - —

Gradually, old age approached for our Schaitberger. His strength, weakened by work and prayer, was dwindling from day to day, so that he was no longer able to earn a living with his own hands. Therefore, the city council took him in among the so-called twelve poor brothers of the former Carthens monastery - a benefit to which otherwise only impoverished respectable citizens were entitled. Here he spent

In peace and quiet for ten years, Simeon would be serving his God and waiting for his dissolution all the more with eager longing, as he had already expressed the same earlier in his will. Oh," he exclaims, "how eagerly I wait for you, when you, Lord, will come and lead me out of this pitiful valley to heaven. Ah! how eagerly I wait for thee, O come and fetch me. Ah! thou beautiful city of God, thou dwelling place of my soul, thou heavenly Jerusalem, thou art a house full of joys! if I only remember thee, my soul and body rejoice

2c. O, how often has the proud and merciless world afflicted my poor soul with injustice and lies to the point of death, and often saddened me. For this reason I am going with freedom out of my misery, out of the state of sin, into the heavenly fatherland. O Lord, you who see into the hidden places and know the hearts of all men, you know how often I pray in secret in my heart:

Heartily I long. For a blessed end, because here I am surrounded. With gloom and misery.

I long to depart from this evil world, I long for eternal joys, O Jesu! come only soon."

And He came to him in the night of Oct. 2, 1733, in the same year in which the last main procession of Lutherans left Salzburg. A weary 75-year-old old man, he left this pitiful valley rejoicing in his faith, in order to see face to face the one whom he had so faithfully confessed in word and deed and to whom he remained faithful in life, suffering and death.

May his memory also remain among us in blessing. And whoever can heartily wish with Moses: "Would to God that all the people of the Lord prophesied and that the Lord would give His Spirit over them! (Deuteronomy 11:29) - think also of Joseph Schaitberger, the exiled miner from Salzburg.

M.

F. L.

Abraham and Isaac

Genesis 22. by Joseph Schaitberger.

God said to the father Abraham: "Go, take Isaac, your son, and slaughter him for me as a reward, so that your obedience will be wise.

Abraham set out early, climbed the mountain with Isaac, he did not want to resist for long. And he followed the Lord God.

He said: Isaac's my dear son, The place hath God pointed out unto me, . You must lay down the wood here and obey me.

Father, I see no sacrifice here, Where is a lamb to show me, What shall be sacrificed From our great hosts?

My son, I do not need a sacrificial animal, What I tell you, you follow me,

God will make this sacrifice before all other animals.

Isaac, dear son of mine, You must make the sacrifice yourself; God has told me to do so. I must perform obedience.

O Father, it is so hard for me that the Lord wants me to be a sacrifice, but I will surrender, even at the cost of my life.

Isaac, my dear son, I remain your father. It is difficult for me myself, what I desire from you.

The eyes of water break out for me, reason and faith fight with me, Isaac, we want to hurry and not linger longer.

My father, even though it hurts, if I spill my blood, I will not resist, because God will honor me.

O son, how is my heart so heavy, No sorrow pressed me so hard, Shall I with my hands end thy young life?

O God! What dost thou require of me, That I should sacrifice the son to thee! But I break my will to fulfill yours.

O Sarah, pious mother heart, what sorrow, fear and great pain you will experience hereafter, when I shall reveal it.

We have always rejoiced in you, my Isaac. I still love you with all my heart, Your death, that hurts me. I have long hoped and often wished with myself, God will multiply your seed To his name's honor.

But because God would have me sacrifice the one; Isaac, I shall slay thee, how could I despise it.

My father, even though it is bitter that I am dying at this time, my young life must end under your hands:

But I will be patient, I will be obedient to God and to you, And if I had a thousand lives. I still want to give it away.

And with this, Father, I thank you. What you have shown me is good. I ask you to forgive me for what I have done in life.

My son, take off your robe, I'm sick of your bitter death now. If I take your life, God can give it back to you.

My father, I will do what God has commanded you to do: Heaven is open to me. In Christ I hope. Isaac, my dearest child, Now thy hands and feet I bind. That thy body may not move When I draw the knife.

My father, I surrender to death, but you live confidently in God, for what he promised you remains unbroken.

My dear son, now God takes you, I remain your father until death.

Now I give thee the stroke, I go to God's kingdom. Father, accept the last kiss, to death I am obedient to you, I depart with comfort, I will burn for God's sacrifice.

God then speaks to Abraham:

Stop the prank, you man of faith! The son I give you shall live longer.

(Submitted.) Allen

German-Evang. - Lutheran young men for your attention.

It is already known to all the young people's associations existing within our synod that for some time it has been discussed in what way the associations in the various places could be brought into closer contact and friendship.

Finally, by God's help, all the associations have been convinced of the usefulness of such an association and have agreed on the measure to be applied for this purpose. It has been unanimously decided to elect "a general president" for this purpose. The reasons for this, apart from those mentioned above, were mainly the following. It has been proven that newly founded associations, because they were still unfamiliar with the existing conditions, did not know to whom they should send their donations, which embarrassment has now been remedied with the new institution. In addition, the impecunious students did not know until now to whom they could apply for support, a situation which has now also been remedied, since the general president can, so to speak, act as an intermediary between them and the associations and suggest associations to which they can turn with his recommendation. Finally, there has been a lack of the necessary frequent fraternal encouragement to more zealous activity, for which the opportunity has now been given. The following is the simple order concerning the general president and his relationship to the Young Men's Associations.

Concerning the clubs.

1. every six months, each association sends in a report stating the number of members, income and expenditure, together with the names of those who support them. In the event that a student is taken from their care or if there is still a surplus in the treasury for the support of another, the association concerned shall turn to the president to have him designate the persons who have come in for support; it is then left to the discretion of each association to choose one of these.
3. to avoid confusion, no one will be supported who has not previously reported to the President and is recommended to the Association by the latter.
4. each club receives annually a voting report of all clubs and their effectiveness sent by the president.
5. each association has to watch that the president fulfills his duties.

6. each association keeps the treasury for its own administration.

Regarding the President:

1. He is elected by all the associations for three years.
2. he is only advisor or intermediary, so that each association retains its full freedom.

3. he shall collect the various semi-annual reports, issue an extract, and send it to the individual clubs.
4. he receives the petitions of students in need of support and, knowing the circumstances and the state of the associations through the reports received, he makes appropriate suggestions to them as to the best way to use their funds. - —

Since I, the undersigned, have unexpectedly and undeservedly been given the honor of being chosen for this office, I hereby declare myself, dear brothers, willing and ready, by God's grace, to do as much as is possible for my part, while I also hope for active participation in this good work on your part. In accordance with the wish of our local association that an announcement be made in the "Lutheran" to all Evangelical Lutheran young people, I address myself first of all to you, my dear young fellow fighters, who are already members of such an association and who are already actively participating in the beneficial work, which has asked the spreading of the Kingdom of God as its ultimate purpose. To you, who have recognized the benefit of such an association and, standing in the love of the Savior and His redeemed, do not chase after earthly goods and worldly pleasure. To you, my dear ones, I call: Do not become lax in the work that we are worthy to do, but rather become more and more zealous in it, come together diligently, use your living and working together above all for mutual encouragement to flee the lusts of youth and to pursue the heavenly goal, and also draw those who are still far away into your circle. Consider the word of the apostle: "If we have time, let us do good to every man, but most of all to the comrades of faith." If we consider with what abundant benefits the dear heavenly Father has showered us, it will become easy for us to share with our neighbors according to His will from the earthly goods, which we have received from Him first; all the more, since we still have His promise: "Then shall ye also reap without ceasing." But what do I remind you of the eternal rewards? If we consider it rightly, we give already here only to ourselves what we pay into our association treasury, because we have the enjoyment of it, as it is already evident. Let us only give and pray, because the blessing comes from above. But to you, my dear young friends, who may well be Lutheran youths, but are not yet members of our association, I would like to say

Herewith encourage you to take part in the beautiful work which we have started by God's grace. Perhaps there are some in a city or in the countryside where an association already exists without having joined it; such a one is hereby cordially asked not to stand alone any longer; consider, dear brother, how dangerous it is to be alone. It is much easier for our enemy, the devil, to listen to us, which is why our dear Lord Christ so often commanded us to keep company. The blessing that one enjoys in Christian fellowship is inexpressible. - —

Again, there may be many Lutheran youths in places where no such association exists yet; I must call out to them: Wake up! Come together, form an association! If you are still so few, encourage yourselves with the words of our Savior, when he says: "Where two or three are gathered together in my name, I am in the midst of them," for if you have the Lord Jesus in your midst, your work must succeed, and he will certainly bless it, however small it may seem to be. Do not think, I repeat, that ours are too few, that our few cents will be enough, etc. No, dear brethren, that would be a wrong thought that comes from no good spirit. Remember, a hundred cents make a dollar. One drop of water can be grated on the hand, and yet when many of them come together, they finally give mighty streams. Therefore, all you young Lutherans, let us be serious in our Christian duty, and, after we have recognized the worthiness, let us also courageously attack the work to which we are called. Let us unite our forces, so that the kingdom of darkness can be greatly destroyed and the kingdom of light and grace greatly promoted. If only we could, by our efforts, win one strong and blessed shepherd and fighter who would otherwise have had to bury his pound, our sacrifices would already have been amply rewarded. Let us only bear witness to the world with our mouths and actions that we are God's children, that we ourselves fight and help fighters, and the Lord will surely greet us one day with the words: "O devout and faithful servant, you have been faithful over a few things, I will set you over many things; enter into the joy of your Lord! This is the help of the faithful and merciful God, to whom be praise, glory and thanksgiving forever and ever. Amen.

M. P. Estel,

General President of Lutheran Young Men's Associations, for Missouri, Ohio n. a. St.

Mresse: N. I>. Lstol,

your ok NeLLrs. Ilemeoleo öd Lstel 8t. Douw, Na.

The so-called entire sanctification.

Not only the Methodists, but also the so-called "Evangelicals" or "Albrechtians" teach the necessity of complete sanctification in order to become blessed. Thus, among others, a correspondent of the "Christian Messenger," an organ of the aforementioned sect, writes:

"Someone might wonder what my opinion is of the fate of those who die without entire sanctification. This is clear: they are inevitably lost, for only the pure in heart will see God. A partially sanctified person does not enter heaven in such a state, any more than the totally impure. Man must be thoroughly or wholly sanctified to enter heaven. - Are all the justified lost who do not attain entire sanctification? Indeed." - —

Here you see, dear reader, that the sects, which only leave God's word in one point, finally reject the whole word of God. For how could a man deny the Gospel of sinners more completely than this "evangelical" does here? Of course, one would think that such people who do not want to be justified and saved before God through the Lord Jesus and his blood, but by their holiness, would be exceedingly holy; but there are also now as in Christ's day, of which we read, "They (the Pharisees) bind heavy and intolerable burdens, and lay them upon men's necks; but they will not lift the same with one finger." Matth. 23, 4. It will always be seen that those who want to be saved by grace alone through faith without works are zealous in sanctification, and that those who want to come to God through their sanctification remain in their sins and at most assume the appearance of a godly life.

A testimony to the fact that the Lutheran doctrine is in the old church is provided, among others, by a letter addressed to a papist dean by a likewise papist canon at Speier in 1540. It reads thus:

"When we look at the articles of faith, there is no symbol made by the old synods that the Lutherans should not confess at the same time as we do. But what they teach of the grace of God, of faith and of merit, do you not read the same expressly in the Acts of the African Council, at which Augustine was also present? For you begin to cry out: it would have been a truly Lutheran council. But what is set forth of the holy sacraments and other ceremonies, their wealth and use in councils, you have recognized that it is so well on the Lutheran side and against us, that you cannot be sufficiently surprised at the audacity and impudence of the theologians, who cry out that the Lutherans are repeating the customs and ceremonies that were kept from the holy councils many years ago.

2c. Likewise, what do the Lutherans reprove today in our Mass and the administration of the Holy Supper, which is not also rejected

as unjust in the canon law and holy fathers' writings and customs? 2c. Likewise, that both parts of the sacrament, both the blood of Christ and the body, should be taken by the common people as well as the priesthood. Furthermore, the Scriptures, hymns, and prayers should be recited to the people in such language that they may increase in godliness and say Amen to them.

(Submitted.)

The scofflaw soul.

Once Satanus laughed so loudly at the top of his lungs that all the devils fearfully asked what was wrong with him, p the mockers to increase!

Otherwise, men have struggled against me, and bravely strengthened themselves before I conquered them;
But this one voluntarily jumped into my net: - Now say, is such stupidity not worth laughing at?"

H. Fick.

If a pope's verdict on papal authority is not yet valid, the same
Pabst was.

Thus wrote Pope Sylvester II. (d. 1003), when he was still secretary to the church at Rheims, wrote to an archbishop: "I say in all seriousness that if the Roman bishop himself were to participate in a ! Brother sins and after repeated admonition the church does not hear that this Roman Bishop is to be considered a pagan and a tax collector by God's command. - The general law of the Catholic Church is: the Gospel, the apostles, the prophets, the church laws established by the Spirit of God and ordained by the reverence of the whole world, and the decisions of the apostolic see which do not deviate from them. - But no sooner was this man pope than light and conscience were extinguished in him, and he now made it even worse, where possible, than those whom he had previously punished for their antichristic nature.

Contribution for church and preaching.

In the "Christian Apologist" of Cincinnati it says: "These Methodists at Esser (in England), who in good weather and under the best circumstances earn only \$150 a year, give \$5.00 to maintain their preacher. In other parts of England what is paid is far more. Now the question is: Where in any of the conferences in the United States are there Methodists who, earning only K150, yet give tzs annually for the support of the gospel? Are there not those who have property of K5- 10,000, and can hardly give K4?" Some of those who bear the name Lutheran might well be told that!

Elector August of Saxony.

This pious prince once walked around in his castle chapel and found a Latin Bible that was not, however, correct. He took it away, put in its place an unadulterated edition according to Luther's translation, and wrote these words in his own hand: "From my youth I have professed the Holy Bible and the Augsburg Confession. Biblia and the Augsburg Confession, and I intend to live and die with God's help and grace. Because I then saw that a Latin Biblia was available in my court church, M. Christ. Schütz had brought into it for himself and without my prior knowledge, so I took it out and gave Dr. Martini Lutheri version (translation) in the place of the sixth, the same also the *Formulam Concordiae*, and have the gracious trust in my pastors and preachers (Predikanten) they will show themselves as faithful pastors **in** love and unity now and in the future, and continue the teaching, to which they have professed so far, of their highest ability and diligence and let nothing frighten or deter them, as dear to them is the salvation and beatitude of their souls. Dresden, the 12th of Martini. Anno **1581.**"

Take pleasure in the Lord, who will give you what your heart desires.

Ps. 37, 4.

A Haltsknecht of old had a fervent wish in his heart that God would make him so happy that he could purchase the Weimar Bible (a large edition of the Bible with the incomparable interpretations and annotations of great Lutheran theologians) and read his fill of it. What happens? He once saw Dr. Luther's house postilla lying for sale at a market and, since he could not go to church every Sunday, he bought it to read the sermon for himself at home. When he cut off the torn leather to have the wooden bowls covered with other leather, behold, he suddenly found twelve ducats glued to both sides. From this money, he had the Weimar Bible prescribed for him the same day, and his request was thus granted in a miraculous way. - Do you, dear reader, also have such an ardent desire?

From the history of the invocation of the saints.

The Dominican Stephanus de Borbone of Bojeu in the diocese of Lyon (died around the Volume 1268), former inquisitor in the latter city, tells that in the district of the same the people themselves called a dog under the name Sanct Guinefortis as a martyr and child saint, because this dog had fought for the child of his master and was killed. The Inquisitor does not report whether the Pope subsequently canonized the dog.

Ecclesiastical message.

As Mr. Pastor G. Link had responded to a call to the Lutheran congregation at Pleasant Ridge, Madison Co. Ills., with the consent of his former congregation, he was, by order of the Vice-President of our Western District, publicly and solemnly inducted into his new office by the undersigned, on the 2nd day of Pentecost, May, this year. The new president was publicly and solemnly inducted into his new office by the undersigned on the 2nd day of Pentecost, May 12 of this year.

May through his service here to the Lord Jesus many of His dearly purchased be gathered and preserved for eternal life. Amen.

Address: 0. IZnb-, your ok 0. Lcncu, CVIIinsvillo, NatüiZON Oo., IIIs.

C. Penalties.

Receipts and thanks.

Cordially thanking, the undersigned hereby certifies to have received for his support by Professor Crämer, from the early congregation of Mr. Pastor Hüsemann 86.50 and from Mr. B. Krudop hierselbst \$2.56.
Fort-Wayne, May 1, 1856. A. Herrmann.

Warmly thanking undersigned certifies to have received through Mr. Pastor Köstering from his congregation 86.0") and from the Young Men's Association at Cleveland 85.01).
Fort-Waync, May 3, 1856. f. Kahmcier.

Sincerely thanking undersigned certifies to have received to his support from the seminary by Mr. Pastor Wunder of the glmfrauttvrcrcin to Chicago 85.00.
Fort-Wayne, May 3, 1856. H. Gils.

Sincere thanks for the following gifts: Received by Dr. Sihler, from Rev. Wagner's congregation, Watertown, Wisc. 83.00, by Rev. Jung, from a woman in his congregation 81.15, and by Rev. Horst 81.00. Gottl. Brandstettner.

Fort-Wapne, May 3, 1856.

Cordially thanking, the undersigned certifies to have received from the gentlemen in Frankenmuth: Joh. Hubinger 85, A. Ranzenberger 85, H. Rebensberger 82, F. Lates 82 and H. Bickclmann 81. G. M. Z u cke r.
Concordia College, April 29, 1856.

With heartfelt thanks, we hereby certify that we have received 876.25 from the Zion Community in New Orleans.
Konrad Hofmann and Johann Herzer.
Concordia College.

Get

n. to the Concordia College Building:	
By Mr. Pastor Auch in Saginaw Co, Mich. - 85.00 by Mr. Cain: in Kirchwahn, Württemberg	10.00
" C. H. Großhüter in Dissen, Mo	5,00
" F. Sewing" " ^,00	
" G. Citizen in Grundy Co., Ill	Hsoo
" " H. Sünmandl ""	2,50
by Mr. Past. Strikter in Independence, O. u. zwar:	
Collecte on the wedding of Mr. Z. Heinrich Bickerö	81,32
Collecte on Pentecost	12.18
Ans the dinner box office	3,50-17,00
From the congregation of Mr. Ve. Past. Sihler in Fort Wayne, Yes	10.00
" Mr. B. H. Suceop in Pittsburg	3.00
b. to the synodal - treasury of the western district:	
From the Collinsville Community, Ill	88.95
" " St. Louis, Mo	13.75
" Mr. Pastor Rcnnickc	1.00
" of St. PMusgmeinde in Chicago, Ill	9,^3 " " Jmmanuelsgemeinde in Chicago, Ill
JamutvHIII	7.00
	5,62 ,, " Gemcinoe of Mr. Pastor Nennicke in

_E . R o schk e.

Received

for the school teachers Heid:

From Mr. B. H. Suceop in Pittsburg 81 .00

E. Roschke.
ReceiveM

n. for the seminar on Fort Wayne:

om the congregation of Mr. Pastor Strikter 822 .00 and namely:

partly Collecte, partly from the Abendmahls- Casse 810	.00
by I. H. To'nsing	1.00s
" H. H. Boehning	2,00 ssj
" I- H. Boehning	2,00
,, Wittwe B. Holting -50	HD
" I. F. Tonsing	-50ssl
" E. F. Borges 1	.00
,, widow I. K. Ernst	1,00
" Pastor Sirieter	2,35
" Collection on the baptism of children atZ	
Mr. I. F. Matthias	1.65>

h. for the seminar - construction:

From Mr. B. H. Succopp in PittsburgK	,10
" Past. Trautmann	5,00

Chr. Piepenbrink.

Get

n. to the General Synodal Casse: From the congregation of the Rev. Harms in Cape Girardcau, Mo. \$6,15.

for the general presiding: By Mr. Pastor Also 5,00

d. to the Synodal - Missions - Casse:

From the St. Louis community 8	.75
by Mr. Pastor Stubnatzy in Thornton Station	
IIS. sent in	8,00

nehmlich:

Yield of a Collecte in his municipality - - 86.00 from Mr. Richter daselbst	1.00
from the mission book in his house - - 1,00	'

by Mr. Pastor Wunder in Chicago from the mis- sion box in his church 1.75

sent in by Mr. Pastor Lcmke 4,20

namely: collected in a missionS hour -50 collection at baptism s. Töchlerlein 83,70

o. for the maintenance of Concordia College:

Receipt of the parish in St. Louis 22.00
ä. for poor pupils and students in the Concordia-

College and Seminary:

Through Mr. Pastor Stubnatzy at the wedding of the
MrBensen collected **4,M**

of the Lord's Zion and Immanuel Community

Pastor Selle for the pupil H. Grupe

7.00 from the Young Men's Association in the Church of the Lord

Pastor Hattstädt in Monroc, Mich. for student Ahner

6.00

from the Virgins Association in Cleveland, O.

10.00 collection from Mr. Steinbach in Sr. Louis 4.A

F. W. Barthel, Cassirer.

For the **Lutheran** have paid:

The 10th year: Mr. I. H. Allmeyer.

I

The 11th I ahr g ang:

The gentlemen: I. H. Allmeyer, Adam Bohn (11 Er.), Jacob. Mild, Heiur. Nehrt, H. Wedett.

The 1 2nd year:

The gentlemen: I. H. Allmeyer, G. H. Bove, Past. Mm, Adam Bcüh, Friedr. Funk, H. Hpch Hosmcoer, Tietrich Jörging, Wilh. Kollmeyer, Kublcbeck (35 Cls.), Past. König (L Ex.), Macquardt in Nileo (to No. 13. Jahrg, 13.), Jacob Mild, Hcinr. Nehrt, Pebler, Georg Röster, Jacob Schmidt, Stcgkbcmpcr, H. Wedcll.

T h e 1 3 th I a h r g a n g: Mr. I. H. Kuhlendock.

Berckuderte Addrccffen.

Rcv. Lnel, IliäZlö)' D. 0., NuÜi8OL Oo., DIZ.

Rov. I'. >V. Hieümann, Oirinä Uapiäs, Meü.

Rev. I. D. Vnid, LuZni-Zrovs, I'nirüelä Öo., 0.

St. Louis, Mo., Printing Office of the Lutheran Synod of Missouri, Ohio, et al. **Eü**

Volume 12, St. Louis, Mon. June 3, 1856, No. 21.

(Submitted.) Of Christian Church Discipline.

An interpretation of Matth. 18, 15-17.

(Continued.)

Now let's take a closer look at the individual degrees. The first degree of exhortation.

Our Lord Christ says: "If your brother sins against you, go and punish him between you and him alone. If he hears you, you have won your brother."

In doing so, note the following points:

1. take heed lest thou receive so much evil from thy neighbors. Yes, you say, how shall I begin? The world is full of gossip; you hear almost nothing but bad things from people. Dear, only those who like to hear bad things hear a lot of bad things. Those who don't like to hear it can easily make it so that they hear little more. How then? The best one who comes to you and says: Have you heard what he or she has done? . you should immediately grab him in the wool with the eighth commandment and tell him not to come to you again in his life with such things. Believe me, you will soon get peace.

2 But if you learn in a proper way that your brother has sinned, you must not remain indifferent nor idle. It was Cain that said, Shall I be my brother's keeper? It was the chief priests who said to Judas, "What is that to us?"

If your brother has offended you personally, do not think: he will run into my hands once. But then I will tell him the truth. He shall know with whom he has to do. Dear, this is revenge. - Think nothing of it, I want to get along with him, but should I run after him? It is no more than fair that he should come; after all, he is to blame! Of course, the offending party should first offer his hand; but how, if he does not do so now? Will you then wait and wait? Does your Savior say: If your brother sins against you, wait until he comes? Are there not the clear words, you go! And if you really have such a good conscience, if you really want to forgive so gladly, can you not give up all the sooner!

4 "Go" means go to him yourself, not to another, to talk about your brother there. But it also means: go yourself, don't send someone else. Of course, you will have a lot of excuses at hand. That goes without saying. You'll say, I'm not qualified to do it; I can't keep my word; I'm about to bang the door; I'm too hot-tempered; he has no respect for me; I'd rather ask someone else; I'll tell the pastor, who can admonish him. - These are all lazy fish, dear friend! Do you think that your pastor may accept what you want to tell him? And if you tell him anyway, see, he must not, except in very special cases, let it be known that he knows. You So make his conscience heavy without need, which will probably have to bear enough without this. No, no! You may be clumsy; ask God for wisdom. It may be that your brother will not let you tell him anything, that he will even throw you out of the door. In God's name, you must take your chances. Where God's word commands, such trifles do not come into play. And here is Christ's express command: "Go!" Obey it. Don't worry about the consequences. The consequences are none of your business. They are in his almighty hand, and can easily be quite different from what you think.

Give at the right time. It does not always have to be in the act. If the brother is still in the first heat of sin, you would often cast pearls before swine. God the Lord did not come to Adam until the day was cool. Silence has its time and so does speech. But a word in its time is like golden apples in silver bowls. - But do not wait too long. You do not know how long he, how long you still have time.

Give after you have prepared yourself properly. Go into the closet before you go to your brother; think of the ten thousand pounds you owe; punish yourself before you punish your neighbor. Call upon God to give thee a holy zeal for His glory, which casteth out all fear of man and all complaisance, but also a right cordial, merciful

mende love for your brother and finally mouth and wisdom, so that your words are not harsh, bitter and hateful. Remember that it is a brother and not an enemy to whom you are going; that a servant of the Lord should not be quarrelsome. Set before thee the example of St. Paul, who did not cease, night and day, with tears, to afflict any man.

Deal with him between you and him alone. You must not take others with you, you must not reproach him for his sin in the presence of others. The loving Lord Jesus does not want you to expose the sin of your brother to even one soul without need, which He Himself has left covered up. So take him aside, talk to him in private. Most people let themselves be told something rather than being punished in front of the audience, where the false shame and the sorry defiance so easily beat them to it.

8 But really "punish" him. Confidently hold his sin before him, show it to him in its true form, make him seriously aware of the end of his evil way, but do not immediately start throwing hell and damnation around. - Do not ask too much at once. You cannot force him to repent, nor can he force himself. Thank God if the first time you have only done something. Do not let time and effort spoil you. Few trees fall at the first blow. - But, dear one, also demand

not too little. Do not be satisfied if the matter is only settled outwardly. It is true, you must finally be satisfied with his confession; but make a righteous effort that your brother comes to a thorough repentance and that the damage is also healed inwardly.

If you have done your part by exhortation, two cases are possible. Either your brother hears you, or he does not hear you. For both cases the Lord Christ gives you further rules.

If he hears you, that is, if he does not merely listen to the admonition outwardly, but if he obeys it, if he does what you admonish him to do, that is, repents, then you have won your brother, and your work is finished. Then rejoice and praise God! One soul is worth more than the whole world, and you have won it.

You have won over your brother God, yourself and yourself; you have won over sin, the devil and hell fire. Then the word applies to you: "Whoever converts a sinner from the error of his way has saved a soul from death and will cover the multitude of sins. Jacob. 5:20 It goes without saying that everything is now forgiven and forgotten and that you will not say a word to anyone about what happened between you.

Oh, that all would do their duty in this piece, in the brotherly punishment'. Oh that everyone would be urged by the love of Christ to punish his neighbor and to help him with a gentle spirit. That one

Not everything would be lavished on the poor pastor alone, but man by man in the congregations themselves would lend a hand to do the Lord's work on their part! How very different things would look there! There would be fewer aversions and sins every day, less of the miserable gossiping and after-talking, from which springs so innumerable heartaches! It is certain that fraternal admonition is very, very important. If the first degree of church discipline is used properly, the second and third will not be needed so often.

But it can also happen that all punishments in private are of no avail, that the brother does not listen. What now? Might you now think: I have done my part, I have tried everything humanly possible, now I will let the man go! - Oh, my dear, you have by no means done everything; you can and should do even more. Now it is time to proceed to the second stage.

The second degree of exhortation.

Of this our text says, "If he hear thee not, take thee another, or two, that all things may stand upon the mouth of two or three witnesses."

Learn from this first when you have to go to the second degree. Namely, not sooner and only when the sinner does not hear you. So

1. if he doesn't even want to hear you outwardly.
2. if he listens to you but denies the fact, although you have convicted him.
3. if he admits the fact but claims it is not a sin, although you have referred him from Scripture.
4. if he admits that he has sinned, but does not want to apologize, make amends, vow to amend.
5. if he does all these things, but remains in the same sin in spite of them.

In those cases, he didn't hear you and that's when you have to keep giving.

This does not mean, however, that you will now immediately, if dn after the first fruitless

If you come from his Hanseatic League with an admonition, you have to run there, get witnesses, and finish the job in one, two, three. No, it is not in the words of Christ that any degree of er-

The point is not that the exhortation be used only once, but only that it be used at least once before another is used. The important thing is not that the process of exhortation should be settled outwardly, but that the brother should be won over. But one does not have to give up a brother so quickly. Love hopes for everything. Go, therefore, only in God's name one or a few more times, as long as you may hope to accomplish something on your own. Of course, you must not wait longer than that. In doing so, you do not benefit the sinner, but harm him.

him. He then also thinks there is no hurry, and remains the longer in his sins. The conscience, which had perhaps already awakened a little, then falls asleep again and becomes all the harder and more certain. - So everything depends on the circumstances. That is why the Lord Christ did not specify a number or a time how long one should stay in each degree, but left it up to the wisdom of his believers. As a rule, however, after each exhortation, one should wait for a while, and only then proceed to a higher degree, if there is no well-founded hope of successfully repeating the previous one.

The second degree of church discipline consists of an admonition in the presence of others. Why these exhortations? They are to be witnesses, says the text. First, they are to bear witness against the sinner, so that the punishment may be intensified and the brother may be wholesomely shamed and frightened. (As the disease, so the remedy. The greater the obstinacy, the harsher the rebuke). Secondly, if necessary, they should testify to the congregation afterwards, both that the sinner was admonished according to the order of Christ and that he did not want to listen.

Furthermore, there should not be more than one or two of these witnesses; partly because according to divine law Deut. 17:6, all things depend on two or three witnesses, i.e. 2 or 3 credible persons are enough to establish a matter by their testimony; partly because even now the brother's sin should not be revealed any further than is necessary for his own good. How gentle is the

shepherd and bishop of our souls!

(Here it is still to be noted that in usual cases according to our text also the offended is recognized as a witness, otherwise, if one takes only one or two persons, not two or three witnesses would come out. Not so, however, when it is a question of the punishment of an elder, who, for the sake of his office, has to face much more hostility and insults. See 1 Tim. 5:19).

You may ask, what kind of people should I choose to be such witnesses? Answer: Do not include the pastor. Of course, he is also your brother and the sinner's brother for the sake of his person. But he is at the same time, and primarily for the sake of his office, a public person. Therefore, the matter should come to him only when it itself becomes public, i.e. in the third degree. It is similar with the church leaders. Look around among the other members of the congregation and choose those who have the most Christian seriousness, experience and wisdom. No one may refuse such a service of love. - In the second degree, one of the two cases finally occurs again, either the sinner listens, and then the brother is won again, and the discipline comes to a happy end.

or he does not hear. There must then occur

The third and final stage of exhortation.

This is what our text says: "If he does not hear them, tell the church. If he does not hear the congregation, consider him a Gentile and a tax collector."

The last degree therefore consists in a punishment by the congregation, i.e. as proven above, the local congregation. It is to the local church, and not to any authority above or outside it, that the Lord Christ has first and directly handed over the final judgment and the supreme power in this matter. This is certain beyond all doubt from the Bright Words of Christ.

But if this is so, what is to be thought of the fact that usually not the whole congregation, but only the church board or the presbytery, or another church authority exercises the latter degree of discipline, yes, that this order is even laid down in good old church records? According to our text, this must be absolutely wrong? The Lord does not say "tell the board", but "tell the congregation". Have these old church ordinances also been mistakenly overturned and human invention taken their place? Not at all, dear reader. The only question is, what is meant by the word "church"? - It is obvious that the Lord Christ does not mean the collective congregation, that is, the whole group of Christians who are united in one place, without distinction. For the wives, even the children in the cradle, also belong to this congregation. Are they to be judged as well? Certainly not. Of the children and young people who are still under parental discipline, it goes without saying that they are excluded here, (just as for the same reason, namely that they are still under paternal discipline, the church should not yet exercise any discipline directly on such, but their punishment should be carried out by the parents). Here the word of the apostle finds its application: "Young men, be subject to the elders." 1. Pet. 5, 5. By which saying the young are obviously subjected to the elders and equal rights are denied with regard to a seat in the church court. The women, however, are expressly excluded from this court by God's word, in that they are forbidden to speak in the church. 1 Cor. 14:31. So only the adult men who are capable of judgment remain; and these do not make up the whole church, but only a representation of it. From this it is clear that when the Lord Christ says: tell the church, it is not the collective but the representative church that must be understood, i.e. the persons who represent the church. This is how it has always been understood.

Now, however, the circle of these representatives was gradually drawn even closer together, especially as au
The first time this was done, it was not until the end of the 19th century that a large number of congregation members were so numerous that it was difficult to assemble them all at frequent intervals. Then the original representatives of the congregation, the men capable of judgment, were again represented (in all or most things) by a smaller number, by a presbytery or a church council. And because the board thus generally became the representative of the congregation, it became customary to have the third stage of exhortation carried out by this board alone. And therefore it finally comes about that this order is found in good old church books and that e.g. in the wonderful Weimar Bible the words "say to the congregation" are briefly explained away "say to the elders" and "Vorstehehenn". This is not in itself contrary to God's Word; and if, therefore, a congregation, whether by special resolution or by adoption of such a church order, delegates to its board of directors the representation of the congregation in this matter as well, this is in itself by no means reprehensible.

But it is quite another question whether it must be just so and not otherwise; or whether it is the most perfect and appropriate order under all circumstances? - We deny this and maintain, on the contrary, that it is more appropriate and expedient if the exercise of the third stage of discipline, if it is possible, remains with all men of the congregation who are capable of judgment. For the following reasons:

1. On the basis of the text itself. Christ speaks: tell the congregation. Now a representation in the second power, that is, a repeated representation, may be the representative congregation, but this much is certain: the representatives of a congregation come closer to the name and concept "congregation" than the representatives of the representatives of the congregation. - The too frequent representation also has its dangers. Through an ever-increasing representation it finally came to the point that the pope said: I am the church, and that here and there Lutherans think that the church authorities have the right to exercise discipline.

Furthermore, the whole text shows that the Lord Christ wants the punishment to become stronger and stronger from stage to stage. Since in the third stage the consideration is omitted, for which in the second stage not more than one or two witnesses should be taken, and since in the third stage the matter comes to public notice, it can be concluded that it is in the mind of our Lord that the admonition should be given to as high a degree as is possible. And it is certainly much stronger and more insistent "if" it happens in front of and by all.

2. on the basis of the example of the apostolic church. There we already see nothing at all of the now so popular way to settle church matters with the exclusion of the congregation only by the

It is not possible to settle the matter in the presbytery or even by virtue of the authority of the pastor, but we read everywhere that in such cases the whole crowd comes together. The example of the Corinthian church is especially instructive on this point. For when a member had fallen into incest there, St. Paul not only admonishes the whole church in the first epistle to put the sinner out, but he also writes in the second epistle Cap. 2, 6. that the sinner was really killed by "many" (Greek xxx xxx xxxxxxxx i.e. by the many). The fact that the few leaders were punished is certainly not to be understood as meaning only the few leaders.

(3) On the basis of the words 1 Tim. 5:20: "they that sin, punish before all." From this we can reasonably conclude: if a sin that was obvious from the beginning (and such a sin must be meant here, otherwise Paul would contradict his Lord and Master) is to be punished before all and not before a few, then why not also such a sin that becomes public in the third degree of discipline?

4. The practical benefit and delay of this order will certainly jump into the eyes of anyone who has not had his vision so clouded by his lust for power that he sees mob rule in every right of the children of God. How differently will discipline be handled, how much more seriously will the whole congregation hold and treat the sinner as a heathen and a tax collector, i.e. avoid him, where it is not merely stated that the board has judged in such and such a way, that everyone must avoid such and such a person, if he does not

want to fall into church discipline himself; but where all members capable of judgment convince themselves with their own eyes and ears of the impenitence of the defendant, and come to the conclusion!

Of course, it is true that the matter also has its difficulties on the other side. But these difficulties are largely due to conditions that should not be. In congregations, for example, such as they were in our time mostly in the German national churches and unfortunately still are here enough, where the most obvious unbelievers and sinners have the same rights as the others and where the tares are much more than the wheat, it would be almost impossible. And that is why some of our brethren there cannot even imagine how we can keep discipline and order here in the country without the help of the police, and complain that we lack the arm of the secular authorities. You judge by the state of most of the communities there. But this is not how it should be in Christian communities, and it would not be so if discipline had not fallen along with faith. And the handling of discipline, according to the preaching of the Word, would be the means by which they could be restored to a better state. Therefore, we maintain that, where possible, all men of the congregation who are capable of judgment should

have a share in the third degree of breeding. And that is possible, as you know, dear reader, so it should also be possible everywhere I

(Conclusion follows.)

Speech,

held on the occasion of the introduction of the director and conrector at the Concordia - Gymnasium in St. Louis, Mo., March 31, 1856.

Our help is in the name of the Lord who made heaven and earth. Kyrie, eleison! Christ, eleison! Kyrie, eleison!
Amen.

Dear friends and patrons and inspectors of our institution!

ar Director and Conrector!

"God saith unto me, Thou art my servant, O Israel, by whom I will be glorified. But I thought that I labored in vain, and that I spent my strength in vain and useless; though my cause is the Lord's, and my office is my God's." Thus speaks the Messiah, as the great evangelist of the Old Covenant in the 49th chapter of his prophecies testifies to us through the Holy Spirit. Spirit testifies.

This is not to show us, without a doubt, that the Messiah was ever despondent and discontented with his ministry; rather, it is to reveal to us "the breadth and length, and depth and height" of the love of Jesus Christ, the Son of God, for sinners.

All men had become His enemies and thus children of eternal death. And nothing could save them but when He, the Son of God, took over the office not only of a prophet and king, but also of a high priest, who would sacrifice Himself on the altar of the highest shame and dishonor, yes, at last of your bloody agonizing death on the wood of the cross. And behold! He, the Son of God, accepted the calling of his heavenly Father.

The father spoke:

Go be my child! and take care of yourself
The children I raised
To the Straf und Zornesruthen;

The punishment is heavy, the wrath is great, You can and shall make it go away By dying and by bleeding.

And the son answered:

Yes, father yes! from the bottom of my heart, Lay on, I will carry it for you; My will hangs on your mouth, My work is your saying. - —

Certainly, here we must add with the godly poet therefore:

O marvelous! O power of love!

You can do what no man has ever thought - force God to give you His Son.

O love, love! You are strong;

You stretch the one in the grave and coffin, for whom the rocks jump.

But, the holy prophet Isaiah leads us to an even higher height and an even deeper depth of the love of the Son of God. Prophet Isaiah leads us to a still higher height and a still deeper depth of the love of the Son of God. He tells us that he already thought about it from eternity and knew well that he would work on millions in vain and spend his strength on millions in vain and uselessly. In the light of his omniscience, he already saw millions, to whom he should turn his blood, sinking hopelessly into the pit of hell. And what does he do? He does not only choose some of those whom he wants to have mercy on. He does not want to be guilty of any sinner's death. He takes over the heavy office, the bloody work for all, and comforts himself with the fact that his "cause is the Lord's and his office is God's." - —

Dear Assembly, it is not without purpose that I have sought to draw our attention to those very words of the Son of God in this hour in which I have been entrusted to speak among you.

We see here before us two dear men, highly honored by all of us, who on both sides have indeed walked through the most diverse fields of human knowledge from their youth, but all this for the purpose of finally being able to comply with the word of the Lord: "Follow me, I will make you fishers of men". Their real aim, because the Lord had saved them, was now to save other souls for Him; to tell sinners what great things the Lord had done for their souls, and to comfort the faithful with the consolation that they had been comforted; in short, to assume the office which preaches reconciliation; to cry out to the lost world, "Be reconciled to God," and to break the bread of life to the saved children of God.

But see, the church has issued another call to them, calling them to act as teachers here, in all its scientific institutions, and

entrusting one of them with the directorship and the other with the consecration of the same in the name of the Lord; and now the hour has come when they are publicly and solemnly asked to pronounce the important, decisive yes to the proposal made to them in the name of the Lord.

So I hope I am not doing anything superfluous when I now seek the answer to the question on the basis of that messianic speech for our and their comfort:

What is there to comfort us when men who have prepared themselves for the ministry of saving souls, and who have already administered it with blessing, take over the teaching ministry at our scientific institution at the call of the Church?

I answer, us sutt comfort:

1. that their office also is the office of our God, and
2. that their cause also is the cause of our Lord.

1.

It is true, m. Z., that the office which had the task and the high privilege of publicly and specially proclaiming the word of salvation in the church of Jesus Christ and of sealing the divine message of the free grace of God in Christ with the miraculous acts of the most holy sacraments, this office offers to those who administer it, with all the anguish of soul and murmuring which it brings, a pleasure which no other office in house, state and church can provide.

If a shepherd can bring back even one lost sheep to the hurdles of Christ, he will taste the heavenly joy of the angels of God already here. Therefore, whoever exchanges this office with the teaching office at a scientific institution makes a great sacrifice. It is also true that when a theologian takes on this office, he suddenly sees buried, as it were, many a shaft that he laboriously dug from his youth, in order to dispense from it to the church and the world many a noble gold and silver level of the beatific truth he has researched and of the experience he has gained and purified in hot temptation.

However, as rightly as the apostle calls out to Timothy: "It is certainly true that if anyone desires a bishop's office, he desires a great work," and as easily as this joyful word of the apostle could strike down us theologians who work at a scientific institution, we have first of all this consolation that our office is also the office of our God.

God has actually appointed only one office, namely the office to gather, build, govern, provide and maintain his church on earth in his name. The Lord established this office and gave it to his church when he handed over the keys of the kingdom of heaven to Peter and finally called out to all his disciples: "All authority in heaven and on earth has been given to me. Therefore pray ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. I am with you always, even to the end of the age.

This office has not only such a large circle of duties and tasks of such a different kind, but also requires so many different high gifts that no man is able to perform all the works of it alone, even in a small cress. As the mediatorial office of the Messiah is divided into three different offices, the prophetic, the high priestly and the royal, so also the office of the Church is divided into the most diverse offices requiring the most varied gifts of the Spirit. For the full orientation of the office of the church, however, it is not only necessary that the bearers of it feed the herd of Christ in every respect and fight for the same, but above all that they also take care that after them always new faithful shepherds and equipped fighters take care of the herd that has fallen to them.

The people of the world will take hold of the shepherd's staff that has fallen and the sword that has been snatched from them by death, and they will wield it.

Not only were the first shepherds and fighters of Christ prepared and equipped for their holy office by him alone and through the extraordinary miraculous gifts of the Holy Spirit, but even now true shepherds and fighters of Christ emerge from his and his Holy Spirit's school alone. Only Christ was pleased to give the ability to lead the ministry, which he gave quickly and suddenly in an extraordinary way at the time of the first foundation of his church, afterwards and still now in the order of a diligent study under heartfelt prayer and under the guidance of faithful teachers.

The pure knowledge and wisdom of the Church, which filled and enlightened the souls of the apostles with lightning speed on the first Pentecost; the skill of the Spirit in presenting the truth and refuting the opposing errors, which became the apostles in an instant on the first Pentecost, as the blossoms and almonds became to Aaron's dry stick in one night; the knowledge of all the languages in which they were to preach, and the ability to speak them, which at the first Pentecost came upon them swiftly and suddenly like the fire of Elijah: All this must now, as I have said, be sought and striven for in the order of untiring diligence under faithful teacher guidance.

Therefore, it is not a human order that there are men in the church who educate and instruct godly boys so that they may one day be able to lead the ministry that preaches reconciliation. Their ministry is a holy, divine ministry, a branch of the ministry that Christ once founded and established on earth with the presentation of the keys of the kingdom of heaven. Even not only the gifts that are necessary to establish a boy deeper in the knowledge of divine truths, but also the gifts that are necessary to train the spirit of a boy in general and to teach him the different, dead and living languages of the nations. (These gifts, too, are gifts of the Holy Spirit. (These gifts, too, are gifts of the Holy Spirit, which the Savior, who has gone to heaven, pours down upon his children for the endowment and preservation of holy offices. As it is written: "He ascended on high and gave gifts to men and hath given gifts unto men, and ordained some apostles, and some prophets, and some evangelists, and some pastors and teachers, that the saints should be prepared for the work of the ministry, edifying the body of Christ". (Ephes. 4, 8. 11. 12.) "There are divers gifts, but there is One Spirit. And there are many ministries, but there is One Lord. In each one the gifts of the Spirit are manifested for the common good. To one is given by the Spirit to speak wisdom; to another, divers tongues; to another, to interpret tongues." (1 Cor. 12:4, 5, 10.)

Let us then, esteemed fellow members of We, too, are God's office; we, too, stand here and work in God's stead; we, too, are instruments of the Holy Spirit. Our ministry is also God's ministry; we too stand here and work in God's stead; we too are instruments of the Holy Spirit. The first teacher of language in the Christian Church was God the Holy Spirit; but if He who searches all things, even the depths of the Godhead, was not ashamed of this office, how could we be ashamed of it? Let us rather speak with Jesus Christ: "I thought I labored in vain, and spent my strength in vain and useless; though my cause is the Lord's, and my office my God's."

2.

But this leads me to the second answer to my question: "What should comfort us,"-when men, who prepared themselves for the office of saving souls, even already administered it with blessing, take over the teaching office at our scientific institution at the call of the church? I answer 2. that we should also be comforted by the fact that their cause is also the cause of the Lord.

As great a consolation as it is for us that our office is also God's office, that by accepting a teaching office in this scientific institution we do not step out of a spiritual into a worldly profession, not out of a divine into a human office, it is nevertheless true that the offices in the state are also God's endowments, and yet these do not actually have the great cause of God, the glorification of His great name and the beatification of the lost world, as their ultimate goal, but happiness and welfare of this life.

But this is not the case with our ministry. It is not only a divine endowment, but all its works have no other final goal, no other ultimate purpose than the glorification of the divine name and the salvation of the lost world.

Not only are you in particular, dear Director, from now on actually the guardian, the spiritual father and Hans pastor of the boys and young men in our college; not only are they actually a house church and Hans congregation of precious, immortal, dearly purchased souls, which God lays on your soul with the directorship from today on; who are not only to be educated here, but also brought up in discipline and admonition towards the Lord, above all towards heaven: but whatever we may do here, apart from God's Word itself, whether it be the ancient and nice languages, the original languages of the Scriptures, or those of the profane scribes, whether it be the history of the Church or of the world, or whether it be geography, or the mathematical and natural sciences, or the fine arts, music and painting - everything, everything is to be done here for the sole purpose, and with a view to it, that men may be educated here who have the general education and special ability necessary for this purpose, the spirit necessary

for this purpose, the

The people who have the necessary love, self-denial and sacrifice to call people of all classes, professions and levels of education into Christ's kingdom, to feed Christ's flock and to wage the Lord's wars.

So, while we are not to save souls ourselves by virtue of our ministry, we are to educate the saviors of souls; while we are not to teach the world publicly by virtue of our ministry, we are to equip the teachers for it; while we are not to lead the church of God by virtue of our ministry, we are to train the leaders for hundreds of churches; while we are not to fight Christ's battles by virtue of our ministry, we are to recruit His warriors for Him, arm them, and teach them the divine art of warfare.

With perfect right, therefore, we can make the consolation of the Messiah ours: "I thought that I labored in vain and spent my strength in vain and useless, though my business is the Lord's and my office my God's." We are not doing anything other than the Lord's work and business. The ultimate purpose of all that we do here is the destruction of Satan's kingdom on earth and the expansion of the kingdom of Jesus Christ; the triumph of light, truth and justice over darkness, lies and sin. The conquest of all the kingdoms of the world for the Christ of the Lord; the victory of the Gospel over all the heights and bulwarks of human reason; the flooding of all lands with the knowledge of the Lord as with the waters of the sea; the subjection of all powers to the scepter of the Lord of glory; the rebuilding of the lost paradise; in short, the glory of God, the salvation of immortal souls, the beatification of the lost world.

Therefore, we too may look up to the helping grace of our God and Savior and be sure that our request for wisdom, strength, courage and blessing will be answered. We too may look to the crown that beckons to all faithful teachers and workers in God's vineyard, and take comfort in the promise that is also given to us: "Teachers will shine like the brightness of heaven, and those who have shown many to righteousness, like the stars of God forever and ever."

Let this be said for your comfort, dear sirs, on your entry into your offices, which are as important as they are difficult. May the Lord bless your entrance and exit from now on until eternity.

But you, g. Students of this institution, consider what has now been said. Remember, our school is a school for prophets; a hall in the temple, where Jesus sits in the midst of teachers and pupils; indeed the right sub-room of the church. The office of these teachers, now newly given to you, is therefore God's office and their cause is the cause of the Lord. Receive them as ambassadors in God's stead and be assured that what you do to them, you do to God. Let them guide you through the forecourt of science into the sanctuary of the Scriptures, so that you may

Once, when we are asleep in our graves, stand in the holy place as God's heralds and then speak in the light what we have said to you here in darkness, and what you hear from us here in the ear, preach on the housetops; but finally appear with us and with many souls saved by you before the throne of the Lord and with us praise him forever and ever, amen.

(From the Pilgrim from Saxony.)

From Austria.

The Concordat, i.e., the agreement between Austria and the papal see, announced on Nov. 5 of last year, restores to the pope a power in Austria that he had not had there since the time of Emperor Joseph. The educated classes are, according to the report of the Evangel. The educated classes are, according to the report of the Evangelical Church Period in the preface of this year, alienated from the Roman Church to a high degree, and those who have turned away from it are spiritually impoverished and degenerate to an almost unbelievable degree. It is hard to think of anything more wretched than the Austrian newspapers, mostly inspired by a spirit turned away from the church, full of the shallowest enlightenment, the most frivolous frivolity, the saltiest materialism. From the rest of Germany, unchurched Austria usually draws only the most unhealthy material. Whoever examines the stock of books in Austrian bookstores will, apart from Roman ecclesiastical literature, seldom find a book from which the intellectual or even the spiritual man can gain nourishment. And the Protestant church in Austria lies under the construction of rationalism in a horrible way. *) For many years the highest and most influential position in it was held by a man who expressed the innermost part of his mind in the words: "Yours, O man, is the merit, if you, victorious in the struggle against evil, raise yourself to ever higher levels of moral perfection!" And all the eminent offices have been filled with such men, with care, down to the present day. And indeed, rationalism, which lacks all unshakable convictions, **) which must fear men because it lacks all living fear of God, is worth more to the means, titles and orders.

*) In some reformed, but also in Roman communities of Bohemia, the so-called Deists, sometimes called Arians, are to be found, a sect that has survived since Zizka - who had many of them killed at that time - until our times, despite many persecutions. Because they had to profess a church, they outwardly professed the reformed and Roman church. They call their deity "Mother of Life"; they do not want to know anything about Christ. They do not want to have their children baptized; if it is done by force, they say that the child has been "crowned. They also do not want to pay taxes, but do not resist at all when the authorities take a piece of cattle or something else from them and pay the taxes with it. In Emperor Joseph's time they demanded religious freedom, which was not granted to them. Their creed is little known.

One has not yet heard that believing clergymen have feigned rationalist sentiments for the sake of a favorable authority; but the opposite is very common.

The rationalism is highly convenient for all state-churchism. Living evangelical faith all too easily becomes uncomfortable. The experience is currently daylight in all state churches. Thus, the well-known youth writer Glatz, a shallow spirit and shallow head, was allowed "by the very highest command" (1826) to rob the poor Protestant congregations of Austria of the noble treasures of their prayers and songs through his new church agenda and hymnal. At present, the Consistory in Vienna has ordered that a new hymnal must be introduced in all Protestant congregations within 5 years, and the Württemberg and Bavarian hymnals, among others, are available for selection.

That Concordat, however, which was recently concluded between the Emperor of Austria and the Pope, contains several provisions which are alarming enough for the Protestants in Austria. In the very first article it says: "the holy Roman Catholic religion shall be maintained throughout the whole Empire of Austria with all the powers and privileges which it shall enjoy according to the ordinance of God and the provisions of the canon laws. But what powers and privileges does the Roman Church claim for itself? At the time of Emperor Charles V, in the face of the Augsburg Peace. In the time of Emperor Charles V, in the face of the Augsburg Religious Peace, all strict Catholics, and the Emperor with them, were united in the sentence, which they also pronounced: "There is only one religion, which all who bear the Christian name must profess. Everything must be related to this faith and the mind must be compelled to obey the Catholic Church. Whoever does not want this and arrogates to himself a special religion is to be excommunicated if he does not allow himself to be warned, the authorities confiscate his goods and do not tolerate him within the borders of the empire." Are these views, the desire of such need and prerogative, at present foreign to the Roman Church, nor, if they were, can they become her own again? - Another article not only states that archbishops, bishops, 2c. may exercise their power with perfect liberty to declare books reprehensible which are detrimental to religion and morals, and to prevent the faithful from reading them, but also that the Austrian government undertakes to prevent, by every means appropriate to its purposes, the dissemination of such books in the empire. Based on this article, the bishops can demand that the Lutheran Bible translation "harmful to the faithful" as well as all Protestant books not be allowed to cross the borders of the Austrian Empire, just as the Protestant clergy of Austria is already strictly forbidden to exchange letters with foreign countries. - Furthermore, the bishops are to be free "against clergymen who, for whatever reason, have been accused by the ancestor

The state authority can therefore not save anyone from the hands of the Roman clergy. The state authority can not save anyone from the hands of the Roman clergy. Thus, the state authority cannot save anyone from the hands of the Roman clergy. - Another paragraph states that the Emperor will not tolerate that the Catholic Church and its faith, its worship, its institution, be it by word or deed and writing, be exposed to contempt. With the help of this sentence, the Protestants can be reprimanded and punished for every expression of life; by the very fact that they are Protestants, they show contempt for the Roman faith. - It is obvious that these concessions on the part of the Austrian state authorities to the papal power can, in the hands of the Romans, lead to severe oppression of the Protestant Church in Austria.

A Lutheran Parsonage in Bohemia.

The parsonage in Kreutzberg is a very small, low, ground-level, damp little house, the front part of bad stone, the back part of wood (repaired). In front are 2 very small bars, in the back a servant's room and next to it a small chamber. With the exception of a small cellar there is no more locality. The masonry is full of cracks. The whole roof, covered with wooden shingles, is completely

rotten. With great difficulty, all the holes were plugged with moss before the end of the year; a repair would be useless and impossible. The completely new production of the roof cost about 100 fl. C.M., and from this one can conclude about the size of the parsonage.

A Lutheran Schoolhouse in Bohemia.

The school in Kreutzberg stands on its own, consists of a room for the teacher and a room for teaching the schoolchildren and a cellar, nothing else. The roof is also very rotten.

The teacher Pospischil has 9 children, but never receives his annual salary of 120 gulden 21 kreuzer. The teacher Pospischil has 9 children, but never receives his annual salary of 120 guilders 21 kreuzer (including school fees and natural supplies). From the endowment of His Serene Highness Prince Otto Victor von Schönburg at Waldenburg, he receives annually from the Consist. 30 gulden C.M. (his safest money). The number of schoolchildren at the Kreutzberg Protestant school is 100. The number of children at the Kreutzberg Protestant school is 100, including 40 very poor children, whom he must teach free of charge.

Kreutzberg is a small town with 192 houses and 1600 inhabitants, among them 373 Protestants, the rest of the Protestants are scattered in 24 villages. Kreutzberg was after

It was the very first and the mother parish of Bohemia after the appearance of Joseph's Toleration Patent. Evangelicals from Bohemia and Moravia came here from a distance of 12-16 miles to worship, which was initially held in a barn, later a wooden prayer house was built, which in 1839 had to give way to the new stone-built prayer house.

P. Molnar founded a second Lutheran school in Sobinau, a village 5/4 hours away from Kreuzberg. He worked on it for seven years and finally, after many hardships, he received the much desired permission from the Ministry in 1853. Ministry in 1853 the much longed for permission to establish this school. "That it could be established, - writes I>. M., "we owe it only to His Serene Highness Prince Otto Victor von Schönburg, who donated a capital for the teacher's salary, from which the teacher receives 165 Guld. C.M. and the annual interest of 42 Guld. C.M. for the schoolhouse, which was named until the construction of the schoolhouse, is paid from the same funds. With reverence, love and gratitude the noble name of this prince is mentioned by the Protestants of Austria, because there are few schools in Austria that he did not consider. The Lord reward Him and His exalted house!"

Now the school building in Sobinau is to be built soon, which according to the cost estimate will cost 2600 Guld. C.M., and "we have no means to build this school. The school has 40 children, who used to attend the Catholic school in Sopot; the teacher is Joseph Nespor, 37 years old and single.

(Submitted.)

Church News.

After my dear brother in office, Mr. F. W. Richmann, had been in office for twelve years in Fairfield Co., O., it pleased the Lord to call him away from his last two congregations, St. Trinity and St. James, Fairfield Co., O., and to Grand Rapids, Mich. to a newly organized German Lutheran congregation. It is true that the dear named one has had to experience many a heavy cross of office and many tribulations here according to the Lord's counsel, especially through the most distressing and yet here so necessary fight against false brothers, who, without wanting to depart from God's word and order in haste and in the least to ask for God's glory and his serious judgment, for heaven and hell and for the salvation of poor sinners, in spite of all exhortation and pleading, knowingly, contrary to 1 Peter 4, 15, as the right hirelings and Wolfe into a foreign office. But the Lord, the faithful, has also kept his promise here, Isaiah 55:11: "My word shall not come to me again in vain," and Psalm 84:8:

"They receive one victory after another, so that one must see that the right God is in Zion," was graciously fulfilled, so that the first pastor could not only accept the new call with a happy conscience, but also the two congregations, trusting in the Lord, could consent to the calling away of their beloved pastor, although with a heavy heart. On Sunday Trinity, May 18, the new pastor of the two congregations, Mr. J. L. Daib, until then pastor of the Lutheran congregations in Jackson Township, Hamilton Co., Ind. was inducted into his new and important office by the undersigned on behalf of our District President, Mr. W. Sihler, in the morning in St. James' congregation and in the afternoon in Trinity's congregation. Before the introduction a short sermon was preached on 1 Tim. 4, 16;

1. about the high glory of the divine office of preaching and 2. how preachers and listeners should use such a glorious gift of God's grace properly. The introduction took place according to Löhle's form, followed by the installation of the newly elected congregation officials, as well as the inaugural sermon of Father Daib on John 10, 12-16 and 27, in which, after an appropriate introduction on Jerem. 1, 7. 8. he showed the qualities of a faithful under-shepherd of the Lord Jesus Christ with an abundant demonstration of the Spirit and the power of the Lord, and then, on the other hand, he presented those of the sheep of our beloved Lord and Savior in a clear and simple manner. The archbishop and shepherd of our souls, our beloved Lord Jesus Christ, stand by this his Servant in his difficult ministry according to his glorious promise, so that his increase and that of his dear congregations in what is God's may be manifested more and more every day to the glory of God, to the shame and disgrace of the devil. and his kingdom and for the great salvation of the souls bought at great cost.

Ps. 11, 1-7.

J. Paul Kalb.

Address:

Rsv. 1.1[^]. vuib, LuZarZrovs, kairüelä Oo., 0.

On Tuesday after the feast of the Holy Trinity, being May 20, the pastor appointed by the German Evangel. Lutheran Jmmanuelsgemeinde in Hamilton Co, Ja, Mr. G. Reichtz ardt, biszer pastor in Greenville, O., by order of our Reverend President, Mr. I)r. W. Sitzler's, was solemnly installed in his new office by the undersigned.

May the blessing of the Lord abundantly on the dear congregation and its shepherd!
Indianapolis, d. May 21, 1856.

Carl Fricke.

Address:

Rev. O. Reichhardt, Arcadia, Hamilton Co. Ia.

It's no joke about Christian freedom.

Before I would give way to the soul-murdering spirit a hair's breadth or a moment to leave our freedom (as Paul teaches Gal. 5:1), I would rather become such a strict monk tomorrow and keep all monasticism as firmly as I have ever done. It is no joke here with Christian freedom, which we want to have as pure and intact as our faith, even if an angel from heaven said otherwise. She has

confessed too much to our dear faithful Savior and Lord Jesus Christ; so she is also all too needy for us, we may not counsel her in case of loss of blessedness. Luther.

Duke Philip of Pomerania.

The exhortations that this prince gave his sons before his death in 1560 are remarkable, and they had to promise to comply with them by shaking hands. He admonished them, namely: 1. that they should constantly hold and remain by the Augsburg Confession, fear God, not tolerate any sectarianism against it; 2. protect and help to promote churches, schools and church government, especially the University of Greifswald; 3. love their mother childlike and always appear to her comfortably; 4. faithfully promote their sister Georgia and have their cousin Duke Barnim as a father in mind; 5. keep brotherly love and good peace among themselves; 6. do not proceed in matters quickly and by force, but with justice; 7. maintain good reputation and name.

Luther's charity.

Once a student came to Luther, who was very poor, he complained to the nobleman about his misery, and asked for help.

The good Luther himself does not have what he can give him;

But with a joyful face he soon hands the young man a drinking vessel of silver, The wife looked at it, and probably thought in her mind: What does my husband think? Therefore he presses the cup in two in his hand and says: Sell the silver, free yourself from need and do not give thanks.

I am only glad that I can actively assist you, and that you can see your worries flee on this day.

Unholy and yet holy.

If you say that you are holy of yourself, you are proud; again, if you, as a believer in Christ and his member, do not call yourself holy, you are ungrateful. Therefore, that you may be neither proud nor ungrateful, say to your God, I am holy because you have justified me, because I have received, not because I have had, because you have given, not because I have gained.

Augustine.

Christians.

According to the will of God, the Christian is above everything. Therefore, no one is hated so much and so publicly by most people as a true Christian. From the moment man is again accepted by God in grace and enters into brotherhood with Christ, as soon as he has become free to the freedom of the children of God, almost the whole world alienates itself from him and conspires against him to fight. - Satan rules among the enemies of God and persecutes those who are reconciled to God with terrible hatred. He is fiercely angry against all who renounce him. With cunning arts he creeps around them and seeks how to overthrow them. Even if he cannot succeed in this, he will not rest until he has put the stains of God on his friends. Val. Andr.

Luther's name.

When once our dear father Luther was godfather to the princely personal physician, Matthäus Ratzenberger, and he was allowed to name the young daughter according to his liking, he spoke: "She shall be called Clara, so that one remembers that Dr. Luther was her godfather, because ""lauter"" (Luther) and ""klar"" (clear) are siblings. (Luther) and ""clear"" are siblings."

Julian the Apostate and the Christians.

The former said to the latter: *legi, intellexi, neglexi*, i.e. I have read (the Bible), understood, despised. But the Christians answered him: If you have read it, you have not understood it; for if you had understood it, you would not have despised it.

Pope and Turk.

Just as Herod and the Jews were together, and yet held together against Christ, so the Turks and the papacy are also together, and yet hold together against Christ and his kingdom. Luther.

Receipts and thanks.

Sincerely grateful undersigned acknowledges St.00 received from Altenburg Township, Perry Co>, Mo.

May the faithful God richly repay the lenient givers.

"

Joseph Lehner.

Fort-Wayne, May 14, 1856.

§11,10, further to have received two shirts, six pieces of neckerchiefs and four pieces of handkerchiefs for poor pupils and students from the honored Women's Association of the Zion Parish in New Orleans through the Verw. Frau Pastor Fick, hereby certifies with heartfelt gratitude
C. F. W. Walther, Prof.

With heartfelt thanks, the undersigned/ hereby certifies to have received the following for the support of the pupils and students in the Conrordia- Collegium and -- Seminary:

From Mr Jacob Bäumer 1 ham and z bunch of potatoes, from Mr Munzel \$2.00, from Mr Christian Lange Victualien for 85.00, from members of the community at Water- loo, Ill-, 11 hams, 7 sides of bacon, 44 dozen eggs, iz pound of butter, iz bush. Beans, 1H sack of flour, 3 sack of potatoes, 1. bush, dried apples and peaches, from Mr. Heinz for H Doll. Brod.

Ludwig Wüllner, colleague - economist - administrator.

Get

u. for Semiüar - Construction in Fort Wayne: by Mr. G. Simandel in Grundy Co, IllS.- \$1.00 Chr. Piepenbrink.

b. for the Fort Wayne seminar:

n of the Rev. Alinkenberg - - - \$9.44 W- Sihler.

Fort-Wayne, May 27, 1856.

Obtain

n. to the Concordia - College - Building:

Bon Mr. Will). Launhardt at Centreville, IllS.- 810.00 " , , Peter Walkenhorst in Franklin Co. mo. 2.00

belatedly by Mr. Pastor Stürken in Logans-

port, Yes.

. 5,14

by Mr. Pastor Rud. Klinkenberg 5,00

" to an unnamed person by Mr. Freund in St.

Louis, Mo., 2,00

" the Gkm. of Mr. Pastor Werfelmann in Aug- laize Co, Ja. 2.00

" of the Filialgem. of Mr. Past. Müller at Ball- ville, Mo. st,50

" Mr. Biersch in Mequon, WiS-, by Mr.

Past. Lochner 2,50

" of the congregation of Mr. Pastor Jäbkrr in Adam-

Co., Yes. 30,00

" Mr. Wilh. Stünkel in Chicago, Ill. 5.00
" Pastor Best in Palmyra, Mo. 1.00

" of the Gem. of Mr. Past. Baumgart in Elkhorn

Prairie, Washington Co, Ill, first shipment, viz; by Gerhard H. Dankmeyer, Friedrich Dankmeyer and Wilhelm Hülsekötter ä 810.00;

Pastor Baumgart and Johann Gerding ä 85.00; Joharm Boye, Hermann Schmutde, Brück He- dcmann and Carl Hülsekötter ä 83.00; Heinrich Borrenpohl and Ludwig Eckert L 82.00; Friedrich Glüsenkamp 81.50 and Friedrich Borrenpohl \$1.00 58.50

Cd. Roschke.

Get

n. to the general synodal - Casse:

From the municipality of Frankenmuth, Mich. 812.00

.. .. " of Mr. Pastor Brohm in New

Mk for months February - May 1856. 40.92

for the general president:

by Mr. Pastor Stürken in LoganSport, Ja. - - - 3,(10 by the St. Jacobs Gem. of the Hcrrn Pastor Nützet 5.00

" Rural parish of the Mr. Pastor Hattstädt-- - - 4,00 " " Parish of the Mr. Pastor Werfelmann---- 3,00! .. "" Strtckfuß inWill-

shire, Ban value Co., O. - 6.00

from the cenlcasse of the municipality of Hcrrn Past. Tree
gart, Ills. 9,00

b. to the Synodal - Missions - Casse:

by Mr. Past. I. M. Schüller in Garnavillo, Iowa 5.00 by Mr. Pastor Stürken in LoganSport, Ja. - - - 8,00

.... Klinkenberg sent in 10,09

Namely:

89.59 by his congregation,

25 Unnamed,

25 Straw e,

by teacher Jul. Koch in Bremen 70

as:

20 Cts. Siblings Bebte,

20 " .. Lebbering,

20 " Kruse, 10 " Bchr, from the congregation of Mr. Pastor Müller at Man

chester, Mo. 8.20

by Mr. Schössow, through Pastor Lochner - - -85

c. for the maintenance of Concordia College:

from the congregation of Mr. Pastor Schol; at Minden, Ills., for salary of the teacher-staff- - 5,1k

" of the municipality of Frankenmuth, Mich. 12.00

ä. for poor pupils and students in ConcordO College and Seminary:

by Dr. I. in Elkhorn Prairie, Ills.

F. W. Barthel, Cassirer.

- For the Lutheran have paid:

The 10th year:

Mr. Eilers. " s

The 1-1st year:

Messrs. B. Bicz, I. Blecke, Fr. Christianer, Dormr, Eiters, H. Fiilling, G. Gecker, Luck, Jacob Stock beiger, Pastor Schiernbck, H. Schaphorst, Tesch, Wädel.

The 12th year:

Messrs. Anger, Bäckmann, Lösbar, Pastor Brohm (30 Er-), Büstrin, Tietz, Dörner, Dreyer, W. Friese, H. Greve, Härtung, Past. Hoppe, Hartort, Höft, Pastor Jäbkcr(20 Er.), Daniel Keller, G. Krücke, Klvhn, Aro- ncnbergcr, Kurts, Lochhaas, Pastor Müller, Gottlieb Mry, Meier, F. Otto, Pritzlaff, Pastor H. v. Rohr, L. Rösell, Nahn, Schlagenhauf, Sieke.

T h e 1 3 h r g a n g:

Messrs. Bäckmann, Büstrin, C. Dictz, H. Greve, Past. Hoppe, Huck, Past. Klügel, G. Krücke, A. Otto, **Pagenn** köpf, Past. Rennicke, Past. H. v. Rohr, Fr. Wille.

Available from the undersigned":

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St. Louis, Mo,

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(Submitted.)

Of Christian Church Discipline.

An interpretation of Matth. 18, 15-17.
(Conclusion.)

Now, it may be asked, in what way should the matter be brought before the congregation? In the words "tell the congregation," it is charged to the one to whom the brother's sin first came. But it will certainly not be contrary to Christ's opinion if he does it through the pastor. For partly the pastor is the public mouth of the congregation, partly he thereby gets the opportunity to convince himself whether in the preceding degrees everything has been done according to the order of Christ, which is due to him according to his episcopal or pastoral office; partly this order makes it possible for him to admonish the sinner privately, which is his duty as pastor and which he should not fail to do as a rule. For the fact that, according to Christ's command, this matter is finally to come before the congregation, neither he nor anyone else is forbidden to seek the correction of the sinner in every other possible good way. You too, dear reader, should remember this; it is not enough for you merely to cast your vote.

Once the matter has been brought to the congregation, the facts have been proven, and the report of the first admonisher and the other admonishing witnesses has been heard, it will probably first be up to the pastor to speak to the sinner's conscience. But in no case should he, or perhaps with him the church leaders, speak into the conscience of the sinner.

The only ones who are admonished are those who stand by the church. Christ says, "He does not hear the congregation," so the congregation must also let itself be heard and not sit there silently. So each one, as the love of Christ urges him and as God gives, should exhort, punish, plead, entice. Man after man should stand up and speak to his brother one by one; if not with many words, then with a short testimony, with a strong saying. God the Lord has given gifts to each of his believers, and no one, if he only has faith and a heart in his body, is even unskilled, that he should not be able to produce at least a few wholesome words. And it really depends on the fact that all really make every effort to tear the brother out of the devil's snare. But no one believes but those who have experienced it themselves what an almost irresistible power such a common sighing, intercession, exhortation and petition has, if it is done in the right way. It must be a heart harder than steel and diamond, which could resist the united force of a whole gathered congregation. People who came into such assemblies with the most spiteful defiance, even mocking at first the heartiest exhortations with scornful words, have not infrequently been softened and brought to repentance almost as if against their will. Congregations that gathered with great fear and trepidation often left one another with loud praise of the great God, who had helped above all pleading and understanding. Therefore miss

Indeed, a municipality does not know what is placed in its hands here. - Where the third degree is properly applied, it will rarely be applied in vain.

If the sinner hears the congregation, the congregation must forgive him through the mouth of the pastor, and it will depend on the particular circumstances and the degree of outward aversion in which way this is done, e.g. on the occasion of the public worship service 2c. - However, there may also be cases, e.g. in the case of repeated relapse into the same sin and urgent suspicion of hypocritical penance, where a congregation wisely does to set a probationary period for the sinner beforehand, during which he naturally remains suspended from the sacrament and other rights of membership.

But if the sinner persistently does not hear the church, what is to be done? Then "consider him a Gentile and a customs officer" says the Lord Christ. But what does this really mean? - All sensible Christians have always thought that this is a command to exclude or banish such a sinner from the church. But the enemies of ecclesiastical discipline sometimes say: "Where is there even a word of exclusion or banishment? I can hear that the offended person may consider his offender to be a heathen and a tax collector, if he does not want to hear him, others or the congregation. Well, he may do so and let him go with it! But where is it written that we are all to hold him for that? It does not say "hold

All of you" but "hold" (namely you offended) him as a pagan. And where is it written that he is to be publicly excluded from the pulpit, banished and God's wrath and judgment proclaimed to him? Is this not against love, is this not judging and condemning? Does it not mean that we should forgive our neighbor seventy times seven? Are there not clear words that we should not pull up the weeds but leave them until the day of harvest?

But these interjections are easy to answer.

Who commanded that we should love one another, forgive and not condemn? The Lord Christ. Who commanded "keep him as a Gentile!" The same Christ. Can the Lord Christ contradict Himself? No, He is the truth. Well then, if it can be proved that the words "keep him 2c." really mean: exclude him, then it is also proved and clear that the exclusion is not against love and does not belong to the forbidden denying and condemning. Otherwise the Lord Christ would contradict himself. - But this proof is not difficult. With the word "brother" is meant, as we have seen, in our text, a fellow believer, especially a member of the local church. A "publican" is the common name in the N. Testament for a person who lives unrepentantly in manifest sin. And no one will deny that the word "Gentile" is not used to describe a member of the Christian church, but rather a person who is "far from the testaments of promise and outside the citizenship of Israel," i.e., the church of God. So when Christ says: "Consider him no longer as a brother, but as a Gentile and a publican," what else does he mean than: consider him no longer as one who would be a member of the church with you, but as a man who is outside the church of God because of his obvious impenitence. - So much is certain for the time being: the one against whom the sinner has sinned should consider him an outcast. But not only this one, but all the other members as well. It is true that it says "keep" and not "keep," but this is because from the beginning the Lord, for the sake of brevity, addresses only the one in whom the brother has sinned. The opinion, however, is undoubtedly for all. For why should the first one consider him a Gentile? Because he has been revealed to him as an impenitent. But now, in the third degree of discipline, he has been revealed as such not only to him, but to all, and now all others should not consider him a heathen? should nevertheless still consider him a brother? What would come out of it? - Moreover, the word "you" in the following 18th verse clearly shows that this and nothing else is the opinion of Christ. But whom all no longer consider and declare to be their brother, but a Gentile and a tax collector, he is excluded. Or tell me, what is the exclusion at

ders? So the words "hold ihst 2c. say nothing else than ss exclude him! as St. Paul also understood it when he says: "put out of you whoever is evil."

But the parable of the weeds that should not be pulled out? As far as this parable is concerned, the Lord Christ himself has seen to it that one cannot argue against church discipline with it. For what is it that is actually forbidden there? The servants are not to pull the weeds out of the field. If the field were the church, the congregation, then the opponents of church discipline would be right. But the Lord Christ, with good reason, has expressly said: The field is the world. Note, not the church, but the world. So the servants of God, the church servants, should not put the sinner out of the world, i.e. kill him; where necessary, this is the business of the secular authorities, who carry the sword for this purpose. But did the Lord in the same way also forbid his servants this: "You shall not say that this is a weed and not a wheat? No, he has by no means forbidden them to do so. Now then, what on earth do the members of a congregation do otherwise when they exclude someone? They do nothing else but say: You are a tares and not a waizen - we know that from your evil fruits; you are not a brother, but a heathen and a publican - that is evident from your impenitence; you belong as little to the Christian community as the tares belong to the waizen!

That the weeds are also told of the judgment of the Lord, that they should burn, or in other words, that God's judgment is announced to the impenitent, so that they are scared and escape this terrible judgment before it comes upon them, is not forbidden, but even commanded, e.g. Ezek. 33, 8 and for this we must be driven both by listening to God and by true love for our neighbor.

Finally, the fact that this proclamation is made publicly is not expressly commanded in the Word of God and is therefore not absolutely necessary, but it also has a good reason. It is done for the reason that in the case of a public astonishment before the world, the congregation also cleanses itself publicly and testifies to the world that although sins still occur in its bosom, no sin is tolerated and left unpunished; the world may therefore not further impute the sin that has occurred to the congregation.

So, dear reader, do not be misled by the talk of love, of forgiveness and non-condemnation, which the enemies of church discipline tend to advance hypocritically or incomprehensibly. The exclusion of an obviously impenitent sinner is the express command of the Lord Christ, and is therefore just as much a divine commandment as any of the ten commandments, which therefore a congregation cannot refrain from doing without committing sin. - And when they go on to say: "we have in Germany, after all

If you have never seen or heard of such things, answer that the Lord God has not instructed us to judge ourselves according to what happened or did not happen in Germany, but that He has given us only His holy word for this purpose, that it should be a light for our ways and a rule for our faith and life. He has given us only His holy word to be a light in our ways and the rule and guide of our faith and life. You can also add that ecclesiastical discipline had also been practiced in Germany, that your grandfather still knew how to tell about it, and that it was only in more recent times that this wholesome order fell along with the pure doctrine and the good

old customs. Now, of course, it is not so easy in the Lutheran regional churches, which have fallen into the bondage of the secular authorities, to restore the good old discipline, as many righteous preachers and congregation members longingly desire and as the congregations freed from secular authority, e.g. in Prussia, have actually done for a long time. Therefore, you do not want to condemn them at once; but, speak further, with what do we want to excuse ourselves before God, who live in a country where no one is allowed to put even the slightest obstacle in our way, if we only want to do according to God's word and our conscience, yes, where we are even protected by the authorities in this right of ours - with what do we want to excuse ourselves, if we wilfully do not follow such a bright and clear commandment of the Son of God?

As far as the nature of the ban is concerned, the question arises whether one is excluded from the local congregation alone or from the whole Christian church. It should be known that the ban consists first of all in the exclusion from the communion with the local church. But no one thinks that this is a small thing. For if it is carried out in the order of Christ, i.e. justly, the exclusion from the one holy Christian church coincides with it. But of course only in this case. For an unjust ban separates the excluded person from the outward fellowship with the local congregation, but not from the inward fellowship with the true believers in this congregation, thus not even from the actual church of this place, much less from the whole Christian church, the congregation of the saints, which is invisibly scattered over the world. Or who on earth could exclude a man, who is not an impenitent sinner but a child of God, from the communion of saints and from the kingdom of God? Not even the whole One Holy Christian Church could do that, if it were possible that it wanted to, much less the members and representatives of the false church and Satan's school, namely the ungodly and tyrants who pronounce such an unjust ban. No, unjustly banished ones certainly remain in the church and belong to it, because they remain in the body of Christ. But truly, as surely as a finger that is cut off from my

If a man's hand is really cut off, he is separated by this cutting off not only from this hand alone, but at the same time from my whole body and all its members: just as certainly a man who is excluded from the local church in the order of Christ and therefore justly, is excluded by this very exclusion from the whole church, from all true believers. For all the children of God, even if invisibly, are in the closest possible union. They are all one body, of which Christ is the head. - And this is truly no small thing, but something frightening beyond all measure, to be excluded from this community. For since salvation is for these believers alone, one is excluded from those who will be saved, excluded from the kingdom of God, and consequently thrust into the devil's kingdom and under God's wrath. He who therefore despises a just ban will find in his time what he has despised!

Since exclusion is such a serious matter, and it is therefore an abominable sin to treat it lightly or unjustly, it is well to note under what conditions alone the ban may be enforced.

First, no one may be excluded from the visible church who has not previously excluded himself (through impenitence) from the invisible. It is only on this condition that the word, "What ye bind on earth," 2c. is valid; only on this condition that which is bound on earth shall be thought bound in heaven. But, you say, if this is so, it will never be possible to execute a ban, for who can know this for certain, who can see into the invisible? True, of course, none of us can. But for this very reason, the Lord Christ himself has given us a mark and commanded us to judge by it. He says: "If he does not hear the church" 2c. And with this He says: By this you shall know that he is a Gentile and a publican, who has excluded himself from my kingdom through impenitence, and whom you must therefore also keep and exclude as a Gentile and a publican, - by this very fact: if he does not hear the congregation in a manifest sin. - Then he is certainly unrepentant. Only then, but then also certainly, you should exclude him. Where, therefore, this sign is not quite clear, i.e., where the fact itself, the sinfulness of it, and the impenitence of the sinner is not quite evident and undeniable, a congregation is afraid to pronounce the ban, even if it were morally convinced of its validity. Where, on the other hand, this sign is evident, there is no need to be apprehensive, but should proceed in God's name on the Lord Christ's responsibility.

In addition, not only one and the other, or only the majority, but the whole community, i.e. all who represent it, must be certain of the matter. The ban

may therefore not be imposed as long as there is the slightest doubt about the facts of the case, or about the sinfulness of the same, or about the impenitence of the accused, even in a single one of those who have to recognize, as long as even one refuses his consent; but the consent of all or a unanimous recognition is required.

That it has many and great advantages if only unanimous banishment is carried out, everyone will understand. In this case the ban will certainly make a much more serious impression on the sinner, and the banished person will be shunned by all much more strictly than if it had been carried out merely on the recognition of the majority, and where then both the unrepentant sinner himself and those who continue to keep good fellowship with him will certainly appeal to the minority. But the question is whether such unanimity is really necessary? We maintain that it is, and on the basis of the text. We have proved above that the word "hold him" 2c. refers to all who have to recognize, and that the one whom all consider to be a heathen is just thereby excluded and under ban. From this we may and must surely draw the conclusion that the ban therefore consists precisely in the fact that all consider and declare the accused to be a pagan, that it is therefore necessary for all to agree, and that an exclusion which is recognized by only one part cannot be considered a true ban.

The same results from a closer examination of the facts themselves. As long as my finger, which was separated from some of the secondary fingers by a cut, is still really connected with my hand or another finger, it is by no means cut off from my body, but rather is itself still a member of this body. If it is to cease to be such, then it is necessary that it be separated from all members. Likewise, as long as a man is considered a Gentile by a part of the congregation (even if the majority), but is still considered a brother, a member, by other members, he is obviously only excluded from a part, not from the congregation itself, so he is not excluded at all (although he is secretly under God's spell). He ceases to be a member only when he is really separated from all the members. But since this separation does not consist in a forcible, merely outward removal, but is primarily an inward, spiritual separation, this inward separation from all cannot happen in any other way than that all recognize (and thus also declare) that the sinner has separated himself from them by his obvious impenitence, which is why they in turn must now also separate themselves from him. By an exclusion according to a mere majority of votes, therefore, the sinner would not be excluded, if considered correctly, closed, but rather split the community.

But, you say, if unity of voice is required, it will be difficult ever to exclude a man, especially if all the members capable of judgment are to form the last court! There will always be some hypocrites and lukewarm, or some good comrades of the sinner. These then need only say no, then nothing can come of the exclusion, even in the case of the grossest sins and palpable impenitence! - Dear, the danger is not so great. There is a remedy for it. See No. 16 of this year's "Lutheran", page 125 and the like, and you will find what to do. Namely, if there is a well-founded suspicion that someone is protecting the defendant for dishonest reasons and refusing his consent against better knowledge, then such persons themselves are to be taken into church discipline, and they are to be punished with God's word until they either give honor to the truth, or are revealed to be mischievous, malicious

people; and the discipline of them is to be brought to an end before the former process continues. - Yes, you say, quite right, only it will again be quite impossible to exclude such malicious Protestants. For the first defendant will soon protest again, and so the matter will go back and forth forever! Not at all. You forget that a person who is in the third degree of discipline, i.e. who is strongly suspected of being an ungodly person, can of course not have the right to vote, especially in a matter that is at least half his own business; as that goes without saying and, to make matters worse, the congregation can also determine it beforehand. But understand me correctly. Here it is not intended to teach a trick how to eliminate all contradiction and force unanimity - not by any means! Here it is only spoken of malicious contradictors, who finally become obvious as such to all. Where, on the other hand, the contradiction flows from ignorance or a troubled conscience, one should have patience, teach and wait until they come to knowledge. - But what if a man cannot be made to understand and agree, and yet he is not revealed to be obstinate and malicious? Then it is obvious that God has not yet revealed the sinner to such an extent that he could or should be publicly excluded. In God's name, then, one should refrain from the exclusion, but place this omission on the conscience of those who contradict, if there is really urgent suspicion that the contradiction could have arisen from an unfair source. In the worst case, it is better for a guilty person to go unpunished than for an innocent person to be wronged. By the way, you must not forget that there is One in heaven who also has His hand in these matters, and in most cases finally exposes such hypocrites as soon as He has done so.

against the sincere person. - Therefore, in such cases, I would not easily disregard even the objection of a person who would not have the right to vote. The story of Daniel and Susanna would come to my mind.

For the execution of the ban, however, it is not only necessary that the person to be condemned is an obviously unrepentant sinner and that he has been recognized and declared to be so by all those who have to recognize him, but it is finally also to be seriously advised to every congregation to exercise all other possible caution.

It is therefore a laudable precaution if, when exercising the ban, especially in more difficult cases, the congregation requests an expert opinion from other orthodox and enlightened teachers beforehand.

It is likewise a human order, not to be rejected in itself, if the execution of the ban is tied to the prior consent of a right-believing minister or consistorii.

But it is absolutely against God's word, if any person or authority grants himself the power and the right to banish directly and only as from divine right and denies it to the church in principle. For the Lord Christ has given the highest and final judgment to the church.

H. C. Swan.

(Submitted.)

The two pastors Romanowski and Habel.

At the synodal meeting of the middle district of our synod, the undersigned was asked to send a historical correction concerning the articles in the "Informatorium" by Pastors Romanowski and Habet in the Lutheran. And after it became possible for him to get hold of the numbers in question again, he then intends in the following, as briefly as possible, to dispose of the assignment that has become his.

As far as Mr. P. Romanowski is concerned, he first provided an "open statement" in issue 4, no. 19 of the "Inform.", in which he says, among other things, that the commission sent by the Missouri Synod "paid no attention to his complaint and justification, and let the congregation or the ringleaders of the same go out without reprimand in the case of obvious and malicious lies. The simple truth of the matter is that the said commission, of which the undersigned was a member, went to the apartment of Mr. P. R. soon after their arrival, in fact first of all, in order to receive a more detailed correction from him about the complaints against him. This, however, was by no means of such a nature that it would have been able to recognize "a justification" in it, but on the basis of the facts at hand the sad

The truth is that Father R., to put it mildly, was not as faithful to his office as he should have been because of too much softness and indulgence toward his wife, who unreasonably claimed him for domestic help. Whereas 1 year earlier, when the undersigned confronted him with the same carnal weakness in private on the basis of 1 Tim. 3, 4. and called his attention to the dangerous consequences for himself, his wife and the church, he confessed to it and asked his admonisher to talk to his wife himself, which he did with seemingly good success, now unfortunately he was no longer in the same condition; He was sensitive and stubborn at the same time and did not want to admit the laxity of his official conduct, especially in the care of the branch 5 miles away, as a result of the weakness against the wishes of his wife, put the care for his Hans demanded by her in the foreground and did not accept our serious brotherly reproach at all.

When it came to the community meeting, it was nowhere revealed what Mr. P. R. liked to call "malicious and lying complaints, and obvious and malicious lies"; because before the exact investigation he resigned voluntarily, and thus gave sufficient testimony that the complaints against him were hardly of the nature that he had sent into the "Informatorium". If, however, he was of the opinion that the Commission had proceeded against him in a partisan manner from the outset, then, if he was really convinced of the justice of his conduct and had been able to prove the injustice of the complaints against him, the appeal to the Synod was open to him. However, he did not do so, but resigned from it.

In the further course of his open explanation, Father R. reports that he nevertheless held on to the so-called "Missourian principles" in theory for a while and acted according to them, but that he fared badly in the process. How little he recognized the Missourian, i.e. Lutheran, doctrine of the sacred office of preaching, he reveals by imputing to us that we teach "an office of preaching that has thus flowed out of the general priesthood or was created by virtue of the general" priestly power of the Christians, that we deny the divine appointment of the same and the ordinary profession. But where has this ever been done by us? For even where we have condemned the hierarchical encroachment of the office of preaching into the realm of mediocrity, the false interpretation of Ebr. 13:17 and, as a consequence, false conscience-making, it has not occurred to us to deny this twofold truth. But if Mr. P. R. did not know this, then Mr. P. Grabau, the editor of the Informatorium, did know it, or should know it so far and be just

and honest enough not to include such ignorance or denigration as right and proper in his paper. What wonder, then, if Mr. P. N., with such a view of our doctrine, has fallen into erroneous practice many times and has nowhere succeeded in establishing a healthy Lutheran doctrine.

To found and build up a church? Let him look for the blame in himself, but not in us. We in our synodal association, who have so far grasped and understood the pure evangelical doctrine of church and preaching ministry according to its context, according to our Lutheran confession, and who carry it out in our congregations in an unadulterated and unabbreviated manner, and who fight just as much against the papist-hierarchical as against the libertinist-demagogic desires precisely on this doctrinal basis—we do not, praise God, make the same regrettable experiences as Mr. P.R., for the writer of this is not aware of any view against the divine rights of the sacred office of preaching as a result of the doctrine of the general priesthood of Christians and their Christian freedom in his synodal district; On the contrary, the salutary fruit of this doctrine is already apparent on average, especially in the older congregations, in that especially the more mature Christians and those who already willingly submit to the teaching and discipline of the divine Word, precisely because they fear it more and more, are just as far from carnally abusing their Christian freedom against the ecclesiastical magisterium in a good American way as they are from fearing the parish priest and his legal church discipline and banishment ray in a good papist way; On the contrary, the longer they live, the more they show a heartfelt trust in the evangelical brotherly attitude of their pastors, together with Christian humility and reverence, so that they recognize these pastors as servants of Christ and stewards of God's mysteries, as angels of the Lord of hosts. And this twofold lovely fruit is, as I said, just an effect of the so-called Missouriian, i.e. the truly Lutheran doctrine of church and ministry; and where it is turned otherwise, it is impossible that as a result of such deviating doctrine that healthy fruit would be achieved. —

In No. 3 and 4 of the 5th volume of the Informatorium, Fr. Habel also indicated the reasons why he had left our synod. He writes thus:

"The reason for my agitation in the Missouri Synod was 1. I could not see that the proceedings observed by the brethren in the Missouri Synod against the Buffaloes, etc., in regard to the excluded, etc., were just; 2. I could not see that union with that sister Synod could not be more earnestly sought; 3. I could not see that the doctrine of the Missouriians was in all points the pure truth." The sender will be content to stand with these words for the time being. A brief reply to this is to be made, first of all with regard to No. 3, that in our sixth synodal report of 1852, which Father Habel himself wrote as secretary, p. 17, the following is written: "With regard to the doctrine, the same (i.e. Father H.) declared himself satisfied after the explanations given to him about the correct understanding of the points he criticized! It should be noted here, however, that the Synod with

conscientiously considered all of his individual objections, requested and received his consent for their individual elimination, and also, to my recollection, finally asked him whether he still had a new objection to make? The summa was therefore: "he declared himself satisfied with regard to the doctrine," which is in contradiction with his above assertion in No. 3. Now this is not to charge him with any knowing falsehood; but this much is certain, that we must conclude from his agreement that he was now inwardly convinced in his conscience that the so-called Missourian doctrine was not a new one and no more or less than the Lutheran doctrine, which was true to the Scriptures and the symbols. But no less certain is this, that if later new doubts and meanings arose in his mind, or the old ones came up again, so that their earlier refutation had not yet proved itself thoroughly enough to his conscience to overcome his preconceived opinions, he was obliged, according to Christian conscientiousness, either to prove to us that he was right, or to demand from newer ones our proof to the contrary.

The second reason of Father Habel rings: "I could not see it that the union with that sister synod could not be sought more seriously."

With regard to this, the answer is that Father H. at that Synod was in complete agreement with the Synod's course of action, to send Father Grabau our testimony on the Lutheran doctrine of church and ministry, written by Professor Walther, with the request that he read it as impartially as possible and thereby convince himself that our apologia is nothing but the voice of the Lutheran church. If, nevertheless, he is not completely convinced by it, the Synod will be pleased to discuss it with him verbally, publicly or privately, through delegates; at the same time, the Synod asks that it not write against him until then, if he also refrains from the harsh letter." Father Habel is well aware that Father Grabau has rejected this certainly friendly and Christian offer, as well as that even the upper church college of the Lutheran Church in Prussia approves of this request and offer and believes that it should be accepted by Father Grabau. Grabau; for this ecclesiastical authority also rightly judges that without prior understanding and agreement in doctrine, especially also of the church and the authority of the preaching ministry, many individual cases of ban must be judged by him and by us. To the best of my knowledge, Father Grabau has not yet presented a just and probable reason for rejection, so that the fault lies more with him than with us that the next and most necessary step towards, God willing, thorough and as soon as possible unification has not yet been taken.

The 1st reason is: "I could not see that the proceedings which the brethren of the Missouri Synod had taken against the Buffalo & A. observed with respect to the excluded, etc., has been just."

In this respect, too, Father H. did not lack the necessary report in the synodal assembly of 1852, upon and without request, and to my recollection, he did not reproach the synod in particular, neither then, nor later; for he had always recognized that much, that it would have been absurd of us to send back to them people who considered themselves unjustly banished from their previous church courts, and sought protection and help from us, what Father Grabau had always demanded of us. Grabau, strangely enough, has always demanded of us; But even about this - and this could be heard even more readily from his point of view - he did not, as far as I can remember, reproach us punitively for not having sought a public meeting with the part of the congregation from which the banished and others had complained to us, so that in this way we would have had the opportunity to hear both parts, and to gain a sufficient knowledge through this, and to pass a just judgment. And for such a meeting in individual cases, Father Grabau, as the senior of the ministers, could have offered himself very well, if he had been more of a pastor, i.e. shepherd, than a parish priest, i.e. if he had been more interested in the recovery of the lost souls, or at least in their restraint from greater ruin, than in the assertion of his parochial dignity and the external formal justice.

From what has been said, it will be clear enough to the nonpartisan reader that the threefold inability of Fr. Habel was not the actual reason for his resignation from us and his entry into the Buffalo Synod; at least it would have been proper for him, if new misgivings and doubts against our doctrine and practice had arisen, or if the old ones, which had already been raised for him, had reasserted themselves on him from a new side, to request information and clarification anew and to make every effort on his part to maintain "unity in the spirit".

The main reason for his leaving us and joining the Buffalo Synod was and is no other than that this "unity of spirit" never really existed, and that he was always a "stranger" among us; From the very beginning he had the same confessional-legalistic, ceremonial-legalistic, formalistic, constitutionalist, parsonage spirit, which is as far away from the evangelical Lutheran spirit and being as the earth is from heaven and which is now making the great rift in the Lutheran Church over there and over here and is tearing it apart into two hostile army camps - the same spirit which also pervades the Buffalo Synod resp. Mr. Grabau, whose equal son Mr. Habel was already when he still belonged to us in name, and before he even saw the eye of his present spiritual father and master.

had seen; - it is the same spirit that drives other Lutheran pastors, who have never grasped the connection of the Lutheran doctrine in its individual articles and again the connection of this doctrine with church practice and the truly Lutheran church regiment and are therefore unable to govern their congregations with and according to God's word, under the shadow and behind the bulwarks of the Buffalo church order regiment. It is no less the same spirit, (to sum it up in one word) lawful and utterly alien to the true Lutheran church, which holds fast to its evangelical confession, and which increasingly opens the door to the princely and then to the Roman papacy, that now also in Germany in the field of writing the 3rd, 4th and 8th books are being published.- This spirit, which is opening the door and the gate in the field of writing, is now also in Germany, like red, but poisonous fly sponges, bringing forth in abundant numbers from the fertile German soil the churches of the 4th and 8th books and organisms, in which God's people are to be governed everywhere by the laws of man. May the gracious and merciful God continue to protect us from this law-mongering, hucksterish and usurious spirit and make us, the longer the more, healthy and faithful sons of the Lutheran Church, who live in and from the justifying faith, who hold firmly and unwaveringly to the good confession of the fathers, and who walk along in healthy, genuinely evangelical godliness, stemming from the faith and supported and permeated by it.

By the way, it should finally be explained to the two gentlemen P.P. Romanowski and Habel that no word from me should be

given on any possible reply in the popular manner of the master and from the Grabauian color pot; because on the one hand it is fair that such night pieces soon fall into the night of deserved oblivion; and on the other hand it would be inequitable against the readers of the Lutheran to feed them with such unedifying reading material.

Fort-Wayne, May 1856.

W. Sihler.

(Submitted.)

Journey to Bethany.

On February 13 and 14 of this year, a preacher's conference was held in Frankenmuth. On the following day at 5 o'clock in the evening the undersigned left Saginaw City with Pastor Clöter on a sleigh and we reached the shores of Lake Tittipi before night in the company of Missionary Miessler, whom we had caught up with on the way, where, half frozen, we enjoyed the now completed inn, in which we found a good reception. The next morning we set off early and reached already in the afternoon in good ice and snow conditions

We arrived at the Bethany station by train. Miles from Bethany we saw Indian huts and found old Sahrah in one of them, shaken by the frost and, as she said, by fever. She greeted us in a most friendly manner and said, "Now her fever famine is over at once." She then noticed with great comfort that I placed a new dress made by the Frankenluster Sewing Association in her lap. She touched it with great pleasure and examined the fabric as well as the color. After a warm welcome to all the young and old Indians we found here, we soon set our frozen limbs in motion again and soon reached the missionary's dwelling. Most of the fathers of the Indian families were unfortunately absent for the hunt; several log houses, e.g. that of the old Sahrah, stood completely abandoned, because the inhabitants of these had not been able to drag in as much wood in the grim cold as would have been necessary to warm the houses properly. Therefore, many had preferred to move a few miles into the bush, where there was enough wood around them. - We had already heard from our dear missionary Miessler that he was very worried about his community, because he had been told that some of them had allowed themselves to be deceived into using the help of their old magic doctors in cases of illness and in other ways; indeed, there was even talk of some of them having celebrated pagan festivals again. - There was no more talk of a move of the Indians into the Indian county of Isabella at the present time, because the President of the United States, at the request of many English settlers in that county, is said to be inclined to take back the grant of land to the Indians within it. Now dear Brother Miessler reported to us that he could boast of nothing of a decided love of the Indians for the Word of God and the Sacrament of the Lord's Supper, much as it grieved him. It is true that they attended the preaching of the Word of God now and then, but not regularly, and the proofs of their love for the Savior had not been many in recent times.

As we see more and more from year to year, the Indian people are, on the whole, an enervated and degenerate people: the loss of their political independence has also had a sad effect on them spiritually, in that they seem to have renounced independent judgment in regard to religion and worship, and to submit therein to the will of those whom they regard as their lords and patrons at all times. Sad as this observation is, we cannot conceal it and therefore reveal it to the faithful hearts of the brother. How gladly we wish that we had been mistaken and how joyfully we would thank God for every sign of thorough love for the Savior among our red brethren! Woe to the Methodist influences! They have brought it about that the Indians seem to think it is enough to make a confession of sin and faith in particularly agitated moments;

A constant life and walk in the practice of the Word of God and in sanctification, a continued "being nourished by the milk of the Gospel" seems to be no longer acceptable to them.

Some of the Indian women and children greeted us in their usual friendly manner. Although the Sountaggottesdieust, in which the missionary Miessler preached a sermon through the mediation of the interpreter, was attended almost exclusively by women and children, the little church was nevertheless filled, as some English families, who sometimes attend the service, had also arrived today. They have settled around Bethany for several years and are increasingly constricting the Indians with respect to their hunting grounds. Individuals, especially of the younger Indians, are often taken into service by them for temporary business, e.g., in the so-called pineries, where blocks are to be hewn and dressed for the sawmills during the winter.

On Sunday afternoon, in the enormous cold of the day, a meeting of the Indians present was held in the missionary's room, in which we pastors conveyed to the Indians the greetings of our congregations, especially those of their friends, and also those of Missionary Baierlein. The latter had sent a letter from Sadras in the East Indies to his "red children", exhorting them in the most paternal way to faithfully adhere to the true church and to their present missionary. The letter made a visible impression and spoke to the heart of the listeners. May its content awaken the good fruit of faith among them! - In the same meeting we also distributed small useful gifts, which were accepted with much joy. The Frankenluster sewing club had made a dozen of started woolen knitting tools for the girls and added 2 balls of woolen yarn to each of them, as much as seemed necessary to complete the started stockings. As a special incentive to be diligent in the completion of the stockings, the last and lowest content of the balls was a large piece of candy instead of paper. When I informed the congregation that Missionary Miessler and a friend were ready to start a new knitting school as soon as possible, in which small and large girls were to be taught knitting, several women also signed up for this school, so that the number of knitting tools that had been started soon became too few and I therefore promised to take care of the subsequent delivery of another half dozen knitting tools that had been started. - So that the boys would not go completely empty-handed this time, the aforementioned sewing club had sent each one of them a colorful, woolen Shaw!

After the meeting some Indian women stayed with us, namely the old Sahrah. We had a special conversation with her through the interpreter, talking about

We asked her in particular why the sacrament of the altar was not desired by her and her family. As much as we would have liked to hear her, we received only evasive answers and soon she broke off the conversation altogether. She seemed to feel how justified our request to her was, but in order to appease the admonitions of her conscience, she began to talk about other things. A new confirmation that we have good reason to complain about the little earnestness of the Bethany congregation in Christianity and to sigh to God that He may awaken a right hunger and thirst for the blessings of His Word and Sacraments in our red brethren. - O Lord, have mercy on the poor people, that they may learn to recognize Your works; grant grace to the dear missionary, that he may

work on this people with wisdom, self-denial and patience, and grant us all the spirit of prayer, so that we may earnestly invoke You for the upbuilding of Your ruined Zion! Amen.

Frankenlust, April 15, 1856.

Ferdinand Sievers, currently Chairman of the Mission Commission.

(Submitted.)

World Trade.

Peace has been concluded in Europe. Only in Italy, where the revolution against the Austrian rule, against the Pope and the King of Naples is being held down by French and Austrian troops alone, the Great Powers have not been able to come to an agreement; Prussia and Russia have also taken it badly that France, England and Austria have concluded a secret treaty with each other, which is also to affect the United States.

From the English Minister Clarendon came the other day a fine letter of apology to the President of the United States; it says that if people in the V. St. had recruited soldiers for the English army, this had been done against the knowledge and will of the English government. Thereupon the President sent the English envoy Crampton his passport and deprived the English consuls in New York, Philadelphia and Cincinnati of the right to exercise their office sinner. Secretary of State Marcy indicates this in an equally sensible letter to the English government, stating that those English officials, by their participation in the advertising business, had themselves caused the V. St. government to have to give up communication with them; the apology of the English government, by the way, is accepted with satisfaction.

Billy Walker himself chased away from Nicaragua the Costa Rican troops who wanted to expel him. The President of the V. St. had already recognized Walker's regiment in Nicaragua and received the Rev. Vigil as an envoy of that state.

A few weeks ago a member of Congress from California, Herbert, shot an attendant at his hotel in Washington; he had gotten into a scuffle with the attendant and his comrades because he had used improper language against him. On May 22, a member of the House of Representatives, Brooks.

from South Carolina, knocked Senator Sumner to the ground with a stick before he could use it. In the Senate, Senator Wilson called this outrage a brutal, murderous and cowardly attack. When Brooks asked him at which place outside the District of Columbia the necessary preparations for a vain duel could be made, Wilson answered as follows:

"I described the attack on my colleague as brutal, murderous, cowardly in the Senate meeting. I thought so at that time - I still think so. I do not have to make any restrictions to these words. I have always regarded the duel as a remnant of a barbaric morality, which the law of the land demanded to be branded as a crime. Therefore, while I hold to the right of self-defense in the most serious and broadest sense, the laws of the land, as well as the matured convictions of my entire life, forbid me to meet with you to carry out the intention indicated in your letter."

Gelt, that was good!

From January 1 to May 28, no more than 34048 immigrants arrived in New York, while in the same period last year the number was 108,944. It is now calculated here in the country more than before how many millions of dollars and what powerful arms the immigrants bring in, actually - have brought in. The United States has lost a good part of its attraction for the German and will lose still more when one hears that the well-known rudeness and crudeness of the younger sex penetrates even into the Congress. When will the local Christians and Christian congregations make an effort to put an end to the emergency from which the Sunday schools have arisen, in order to spread true Christian morality through regular Christian congregational schools?

Church consecration.

To the dear brethren in the hub and afar it is hereby communicated that the Lutheran congregation at Frohna, Perry Co., Mo. on 11 p. Trin, had the joy of being able to dedicate their new church.

Once before, about twelve years ago, the congregation had built a small log church, given the poverty and destitution of the time. However, with the gradual growth of the congregation, the need for a new, larger church became quite urgent several years ago. - Finally, last year, on Jubilate Sunday, we laid the cornerstone of a new church in God's name. could be built. And lo! the faithful God has helped so far that now a friendly, nice building, massively built of rubble stones, 42 feet long and 28. feet wide, stands before us. The sacristy is attached to the outside, and the church is decorated inside with a tasteful pulpit and altar. - —

A lot of guests from the neighboring communities: Altenburg, New Wells and Paitzdorf were present on the inauguration day. Our joy was increased even more by the fact that not only the Altenburg choir performed several suitable pieces, but also the two pastors A. Lehmann and A. Schieferdecker had accepted our invitation. After confession had already been held on the previous day, those present first gathered once again in the former house of God, where hymn No. 336 was sung and a short address was given by the undersigned. After the verse: Unsern Ausgang segne Gott 2c. the procession moved to the new church standing nearby, where the consecration prayer was also said by the undersigned and the consecration sermon was held by Pastor Lehmann. His text was the Gospel of the consecration of the church, Luc. 19, 1-10, from which he presented: **The right consecration of the church. 1.** Who actually consecrates our church and how it is consecrated? - a. The Lord Jesus, when He enters; II. Through Word and Sacrament; e. He does not come empty-handed. 2. what is consecrated? - It is not for the sake of wood and stones that Jesus enters, but for the sake of men. To be considered here: n. the nature of those who want to enjoy his entrance; b. the consecration must be a continuing one until the end of our life; c. the fruit of such consecration. Fruit of such church consecration. - After the sermon, Holy Communion was served. After the sermon, Holy Communion was distributed and the service concluded with a baptism. - In the afternoon, Pastor Schieferdecker preached on the usual Sunday Gospel, and showed from it: the proper use of a place of worship. It consists 1. in the fact that in it God's invitation to us humans to his kingdom takes place; 2. that we accept such an invitation and let ourselves enjoy the heavenly meal laid out in the Gospel; 3. that we do not remain indebted to the kind host for the fruit of thanksgiving and love. - —

Praise and thanks be to Him, the Lord our God, for all the good things He has done for us. Likewise, we would like to publicly express our gratitude to our dear brothers in our neighboring community of Altenburg, who have contributed about 60 dollars to the construction of our church, in order to help pay off a part of the expired debts. God grant that the glory of his name may always dwell among us through pure doctrine and godly living.

Ch. H. Löber, pastor at Frohna, Perry Co, Mo.

Frohna,
d. June 3, 1856.

Church News.

Rev. E. Harms having accepted a call from the Lutheran Trinity Church in Cape Girardeau, Mo. with the consent of his former congregation in Central Township, St. Louis Co. 15, 16 - 19, by order of our honorable Mr. District President, on DD. Quasimodogeniti publicly and solemnly into his new office. Our Lord Jesus Christ the right arch-shepherd take shepherd and flock into his umbrella, protection, care and pasture!

A. Lehmann.

Address:
Rov. Harms,
D. O. Oripo Oirarãoau, Uo.

After Pastor Richmann received a call from the Evangelical Lutheran congregation in Grand Rapids, Michigan, and accepted it with the consent of his previous congregation in Lancaster, Ohio, he was installed in his office on Trinity Sunday by the undersigned on behalf of our Reverend District President. May the Lord make him a blessing to many!

Dulitz, Pastor.

The address of the l. brother is:
Hev. Iliellmann, Oranã Uachcks, Well.

(Delayed by the editors.)

The Lutheran congregation of Ebenezer in Grand Prairie, until now a branch of the Lutheran congregation of St. Salvator in Elkhorn Prairie, has formed itself into an independent congregation with the consent of the latter and has appointed Pastor Riemenschneider as its pastor. The same was installed by the undersigned on behalf of the Presidium on 19 p. Trin. into his office. May the Lord show Himself to the congregation as a God of help, as He has helped until now. Past. Baumgart.

Address: IV v. h'. Riemenschneider, Ollacv, ^Vasllin^ton Co., Ists.

After Pastor F. W. John of the newly formed Lutheran congregation of St. Peter's, Allen Co., Ind., had received a regular appointment, he was introduced into his congregation by me on the 3rd Sunday p. Irin, with the assistance of Prof. P. Crãmer, and at the same time the newly built church was consecrated. May the Lord make him a blessing for many.

W. Sihler, Pastor.

Fort Wayne, June 9, 1856.

The proceedings of the 2nd sessions of the Western District of the German Evangel. - Lutheran Synod of Missouri, Ohio, etc. left the press a few days ago. All pastors are kindly requested to inform me how many copies of the above-mentioned synodal report they intend to sell in their congregations, so that I can send you the appropriate number of copies in good time. The pastors in Northern Ill may kindly contact Pastor Wunder in Chicago.

E. Roschke, your cck l'rok. O. IV FV. ^Hiller, 8t. l^ouis, Uo.

Organs.

The undersigned manufactures organs of all sizes at the lowest possible prices; he also always has finished organs available for shipment at a price of 300 to 600 dollars.

Wilhelm Metz, organ builder.

St. Louis, Mo., No. 324 Third Street, between Convent and User Streets.

**

The undersigned editorial staff takes the liberty of warmly recommending Mr. Metz, who is a member of the local Lutheran congregation, to all congregations in their own interest as an excellent master in his field.

The editors of "The Lutheran."

Friendly reminder to the dear readers of the Lutheran.

Although the condition of advance payment was made for subscribers from the beginning of the publication of the Lutheran, at least K1200 are still outstanding for the present volume, which is nearing its end, and thus almost half of the 2415 subscribers are in arrears with their payments; to these must be added approximately K300, which are in arrears up to the first volume. Here I take the liberty of calling the attention of the members of our Synod to the fact that, as some of you are already aware, the surplus of the Lutheran Fund goes to the benefit of our Concordia College and Seminary, which, in the absence of any funds of its own, apart from the contributions which flow to it from time to time, but which are by far insufficient for its increasing needs, is mainly dependent on the surplus which, at the end of the 10th year, was collected in the course of a subscription auction. The surplus at the end of the tenth year had risen to K600, with a number of subscribers slightly above 1800. The surplus of volume 11, although the number of subscribers increased by about 250, resulted in a surplus of only K655, but only because of late payments, although the closing of the accounts was postponed for a few months.

The increased needs of the institution, especially in this year, make it my duty to remind the dear but tardy readers of the Lutheran of their debt as kindly as urgently.

Written June 12, 1856.

F. W. Barthel.

Receipts and thanks.

For the payment of our church debts and the purchase of the churchyard, the following gifts of love have been received so far as a result of our "HülferufS":
of Mr. Wiebusch in St. Louis, gratuitous

Printing and paper of the "Hülferufe			
" the congregation of Mr. Pastor Sauer\$60		,75 " the congregation of Mr. Pastor Heid in Pomeroy	18,00 by Mr. Pastor Brauer:
		by himself	\$10,00
Easter collecte from his parish 32.9042		.90	
by Mr. Pastor Trautmann:			
- " of his community	5,278	.00	vby himself\$2 .73
from the congregations of Mr. Pastor Sommer,			
namely:			
From Franklinville Township	\$4.35		
" " Leng Grccn	"	5,15	
" " Hardsord	"	1,	5011,00
" of the congregation of Mr. Pastor ZageI		9.00 by Mr. Pastor Beyer. Yield of an Ostrckkollccte	
on the day of the first Confirmation in the Lutheri			
schen Dreieinigkeitsgemeinde in MemphiS		20.00	
from the congregation of Mr. Pastor Also		7,00	
" Mr. Lembauer in Ncwport		6.00	
" of the municipality of Cape Girardcau, by Mr.			
Pastor Harmö		4,75	
.. the congregation of Pastor Dr. Sihler >--> 84.60 by Pastor Junget:			
from his congregation\$12		.22	

from women association3 ,7816 ,00

On behalf of my congregation, I would like to express my heartfelt thanks to the dear brothers for this contribution and for their expressed willingness to remember our state of need in the coming year. - God bless what you have done for us! May He also continue to open willing hearts and hands to us. - —

Th. Wichmann.

Cincinnati, May 29, 1856.

With heartfelt thanks to the Women's Association of Monroe, I certify that I have received \$6.00 from them, for which the good Lord bless the givers abundantly.

Friedrich Lutz.

Concordia College, 19 -February 1856.

Cordially thanking, the undersigned certify to have received \$3.00 by a collecte on the wedding of Mr. Friedrich Rittmaier at Frankenmuth.

Fort-Wayne, Joh. Georg Nücsst erlern, den 13. April 1856. Georg Bern thal.

Carl Nittmaier.

Undersigned hereby certifies to have received \$4.40, as a Collecte collected by Mr. Pastor Richmann at the wedding of Mr. Peter Bardonner in Dc Calb County.

Ad. MultanowSki.

Fort Wayne, May 31, 1856.

Get

rr. to Concordia College construction:

by Auguste Wilhelmine Schubartb\$50 ,00

" Mr. Lconbard Rösel in Whitewater, Wis. - - - 1.00 sent in by Hcrrn Pastor King in Lafayette, Ja:

from the cntcasse of his municipality\$ 2.60

from a member of the municipality R. 10,00

" Mr. Pastor Aönig 1, 4014,1X1

from T. in Philadelphia 2,50

" of the congregation of Hcrrn Pastor Müller near Manchester, St. Louis Co, Mo: laid up 1 Adv. 1854 \$1.30; by W. Müller \$3.00; H. Rauscher, Ph. Reinhard, Fr Sträub, Michael Mertz, Ph. Mertz, Seb. Luft, Gottf. Mertz, Andr. Jockei ä \$2,00; Joh. Lochhaas, Gottl. Lindemann Ü \$1,50; Heinr. Sträub, Gottlieb Mertz, P. Ziegenhein, Joh. Jockei and Chr. Sträub a \$1,00 28,30

" Hcrrn Pastor Dulitz in Milwaukee, WiS. 3.00 collected by Mr. Pastor Pinkepank in Buffalo, WiS.

at the wedding of the Lord Binding 6,51

by some school children of Mr. Past. Pinkepank 1.00 by Mr. Pastor Kalb of the St. JmmanuelS-

Parish at Laneaster, Ohio by monthly collections and other gifts of: Br. Rabe \$1,75; Chr. Hoppe 90 Cts.; Br. Westerhausen 55 Cts.; M. Senne \$1,25; Heinr. Westerhau-

sen 25 cts; G. Hrilbrun 25 cts; Fr. Hiller 25 cts; G. Beier \$1.30; Mr. BehrenS 16 cts; Wilh. Brink 50 cts; E. K. \$2.64; F. W. Hartmann \$5.00; Conrad BrandcS \$2,00; Fr. OchS \$1.00; yield of a Collecte on 25 Akov.

1855 \$2,20 20,00

from Mr. Br. Wendt in Detroit, Mich. 1.50

" " Joh.Meiersen.byMr.PastJohannes 5M

b. to the synodal - treasury of the westl. district: - from Mr. PastorSchieferdecker\$1 ,00

" of the parishto St. Louis, Mn4 ,70

.. Mr. PastorKüchle 2 ,00

" Mr. PastorBauer 1.00

E. Roschke.

Get

for the Seminary at Fort Warne: by Mr. Pastor Kalb of the ev. luth. Jmma" nuels Gemeinde zu Lancascrcr, O., as the proceeds of a Collecte on May 25, 1856, to wit:

Carl Fiömer, Hr. Hartman sen., Conrad Brandes, Hr. Hartmann jnn., Fr. Westerhausen 4 \$1,00; F. W. Hartmann \$2,00; S. Schäfer, W. Fismar, G. Hcilbronn, I. Reifs, F. Tatjc, Hr. Schneider, Gvttl. Deierling, M. Senne, Marie Kühl L 50 Cts; C. Hoppe, E. Weimann, F. Hiller, G. Beier, Fr. Nabe L 25 Cts.; G. Bcier, 35 Cts.; G. Enper, 20 Cts.; E. K. Z1,70 15,00

by Mr. Pastor Kalb at the wedding of Matth.

Kircher and Philipp Knöller collected in the previous parishes of Mr. Pastor Richmann on May 6, 1856 8.45

of Mr. Adolf Bergt in Frohna, by Mr. Past.

Löber 5,0g

Chr. Piepenbrink.

Get

n. to the general synodal treasury: nothing.

d. to the Synodal - Missions - Casse:

by Mr. Pastor König in Lasayetle, Ja. collected in mis- sions - hours 4,05

from St. Louis parish 17.60

Collecte of the congregation Frohna on the second day of Pentecost 2.53

0. for the support of Concordia College: by Hcrrn Pastor Birkmann in Watcrloo, Ills. - - 4.30 by the congregation in St. Louis 22.00

e. for poor pupils and students in Concordia College and Seminary:

Nothing.

F. W. Barthel, Cassirer.

For the **Lutheran** have paid: \$1.00 Mr. Pastor Beilbarz - from No. 14. Volume 12 to 1.00 " Ottesen Z No. 13 year 13.

2,00 "" Samuel Hohnbaum f. year 10.11.

Ten 1 1. labrgang:

Messrs. Deffncr, W. Ermeycr, W- Hartmann Jr, L- Metzler, Rev. Ncichharot, Rev. Nich. Riedcl, st. Rufs, Georg Weinaun.

The 12th year:

Herrn G. Bevor, W. Erfmeyer, I. Giesecke, W. Hartmann Jr, A. Jäckel, K. Knies, Sebast. Luft, Past. C. Mayer, F. Ochs, Ranzenberger (36 Er.), Past. Reich"hardt,
Sarcr, Dav. Schmidt, Többon, Fr. Tramm, Fr. Wendt, Rev. Wichmann (26 Er.), H. Walkenhorst (50 Cts.), B. Wolf, Pcttr Ziegenbrim.
Den 13 I a b r g a ng:

Messrs. H. Becker, I. H. nnvllhos, Rev. Schieferdecker.

UL" Please return any surplus copies of No. ä and 7 of this volume to the address "Der Lutheraner".

F. W. Barthe I.

Changed address.

Rev. ss. bV FV.

your ok btev. U. FVunäer

Volume 12, St. Louis, Mon. July 1, 1856, No. 23.

(Sent in by P. Schieferdecker.)

The canonical reputation of the Revelation of St. John. *)

The worthy readers of the "Lutheran" have certainly held without contradiction that the Revelation of St. John is a genuine biblical book, an infallible word of God. To many it was certainly new and strange to read in No. 18 of this sheet what doubts were expressed in this case. The matter therefore certainly requires a more detailed and careful discussion, so that no one's conscience may be disturbed, no one's convictions offended, misunderstandings prevented, and unity in this important matter cooled down or promoted by God's grace.

Since it is not the Revelation of John alone, but also several other New Testament writings, namely the Epistle to the Ebraeans, the Epistle of Jacob, the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude, whose canonical status has been disputed by some in the ancient church, it is necessary to examine first of all whether they have been canonized in our church.

When we received this submission, we had already prepared an article for "Lehre und Wehre", which takes into account Luther's judgment on Revelation, which was already communicated and approved in "Lutheraner" No. 9 of the 11th volume and now again in No. 18 of the current volume. Containing all remarks, we refer to the relevant essay appearing in the July issue of "Lehre und Wehre" (Doctrine and Defense), in which we discuss how the judgment of especially our oldest theologians about certain books contained in the New Testament is to be regarded. **The editor of the "Lutheraner.**

have really attained general canonical prestige or not. In this investigation, nothing else can lead us to the goal than to hear the most recognized and proven teachers of our church about it.

We let Johann Gerhard speak first, whose reputation is undisputed among all Lutherans. He writes *loc. l. de script. sacr. pag.* 252. "We summarize our opinion on this matter in three sentences: 1. There is, however, a distinction to be made among the books of the N. T.; for it cannot be denied that some of them (the aforementioned) have been contradicted by some in the first church.

2) These books, disputed by some, are less appropriately called apocryphal, and because there was no doubt both about their canonical reputation and about their authors in the first church. Such books, however, whose authors are unknown, are not properly called apocryphal; otherwise it would follow that truly canonical books, e.g. the Book of Judges, Ruth, Job, are apocryphal, since their authors are unknown. d. Because not all churches and teachers, but only some, doubted about the authors of these books. Therefore, there are two main differences between the apocrypha of A.T. and the books of N.T., which some call apocryphal. With the latter there was doubt about their reputation, with the latter only about their author. The reputation of the latter was rejected by the whole church;

The Fathers, who recognized some of the Old Testament writings as apocryphal, do not exclude any book of the N. T. from the Canon. The Laodiceans. Konz. eav. 59. Origen in Euseb. lib. 6 cap. 25. athanasius in synopsi; Jerome. in epist. ad Paulin. etc.

The canonical books of the first order are those about whose author and reputation there has never been any doubt in the church, but which have always been considered canonical and divine with general agreement. These are the 4 Gospels, the Acts of the Apostles, the complete Epistles of Paul, the First Epistle of Peter, the First Epistle of John. Canonical books are of the second order, about the author of which has been doubted by some in the church before. These are the Epistle to the Ebraeans, the Epistle of Jacob, the Epistle of Jude, the Second Epistle of Peter, the Second and Third Epistles of John and the Revelation of John.

So far Joh. Gerhard. From this it now clearly emerges:

1) The difference between canonical writings of the first and second order should not detract from the canonical prestige of the latter, because one did not doubt their divine author, but was uncertain about their human author.

See Hollaz. exam. pag. 131.

"The books of the N. T. are divided by some into canonical writings of the first order, about whose reputation has never been doubted, and into canonical writings of the second order, whose reputation has been doubted by some. Here belong the other epistles of Peter, etc. But since today all evangelical teachers ascribe divine prestige to these canonical writings of the second order, there seems to be no need for this distinction at all.

Mentzer in apol. contra Pistor. pag. 162. "We accept the so-called ecclesiastical or apocryphal books of the N. T. in such a way that we allow them to be counted among the number of canonical books, and that, as far as their evidential power is concerned, they have equal standing with the others."

Hafenreffer in loc. theol. pag. 204: "And if we compare the apocryphal books among themselves both those which are contained in the N. T. and those which are contained in the A. T., those have a greater prestige; but above all the Epistle to the Ebräans, because of its delicious interpretation of the A. T., and the Revelation (St. John), because of the most glorious prophecies concerning the kingdom of Christ and because of other prophecies fulfilled by the most certain events, have an excellent preference over the rest."

Schroeder de princ. fid. cap. ap. 1 p. 146: "Some people call some books of the N. T. apocryphal, but almost for no other reason than because one doubted not whether they were written by inspiration of the Holy Spirit, but whether they were written by the apostles. And pag. 152: "Because doubt has been cast not on their supreme author, namely God, but on the writers or instruments of composition, and even against this doubt all the excellent older fathers of the church have exalted the prestige of them, they also claim with most the same prestige as the canonical writings. For a book to be considered canonical, it is not necessary to be certain about the second author or writer; it is enough to be certain about the first author who wrote it, who is the Holy Spirit. It is enough to have certainty about the first author who wrote it, who is the Holy Spirit, because the book of Judges, Ruth, Esther are canonical, although their authors are unknown.

2. Since these canonical books of the second order are considered canonical, i.e., holy divine Scripture, according to the testimonies cited, they also have the honor of being infallible, an infallible source of knowledge, a rule and guideline for doctrine as well as life.

To prove this proposition, here follows, first, a testimony by Joh. Gerhard as to what kind of validity and prestige canonical writings have in general, and then several testimonies that the canonical writings of the second order also have the same prestige.

Johann Gerhard loc. tom. I. pag. 77 (edition of 1615). "The canonical books of the A. and N. T. are divine books written by the prophets in A. and the apostles in N. T. and handed over and entrusted to the church of God, that from them the divine truth may be perfectly and clearly known and that according to the same as the most exact guide all doctrines of faith may be decided and that from the same we may be instructed to eternal life."

Just that. 12.

"If what is called canonical is that which can be used as evidence for the doctrines of faith as coming from the apostles, then in this sense all books contained in the N. T. are canonical. If, however, what is called canonical is that about the author of which there has never been any doubt in the Church, then in this sense the Epistle to the Ebraeans, the 2nd Epistle of Peter, the 2nd and 3rd Epistles of John, the Epistle of Jacob, the Epistle of Jude, and the Revelation are to be distinguished from the other books of the N. T."

Cour. Dietrich in his Catech. pag. 19.

"Question: Are the Apocrypha of N. T. of equal value with the Apocrypha of A. T.?"

Not at all. Because the apocryphal books of A.T. are completely uncertain, and also contain much that is flatly contrary to the canonical scripture, they have no validity in proving the doctrines of faith. The Apocrypha of the N. T., however, are not doubtful to the same degree, nor do they contain anything that is flatly contrary to the canonical scripture. Therefore they have proving power also in faith disputes. For although they have been doubted by some in the church, they have been accepted by others because of the teaching given by God. There has been doubt about the author, but not about the teaching, which has been accepted as apostolic."

From all this it is clear in which sense the ancients spoke of canonical books of the second order or of apocryphal writings; not at all in the sense as if they did not contain the right apostolic teaching, or as if they were not inspired by the Holy Spirit, but only in the sense that in the ancient church some doubts were raised about their authors. It is not at all in the sense that they do not contain the correct apostolic doctrine or that they are not inspired by the Holy Spirit, but only in the sense that in the old church some doubts were raised about their authors. Therefore, even the epistle of Jacobi, which was thought to be apocryphal mainly because it seems to contradict the righteousness of the Pauline writings in the way it speaks of the necessity of works, is recognized by us as canonical, because this apparent contradiction disappears when the passage in question, Cap. 2 in the orthodox sense, without

having to do violence to the words.

But least of all did the fathers of our church think of considering the Revelation of St. John to be an apocryphal book that had been slipped in and to doubt its divine reputation.

The importance of the matter here requires the most careful discussion, because it came to the church God's will, whether this book, in which she is informed about her fate on earth and about the final outcome of her sufferings and struggles, was really given to her by Jesus Christ, the almighty and true witness, or not; indeed, whether the author of the revelation was an impostor or a dreamer, when he repeatedly testifies that he had this revelation from Jesus Christ; when he so often refers to the command of Jesus Christ to write down the visions and speeches that he saw and heard. Most of the things in this book are either speeches of the glorious God-Man Jesus Christ himself, or they are speeches of the angel who speaks to John in divine authority, or they are visions that were shown to the latter. What a terrible error the church of the Lord on earth would be in if it assumed all this to be divine revelation and in the end it would be nothing more than the work of a visionary who deceived himself and others.

But let us assume that the writer of Revelation really saw and heard all this, that they are certain and true words of God, as Rev. Cap. 19, 9. and Cap. 21, 5. that the promise and curse is a true one, of which we read Cap. 1, 3. Cap. 22, 7. and in dems. Cap. V. 18 and 19, who then would want to incur such a heavy guilt to reject this book as an ungodly one, and to deny the truth of Jesus Christ in this piece! We must not conceal from ourselves that after once such a book exists among the writings of N. T. which claims to be a revelation of Jesus Christ, and which reinforces this claim with promises for those who faithfully accept it and use it salutary, and with grave threats against those who reject it, there is no other choice but either to show with convincing reasons that this book is the work of a swindler or impostor, who then, of course, stands all the more in an abominable position, because he has been guilty of the most audacious abuse of the divine name; or to accept it with the deepest reverence as a revelation of Jesus Christ, and to apply the same earnestness and diligence in reading, considering and researching it with prayer, and to submit to it with the same obedience of faith as to the other divine writings.

How, by the way, our old proven teachers thought of the revelation of John, of which again Johann Gerhard may serve as a witness, in the 1st vol. of his loc. pag. 306 and the following edition of 1625. For the sake of brevity, we will list only the most important. First, he gives the reasons for the canonical status of Revelation and its writing by the apostle John; then he refutes the counter-evidence.

He cites as reasons:

1. the superscription. "The Revelation of John the Theologian. But that this theologian is the apostle John, is evident from the correspondence of the entrance, which Johanne-

in this book, as well as in his gospel and first letter. Rev. 1, 1. 2: Jesus Christ gave the revelation to his servant John, who testified to the word of God and the testimony of Jesus Christ, what he had seen. Almost in the same way John speaks of himself in his evangelical history Cap. 21, 24: This is the disciple who testifies of these things and has written these things. And we know that his testimony is true. In the same way he begins his first epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, this we proclaim to you.

2 The style. It is peculiar to John before the other authors of the N. T. to call the Son of God "the Word" Joh. 1,1. 1 Joh. 1, 1. He gives Him the same name in this book, Rev. 19, 13.

3, The circumstance of the place and time. Irenaeus in 5. B. Cap. 5 and from him Eusebius in 3 B. of the Church Hist. Cap. 16 testify that John had seen the revelation at that time, when he was exiled by Domitian to Pathmos, almost at the end of Domitian's reign; Jerome also agrees with this de vir. illustr. in J. Chr. 97. Now our book itself testifies that John saw this face described by him in Pathmos, Rev. 1,9. "I John, who also am your brother and fellow-sufferer in the tribulation, and in the kingdom, and in the patience of Jesus Christ, was in the isle which is called Pathmos, for the word of God, and for the testimony of Jesus Christ."

4 Comparison. If we compare these visions with the prophetic visions, we can clearly see that the revelation of John does not stay away from the kind of prophetic visions, mainly Ezekiel's, but rather explains them, such as the visions of the four beasts, of Gog and Magog, and so on. -

5 The success. Success is the best interpreter of the prophecies; now that the most numerous visions have already been fulfilled, this gives the "canonical and apostolic? This is an obvious testimony to the canonical and apostolic nature of this book. Jer. 28, 9.

6. the prediction. The prophet Daniel was promised an interpretation of the prophecy, how lukewarm the idolatry and tyranny of the Antichrist Empire should be, Dau. 12, 4. 9. This promise was fulfilled by the visions in the revelation of John Cap. 11 12, 13, 17 and so on.

7. the nature. So great is the majesty and grandeur of this book that it cannot be ascribed to anyone, even from the earliest fathers, for the proclamation of things to come, which belongs to divine omniscience alone. Hieron. in epist. ad Paul: ""Revelation asked as many mysteries as words."" 8. the benefit. It is useful to the Church and in a sense indispensable. For the church of the N. T. would be worse off than the Old Testament church if it were not to be able to survive under the terrible darknesses of the Antichrist with any (esp.

The book is the only book among the canonical writings that would have been equipped by God.

9 The testimonies of the ancients. At the church meeting at Amyra (315 A.D. Ebr.), Cap. 4' is quoted: John had seen the mystery of the revelation not in the spirit, but in the body. The third Carthagin. The Conciliar of Toledo (633) pronounces the sentence of excommunication on the one who does not recognize the prestige of the Revelation of John and does not preach about it from Easter to Pentecost at the time of the Mass. Justinus in dial. e. M/pb. says explicitly: it is John the Evangelist. Irenaeus mentions it twice under the name John the Apostle; especially he writes in 5. B. Cap. 25: there are some known to him who have heard from John himself the interpretation of the mysteries presented in Revelation.

Theophilus of Antioch. Church Bishop uses in his book against the heresy of Hermogenes testimonies of the Johannine Revelation. S. Euseb. 1, 4. Ilist. eel. Cap. 23. Malito, bishop of Sardis wrote a book about the Revelation of St. John, as also reported by Eusebius. Dionysius Alex. although denying that it is St. John, acknowledges that it has an author filled with God's Spirit. Clement Alex. cites the Revelation. Origen attributes it to the apostle John, as does Eusebius. Athanasius writes: Revelation was recognized by the ancient fathers. Epiphanius, Chrysostom, Damascenus both recognize that the revelation is divine and of John, whereby it is to be noted that Irenaeus and others have the Asian churches as witnesses of their statement, whose reputation moved Irenaeus to correct the number of the beast Cap. 14 to read not 616, but 666 (Irenaeus had contact with elders who had seen and heard the apostle John during his lifetime).

Furthermore, Gerhard refers to Tertullian, Cyprian, Hilarius, Ambrose, Augustine, Rufinus as witnesses for the authenticity of the revelation. Jerome says that this is the opinion of all the Latin Fathers." The Greeks do not accept the revelation, according to Hieronymi, but from the preceding testimonies it is clear that these were only a few and insignificant. Therefore, Chytraeus rightly writes in the Revelation that the oldest teachers, who were closest to the times of the apostles, once unanimously attributed this book to the apostle John. And what shall we say when it was rejected as a heresy by Tertullian to the (heretical) Marcionites, by Epiphanius to the Theodosians, by Philastrius and Augustine to the Alogians, that they doubted the canonical prestige of this book."

Now Gerhard goes on to refute the counter-evidence. They are the following:

1. the superscription. "The evangelist Jo

John never added fine names neither in the Gospel nor in the Epistle, 'as the author of Revelation does, Cap. 1, 1. 2. 4. 9. 22, 7. 8.

Response. "Because John so often and emphatically mentions his name, one may doubt all the less that it is John's revelation. If

he had omitted his name, they would take a reason against the canonical reputation of this book, as is evident from the example of the epistle to the Hebrews. (2) Since John knew well (says Rupertus in comm.) that in the future there would be not only heretics, but also some Catholics who would reject this book because of the obscurity of the mysteries and other causes, or deny that it was of the apostle and evangelist John, he wanted to protect his book by repeated mention of his name against their calumnies and arguments, and to strengthen the reputation and credibility of it. 3 John did this after the manner and example of the prophets, especially Daniel, with whose prophecy, as Graserus notes in rsZ, this book agrees in many ways, but especially in 4 parts; first in regard to the authors themselves, because both were bodily related to the Lord Christ and were dear and valuable to him above all, Dau. 9, 23; 10, 11. cf. Joh. 13, \$3. Then in regard to the content. The main goal of both prophecies is the history of the most prominent changes (symptoms) of the church, which it would encounter in its course of time under the two testaments, so that its faith and patience would be tested; and indeed the most important piece of their mutual history is the mystery of the Antichrist, which Daniel describes under the model of Antiochus Epiphanes, John under the image of the Roman Empire. For the third in regard to the style. The form of the writing and the character of the speech is on both sides sublimely compressed^ symbolic and consequently dark. Finally, in regard to the fate that both writings have experienced in their canonical recognition. The book of Daniel was not accepted into the canon after the return from the Babylonian captivity without doubts; the same fate has experienced the revelation. Since there is such a great similarity between the prophecy of Daniel and the revelation of John, it is not surprising that John, following the example of Daniel, wanted to, and even had to, mention his name so often, which was by no means a presumption, but was done according to the custom of the prophets and because of necessity.

There is, however, a difference between the evangelical history and this prophetic book. The truth and certainty of the evangelical history did not have to be so often inculcated, since the things had happened before everyone's eyes. The reputation of this book, however, had to be carefully protected, so that

to add his name so often for the sake of confirmation.

5 The name of theologian was given to John because he asserted the divinity of Christ before other evangelists and apostles. Dionysius, Epiphanius, Athanasius, Cyril Alex, Cyril of Jerusalem, Chrysostom, Augustine all give John the epithet of theologian, and no other John can be shown to have had the epithet of theologian except this apostle in antiquity.

The Complutense manuscript, which has the reputation of giving the purest and most correct original text, has the superscription: The Revelation of the Holy Apostle and Evangelist John the Theologian. The Revelation of the Holy Apostle and Evangelist John the Theologian.

The second objection is taken from the difference of style. This objection is also made by Dionysius Alex. and he tries to justify it by saying that so many peculiarities of the Johannine style, which recur in his Gospel and in his epistles, e.g. of the word, life, light, darkness, truth, grace, joy, flesh and blood of the Lord, judgment, forgiveness of sins, love of God toward us, commandment to love one another, etc., are not to be found in Revelation.

Answer: "The diversity of things and content produces a diversity of style. In the Gospel, history is described; in the Epistles, truths of faith, doctrines and exhortations are presented. This book contains prophecy about future things through figures and images; therefore symbolic expressions are used, which have a hidden meaning in them. Such a way of writing would not be appropriate in a historical or textbook. We ourselves do not use one and the same style when we write treatises or letters. 2 There is, nevertheless, some similarity of style and expression, as noted above.

Third objection: The lack of testimony. Dionysius again makes this objection: Neither does John in his epistle, let alone in his gospel, remember further revelation, nor does he in his revelation remember the epistle; since Paul in his letters indicates something of the revelations he has had.

Answer. 1st "Paul also does not remember the rest in his epistles, who would therefore say that he did not write them. 2 John also does not remember his epistles in his gospel, so it was also concluded that he did not write them. 3 Paul did not want to call his epistles revelations, because he describes only one revelation in one place; but this whole book deals with the description of revelations, therefore it has rightly received the superscription from the most distinguished content."

Fourth interjection. In his Gospel and Epistles, John wrote purely Greek, definite, clear and logically correct. In the revelation, however, one misses dialectics and encounter barbarisms and solecisms in the language (ways of speaking that are foreign to the Greek language).

Response. "The reason is that John takes much from the prophets, but especially from Daniel, and therefore retains the Hebrew way of speaking; a careful comparison rather teaches the opposite, namely, that in the Revelation there is a great similarity of expression with the Gospel and the Epistle."

Fifth interjection. The silence of the ancients. Dionysius, the bishop of Tyre and martyr, reports that John wrote his gospel on the island of Pathmos, but makes no mention of the Revelation. Not even the Greek Anastasius dares to claim in his Catalog that it is the work of John. Also the Laodicean. Concil in 59 can. Nazianz In camin, and the canon. apostol. 84. would not have mentioned the revelation.

Response. "This alone proves that some once doubted this book, and that it therefore belongs to the canonical books of the second order. 2) Instead of the few who do not remember this book, there are by far the most Greek and Latin fathers who give it honorable testimony. 3 Eusebius, who seems to doubt the author of this book in the history of the church, declares in Obrem that he does not doubt the author and reputation of this book at all.

If we want to insist on the 84th apostolic canon, we must include the third book of the Maccabees, the 2 letters of Clement and his apostolic constitutions in the canon, but exclude the books of Ezra, both of which are in dispute with the unanimous judgment of the whole first church. For many reasons it can be proved that those apostolic constitutions are subverted and illegitimate."

5th interjection. The darkness.

Response. 1: "This darkness -has it in common with the prophecies of Ezekiel and Daniel. If it should therefore be rejected, the prophecy of Daniel could have been reproached in the same way before its fulfillment. (2) The obscurity arises both from the matter and the objects which it treats, and from the form and manner of its treatment. For it presents prophecies of things to come, in figures, visions, and pictures, without interpretations, from which a darkness must arise, by which, however, God wished to meet the discontent of those who read the Scriptures, just as he has provided for our hunger by other clear passages in which the doctrines of the faith are presented. (3) This darkness receives light from comparison with other words of Scripture, especially from the prophecy of Daniel, but most of all from the success that meets the eyes of all. Although there are many very dark prophecies in this book, there are also many

very glorious precepts, such as of constancy in persecutions, of detestation of heretics, of patience, of perseverance in the faith, of fear of divine judgments, and of love and desire for the heavenly promises."

6. interjection. From the content.

Here belongs the objection about the church at Thyatira, which was founded only after John's time. Gerhard tries to solve this difficulty by saying that when the writers place the founding of this church in a later time, they did not have in mind its first planting, which is preceded by the epistle in Revelation, but its later restoration. Furthermore, Gerhard answers the objection that the Revelation contains the seeds of chiliastic error and refutes it by saying that the passage in question must be interpreted in such a way that it does not conflict with the similarity of faith. Finally, he answers the reproach that Bellarmin and other popes make to Luther because of his judgment on the Revelation of St. John and justifies Luther in the following way: "In the prefaces of Luther, which we read today, there is nothing of this, but rather the opposite, in that he has helped the reader by an excellent preface not a little to the true understanding of this prophecy; how should he not consider it an apostolic book!

May now also the inclined reader draw from all this with the dear Johann Gerhard the final result that "the Revelation is an apostolic and canonical Scripture" and make use of it in the right faith as a precious legacy of Jesus Christ, especially in the times of

the antichristian tribulations.

Slater.

Confession of the Augsburg Confession with reservation. Confession with reservation.

In the Pittsburgh "*Missionary*" of 5.

June, it is reported that the Pittsburgh Synod had recently been assembled in Zelienopel and had discussed on this occasion the intended change of the Augsburg Confession. Confession. The synod gave testimony against such a change and solemnly declared its support for the unchanged Augsburg Confession. Unfortunately, however, in such a way that, frankly speaking, we are more afraid of such a confession than of even the most radical change of the document. Among the resolutions passed by the Synod is also the following: "Resolved, that this Synod, resting on the Word of God as the only authority in matters of faith, rejects the Roman (!) doctrine of the Real Presence or Transubstantiation, and with it the doctrine of Consubstantiation . . . rejects auricular confession and priestly absolution and holds that.... that God alone can forgive sins ...; and whereas

While we would wholeheartedly reject any part of a Confession that contains doctrines in conflict with this our Testimony, we nevertheless declare before God and His Church that the Augsburg Confession, in our judgment, if correctly interpreted, is in perfect harmony with this our Testimony and with the Holy Scriptures. We nevertheless declare before God and His Church that, in our judgment, the Augsburg Confession, if correctly interpreted, is in perfect harmony with this testimony of ours and with the Holy Scriptures. Scripture in regard to the errors that have been named." - We admit that this resolution admits of a tolerable interpretation; if, that is, one assumes that here only such a "real presence" and only such a "priestly absolution" are rejected as the Roman Church teaches; but with just as much right, if not with greater, another could understand this resolution in such a way that with it the "real presence" and the "priestly absolution" are rejected as a Roman leaven, but that one can extract these doctrines from the Augsburg Confession through a certain interpretation. Confession by a certain interpretation and that with this reservation the Augsburg Confession should be accepted. Confession with this reservation. We admit that we prefer an unambiguous counter-declaration against the Augsburg Confession to such a declaration. Confession is far preferable to such a bolted-on declaration in favor. No Lutheran can have any interest in the fact that only quite a large number profess our dear Confession, in whatever sense, but only in the fact that quite a large number recognize that the Augsburg Confession, as it reads (not the Augsburg Confession, but the Augsburg Confession as it is), is not the only one. Confession, as it reads (not as one might interpret it), is in perfect agreement with the Holy Scriptures. Therefore, they declare it to be the confession of their own faith without reservation or clauses. In the manner in which the Pittsburgh Synod professes the Augustana here, the Reformed have already professed it many times without hesitation. Thus, for example, the well-known Reformed theologian Hieron. Zanchi signed the Augsburg Confession in Strasbourg in 1561. Confession in Strasbourg in 1561, as he himself formulated: "according to the true and orthodox doctrine contained in the Augsburg Confession. Confession." Two years later, he used the following words to renew his signature: "This form of doctrine, as I acknowledge it to be godly, so I also accept it. Hereof. Zanchi." Shortly thereafter, in a letter to the Senate, he himself explained the signature thus: "As I acknowledge it to be godly, i.e. to what extent I acknowledge it and consider it godly, so I accept it, i.e. in the same measure and consensus I accept it; I acknowledge that it is godly, if it is understood as I shall interpret it." Also Peter Martyr, this determined denier of the "Real Presence," wrote in 1553 to the scholars at Strasbourg: "I accept the Augsburg Confession gladly, if it is correct. Confession gladly if it is rightly and comfortably understood." (Cf. *Isagog. in libros simb. aut. Carpozio* p. 112.113.) Even Calvin signed the Augsb. Confession of his time in Strasbourg. As late as 1557, he wrote to Schalling of Regensburg: "Nor do I reject the Augsburg Conf. Conf., which I had read some time ago. willig and gladly subscribed." But he adds, "As interpreted by the author himself." (!) See: Calvin's letters according to Beza's edition p. 390. However, how little one could give to such a signature of the Augsburg Confession. Confession, Calvin made it clear, among other things, that four years later he wrote to Beza: "The Augsburg Confession, as you know, is not the author's own interpretation. Confession is, as you know, the torch of your furies, to fan a fire by which all France may go up in flames. But one must see to what end it is to be imposed, since the indecisiveness (mollities!) of it has always displeased the intelligent and displeased the author of it." (op. cit. p. 524.) We may therefore only express the wish that the Pittsburgh Synod may be pardoned by God to soon be able to make an unambiguous confession of the general symbol of our church; for only in this way is the church served.

Verdict of a conference on the proposal for a general conference.

As we see from the "*Lutheran Standard*," the Southern Conference of the Eastern Lutheran District Synod of Ohio assembled at Pittsburgh May 20-22 of this year. Present were Pastors Fetter, Zeumer, Braasch, the well-known Brandt, Lasar and Bierdemann from the Northern Conference, Raisig and Cand. Freimann together with 4 delegates. Pastor Zeumer presided. The conference also passed the following resolutions, among others:

"The proposal of Prof. Walther of St. Louis to convene a so-called general Lutheran conference of all such pastors who profess the unaltered Augsburg Conf. without reservation was communicated to the conference. Conf. was communicated to the Conference, whereupon it was decided that our Conference would not and could not participate in such a general Conference for the following reasons:

1. because experience teaches us that a confession of the U. A. C. alone is easily done with lips and on paper in this country. A. C. alone is easily and frequently done with the lips and on paper in this country, but in practice is so completely neglected by so many pastors and congregations that opposition congregations are set up without the slightest fear of God, where pastors work who are known to be faithful to the confession.

2. because the Conference is assured that he who does not profess all the symbolic books of the Church cannot sincerely mean the profession of the U. A. C., and because our Conference can spare no reason why the other symbols should be accorded less validity than the U. A. C., and because our Conference can spare no reason why the other symbols should be accorded less validity than the U. A. C., and because our Conference can spare no reason why the other symbols should be accorded less validity than the U. A. C. A. C.

3. because the Conference is of the opinion that the Synod of Buffalo is excluded from this general Conference, and because it is our desire that all the ecclesiastics, who have unreservedly committed themselves to all symbolical books should take part in such a conference. Unanimously adopted."

We have little to remark on these resolutions.

Ad. 1. That many profess the U. A. C. only on their lips but deny it in practice cannot be argued against the principle according to which every general conference should be composed and held. A. C. only on the lips, but deny it in practice, cannot be argued against the principle according to which the general conference should be composed and held, since this can be the case with regard to any confession, no matter how precisely formulated, and, as experience teaches, really is the case.

Ad. 2. That the one who consciously rejects a doctrine contained in the other Lutheran confessions will not mean it sincerely with the confession of the U. A. C. is also our conviction, since the other symbols are nothing more than a further development, substantiation and defense of the doctrine contained in the U. A. C., in which the Lutheran Church is not to be found. A. C., since the other symbols contain nothing more than a further development, justification and defense of the doctrine contained in the U. A. C.. However, it is possible for a person to be a righteous Lutheran who does not accept the U. A. C., but who, for example, does not believe in it. A. C., but does not, for example, declare the Concordia formula to be his confession, is also beyond doubt. There are entire large Lutheran national churches, such as the Swedish and Danish, among others, which have never officially recognized the Concordia Formula as their confession and therefore do not have it signed by their ordained, but which have therefore never been suspected by the other Lutheran particular churches and which have therefore never been denied ecclesiastical fellowship by those who had accepted the entire Concordia Book as their public church confession. In America, there is the additional fact that, apart from the U. A. C., many Lutheran preachers are still quite unfamiliar with the other symbols, and that it is no small task for many of them, as a result of the course of education they have taken, to quickly examine the entire Book of Concord and to immediately find their way around in it. We therefore consider it right and proper not to look with suspicious eyes at those who initially profess the U. A. C. alone without reservation, but to reach out to them as our brothers and to confer with them, in the conviction that they are implicitly already professors of the doctrine contained in the other symbols, even if they are perhaps not yet acquainted with them and are therefore still somewhat shy of them. We recall here a statement of Luther. In his "Urtheil über den (Augsburgischen) Reichsabschied" he writes the following: "Furthermore, we must confess that the doctrine preached and handed down at Augsburg is the true and pure Word of God, and that all who believe and keep it are children of God and will be saved, whether they already believe it now or will be enlightened afterwards; which confession shall last until the end of the world and the last day. For it is written: He that believeth and calleth on God shall be saved. And not only those who are yet to come, but also the Christian believers must be saved.

Church that preaches the word and ours that are its members. For it is written Gal. 6, 16: As many as walk according to this rule 2c.; by which saying no one is excluded. Therefore all who believe and live according to the doctrine of the confession and apology are our brethren according to such faith and doctrine, and their danger concerns us as much as ours. We cannot leave them even as members of the true church, they may join us if they wish; they may do it in silence or publicly, may live among us or in a foreign country. This is what we say and confess. If Christ prays for all who would believe in the apostles' teaching, why should we leave those for whom Christ prayed and not take care of them? Fifthly, it cannot be denied that this doctrine, which has been preached and presented in so many imperial days and assemblies, has always converted a multitude of people to God, who, since the Holy Spirit enlightens them, and yet they are to be cast out and separated from the doctrine, one would have to fear that one would oppose the Holy Spirit Himself, who so evidently testifies and makes known that such works and actions please Him." (L. Works Hall. A. Tom. XVI, P. 1857. 58.

Ad. 3. We cannot understand that the Synod of Buffalo should be excluded from participation in the proposed general conference. Probably the conference wants to say that if the general conference suffers the "Missourians" among itself and does not banish them *cum infamia* as unworthy of the name "Lutherans", the Buffalo Synod will exclude itself. The latter, however, actually said so itself; it writes in the "Informatorium": "How would it be possible for our pastors to confer with such preachers as absolve and communicate our excommunicates?" - To this, however, it must be replied that the Buffalo Synod has repeatedly been offered by ours a colloquium for the reconciliation of our differences, but that the former has repeatedly rejected this Christian proposal shamefully enough, or has attached to it a condition which can only be regarded as a mockery and ridicule, namely the condition that we "Missourians" must recognize and confess our alleged wrong beforehand. Since the Buffalo Synod, like every other synod which recognizes the N. A. C. without reservation, is invited to participate in the general conference, it is ridiculous to complain of exclusion; if it had the peace of the church at heart, it should gladly use this excellent opportunity to meet with us on a ground on which we can meet, in order to take godly steps towards reconciliation on this occasion. Of course, if one If one irresponsibly and without shame rejects direct invitations to a conversation aimed at peace, it is not surprising if one now also proudly rejects indirect hints as to how peace in Israel might be achieved. Whoever, for the sake of alleged sins in life, does not want to hold a conversation about doctrine and does not want to know anything about any ecclesiastical community, shows that he is displaying donatist heresies and separatist desires. It is true that the Buffalo Synod has claimed that ours has pronounced that the Buffalo Synod must be destroyed; We have, however, continued to declare the one who raised this fable to be a liar, and have repeatedly demanded that the Buffalo Synod name its warrant, and, in spite of the fact that this cheap demand has now been denied us for a whole series of years, one has nevertheless continued, even in the pulpit, as Schreiber had to hear this with his own ears in Buffalo from Mr. Pastor Grabau's mouth, to blurt out this lie about us. What else can be presumed from such behavior than that the Buffalo Synod does not want to make peace with the Missouri Synod under any circumstances? - —

We hereby declare with all sincerity that if the purpose of uniting the Lutherans in America could be achieved sooner if we did not participate in it, we would gladly stay away from it for our own person and would praise God from the foundation of our sect even if all righteous Lutherans in America gathered around the banner of the Augustana invariata, but we would have to bear the shame of being excluded from this fraternity. Ps. 122, 3-9. In His time, the Lord would lead our cause and take away from us the disgrace that was not our fault.

(From the "Freimund.")

The Lutheran Church in Austria.

The reader still remembers how I told him about the newly won free position of our brothers in Austria. With this free position, a fresh and joyful life has awakened among the Austrian Protestants. They are full of gratitude to God and their emperor, and while there are still many doubts abroad as to whether the Austrian government is really serious about the full rights of the Protestant churches, the latter are themselves full of good confidence and a certain firm trust in the promises made to them, so that they are almost offended when they notice a doubt about it elsewhere and see themselves regretted about it. Thus one reads in the "Glaubensboten für Oesterreich" (published by the Carinthian pastor B. Czerwenka) in the 5th issue of last year among other things: "To the attentive reader of the Protestant Church Newspaper for Protestant Germany it is an almost unpleasant impression of always hearing only jeremiads about the conditions of the Protestants in Austria. We are certainly not among those who could only bring evidence for the opposite, or who could welcome everything that happens with joy; but we count ourselves among those who, from a non-partisan, non-prejudiced point of view, gladly acknowledge the good will of the government, and for this reason already consider many complaints and accusations, which are so common to that paper, partly unfounded, partly exaggerated.

What is the basis of the countless, but only partially justified complaints? It seems to us that the government does not support the cause of the Protestants with funds, that the building and maintenance of churches and schools, the salaries of pastors and teachers are left to the members of the faith, that - and this is a justified complaint in every respect - while in Prussia, for example, every regiment has its Catholic field chaplain paid by the state, the Austrian army has only one Protestant clergyman *) who lives in Milan".

And how serious the Austrian government is with its care for the ecclesiastical entitlement of Protestants is (methinks) most clearly attested by another recent decree of the Imperial and Royal Ministry of Culture, which stipulates that "if soldiers on leave or removed or dislocated from their military units wish to convert to the Protestant church, the Catholic priest of the place of residence may be delegated to receive the prescribed twofold registration as a result of the highest resolution. This certainly does not mean to make the conversion more difficult. Their church and church tower buildings are also irrefutable proof that the situation of the Austrian Protestants has changed. Until now they had been allowed to build and use mere prayer houses without tower and bells, without windows and exit to the public street. But now, we read in a brochure of the pastor Overbeck of Atterste in Upper Austria, how his congregation had already received the highest permission on March 9, 1854, to build a tower on their church; how after Easter work began, on May 29 the foundation stone was laid, and finally last year the ban was completed. In its third issue, however, the Messenger of Faith writes: "The church buildings in the Protestant communities of Carinthia are progressing well. The bells are to be completed in August, and so the Protestants of Feldkirchen should hear the uplifting tones of the bells calling them to devotion at the end of this summer. Also the new church of the small

*) The Bavarian one has none at all.

Freim.

The church at Kreuzberg (branch of Feldkirchen), for which the foundation stone was laid last year (1854) on June 18, is now complete; on August 5 of this year (1855), the 9th Sunday after Trinity, it was consecrated by His Eminence Superintendent E. Pauer. E. Pauer and handed over to the service. - Likewise, in the parish of Syrnitz (branch of Gnesau), where the only wooden prayer house still exists, the preparatory work for a stone church corresponding to the general need will be taken up as soon as possible." - —

Similarly, the parish church of the Lutheran congregation in Hermannstadt was ceremoniously opened on the first day of Pentecost last year. And even the young Empress Elisabeth contributed 100 fl. to the construction of the church in Attersee.

Another proof of the favorable attitude that the Protestants in Austria now enjoy on the part of their government is the permission they received last year to celebrate the jubilee of the Augsburg Religious Peace. "Why," exclaims the messenger of faith, "why does the Protestant church newspaper not have a reporter for the fact that, with the highest permission, the jubilee celebration of the Augsburg Religious Peace is to be celebrated in all Protestant churches as a festival of joy and thanksgiving? Is this not a sign of the government's good will? Does such action not deserve full recognition, not loud thanks? Truly, to us and certainly to many Protestants it is a worthy, significant step in the history of the development of the Protestant Church in Austria! Compared to such manifestations, we have no reason to fear the recently concluded Concordat with Rome. - The most remarkable thing, however, is that even among the Catholic population there is a completely different mood against the Protestants than there was before, and this mood became particularly evident during the celebration of the Augsburg Religious Peace. Thus, the Messenger of Faith tells of this celebration, as it took place in Teschen in Silesia, among other things: "On the eve, the dome of the tower of our church, which looks far out over the wave hills to the left and right and far into the northern plain, lit up. Its light was soon answered by a bonfire on the projecting Goduka mountain. The town, however, became animated with people who came to read the festive date 1555 from the tower. Returning home, many Catholics asked about the order and hour of tomorrow's feast to celebrate it with us. The brightest autumn day dawned on us as a festive day. The Austrian and Silesian flags greeted us from the tower, and the song: "Allein Gott in der Höh sei Ehr" poured out in French horn sounds over the dewy Olsathal; it was followed by "Ein feste Burg", and this was followed by the Kaiserlied. These were the instruments of a musical society, which, although almost entirely composed of Catholics, from the morning on, during the German and Polish services, played well-practiced music.

glorified our feast. At half past nine we gathered in the spacious church. It was decorated with fir wreaths, flowers and ribbons; the most beautiful wreaths were made by a Catholic woman. Our church, built in 1700 for a congregation that sent 50 to 60,000 partakers of Holy Communion every Sunday, but divided into many small congregations by Joseph II's Toleration Decree, tends to be very empty during our German services. Today, however, it was filled: our Catholic brothers (?) took the seats; Catholic clergy and teachers of the Catholic grammar school sat together with those of the Protestant grammar school in the pews, which our school youth left empty during the vacations, and sang in unison: Ein feste Burg ist unser Gott. The fact that so many people were not called in by idle curiosity is proven by their attentive stay during the whole sermon.

So much again for the messenger of faith. Even if one notices in the report the exuberance of joy at the breathing of fresh, free air after long dungeon sultriness, and therefore not everyone would like to subscribe to every expression, one sees so much in it and must rejoice in it from the heart, that the old spitefulness and persecution addiction among the Catholics in Austria has given way to a better sense. For it was not only in Teschen that this happened; similarly, the Catholics in Prague and elsewhere showed themselves at the Jubilee celebration.

(Ans Wucherer's Freimund.)

Church lust and church lamentation in Nassau.

P-t- The Lutheran church affairs in Nassau still remain at the level reported earlier in these sheets: refusal of all recognition or even only specifically expressed concession on the part of the Nassau state government, but tacit toleration and letting go of what does not come into direct collision with the police power. - God fei vows that the existence of the Lutheran Church does not depend on human concessions, but is founded solely in God's Word, therefore it, as the true Church of the Lord, needs no help from men, but it is enough that one only allows God's Word and the Church founded solely in Him, does not resist Him hostilely, then it runs by itself and the Church builds itself happily and in blessing. This could be seen on the day of Martinmas in Nassau. Despite pressure from the authorities, the Lutheran congregation in the Usingen district built a new prayer hall in Auspach, the congregation's meeting place. Since it is only a prayer hall, not a formal church, it did not require any special permission from the authorities. After the

earlier, rented local had been taken away from the congregation for its services, and the Lord had made it possible for the congregation to build its own prayer hall through various gracious providence, there was no need for a new church.

All hearts were happy and full of joy for the new building. On Martinmas, all members and friends of the Lutheran Church in Nassau were invited to the consecration of the church in Auspach. The completion of the prayer hall, the gathering of so many church members, the presence of the two Lutheran clergymen from Nassau, all this could not remain hidden; however, the sight and the awareness of God's mighty help, which the new prayer hall witnessed, filled all hearts too joyfully for fear and concern of hostile human violence to arise. Therefore, we decided to celebrate our festivities freely and without fear, and the Lord allowed it to succeed without the slightest hostile disturbance getting in our way. After the congregation and all the guests had gathered in front of the closed door of the new prayer hall and a few appropriate words of introduction had been spoken, the door was opened and with a loud "Now give thanks to God" we all entered and the prayer hall, which was not small, was filled to overflowing. Pastor Hein held the consecration and liturgy at the altar; Pastor Brunn preached on Ps. 118, 21: "I thank you that you humble me and help me," words whose application to the course of our ecclesiastical events and struggles is self-evident. Yes, that the Lord has helped, that He has not abandoned His church in Nassau, but has allowed it to continue to grow in strength and blessing in spite of all obstacles and oppressions, that He is strong and powerful enough to help His own even in the midst of enemies, to celebrate joyful church festivals as if there were no adversary, of this St. Martin's Day of this year is an unforgettable memorial for us. - The spiritual care of our Usingen Lutheran congregation will be taken care of from Frankfurt in the near future, because since Nov. 1 of this year our Rev. Hein has resigned his residence there, since he has not been given permission by the authorities to settle near or even in the midst of a Lutheran congregation anywhere in Nassau. This is just as shameful a monument to human violence and enmity, under which the Lutheran church in Nassau still suffers, as the new prayer hall in Anspach is a monument to God's help and grace.

While things are going so happily in our Nassau Lutheran congregations, it should not be uninteresting for the dear readers of Freimund to hear something about how people in our Nassau Lutheran regional church are trying to do the work of the Lord and to build the church. Most of the believers in the Nassau Union, or those who want to be believers, have gathered for some years in a so-called Evangelical Association; the purpose of this association is to: Promotion of Christian and church interests. Members are without distinction all who feel like joining, in that the suggestions of individuals to somehow build the association on

The idea of placing the association on a firmer basis of church confession was decisively rejected. The entire activity of the association has so far mainly been the construction of a rescue home for neglected children near Wiesbaden. However, at this year's annual celebration of the association, more decisive matters almost arose; a member of the association made a request for greater involvement in the missionary cause, holding of annual missionary festivals, as well as a petition to the church regiment for permission to use in church the 150 core hymns published by the Eisenach Conference. There were heated debates about this; the president of the association declared his resignation from the association if one insisted on the enforcement of the requests made. They did not want to come to such a break, so the motions were dropped. - According to the same principles, not to spoil it with anyone, not even with the evil world, and yet to want to bear the name of the Lord, the Unirte Nassauer Kirchenregiment still seems to proceed. Only recently, in response to complaints from an ungodly mob in his congregation, it forbade a young clergyman to reject unworthy persons from Holy Communion, and even to hold Bible classes and weekly services. - Woe to the church, which is thus intended to last, and double woe to the union, which has abandoned the church without rights and protection to such conditions and such arbitrariness of men.

(Delayed.)

Ecclesiastical message.

On March 30th of this year, on the Sunday of Quasimodogeniti, Mr. A. Hoppe, who had left his German home as a candidate of theology to serve our dear Lutheran Church here in America, and had been duly called by the local Evangelical Lutheran Zion congregation, was ordained by the undersigned on behalf of the venerable Vice President of the Western District and installed in his office.

This was a day of joy for our Lutheran community in this city, all the more so because the Lord, in His wisdom, had kept us waiting so long for it.

May the gracious and merciful God now build His kingdom here with power and strength, and as early as He tore Fick out of this sphere of activity according to His unfathomable counsel, so much the longer may He preserve this successor of His for us, and especially may He drive the strange angel of yellow fever away from him. May our dear Lord Jesus Christ, the invisible Head of His Church, adorn this servant of His, whom He called into His vineyard, as with His gifts, so with many blessings, for the glory of His name and the salvation of many souls bought by Him. Amen.

Christoph Carl Metz, pastor of the Lutheran St. Johannes parish. Address of the dear brother: **Hev. Hoppe,**

New Orleans, Im.

Receipts and thanks.

With heartfelt thanks to God and the benevolent donors, I hereby certify that I have "received" -2.00 from the congregation of Pastor Beyer in Memphis, Tenn. which God will repay the benevolent donors abundantly in body and soul. E. A. Graves.
Concordia College, June 16, 1856.

With thanks I acknowledge having received -4.00 from the JkttgUnasverein to Detroit. E. Schultz.
Concordia College,

With heartfelt thanks, the undersigned hereby confesses to having received the following valuable new and finished articles of clothing from the Nayvcreiu of the Lutheran St. Paulus parish for needy students and pupils in the Concordia in St. Louis through Fräulein Bertha Nolting:
8 skirts, 8 pairs of leggings, 12 shirts, 12 chemises, 12 pairs of stockings, 12 handkerchiefs and 12 towels.
God's rich blessing to the dear donors and the recipients of the gifts.

C. F. W. Walther, - Prep of the 'Anstalt.

Concordia, June 26, 1856.

With heartfelt thanks, the undersigned certifies that he has received -24.00 from Prof. Crämer in Fort Wagne as support from July 1855 to July 1856, and 42.00 from an unnamed person in Frankenmuth.

" I. List.
Concordia College, June 20, 1856.

With heartfelt thanks, the undersigned hereby certifies to have received the following gifts of love: Bon emigen friends in St. Louis for the months of April, May and June 812.00, from the congregation of the Rev. Hattstädt in Monroe 83.82, from the Virginians' Association of the same congregation 82.18, and from the congregation of the Rev. Vallmann in Elk-Grove 82.00. 'Joh. M. Moll.
Concordia College, June 20, 1856.

Warmly thanking God and the benevolent donors, the undersigned certifies having received 6-1 cents from Mr. Kitrsteiner in Frankentrost, Mich. and 50 cents from Mr. A. Grüber in Saginaw City.

Fort-Wayne, June 10, 1856.

I. K. L. Minor.

With heartfelt thanks, I hereby certify to have received: PO.00 from the JünglingS-Bcrein in Buffalo and 86.00 from the JünglingS-Verein of the congregation of Herr Pastor Bürger.

May God richly repay the lenient givers.
Concordia College, d. June 20, 1856. H. Ko ch.

Get

to the Synodal - Casse of the Northern District: of the heil. Geiftgmeinde Monroe Co, Mich, .	3.82
" " Trinity Parish in Milwaukee	23.00 " " St. Peter 's Parish in Macomb Co, Mich.1.00
Parish	2.00
" " Frankenmuth	10,70

"" in		Adrian
11,00		
" " in Greenville, Wis. 4,00		
""of Mr. Pastor Fleischmann	0,25	
"" in		Detroit
10,00		
""of the Lord Pastor Also	2,41	
""Frankenlust	12,00	
"" ,, Amelilh	3,00	
"MrPastorRauschert 1.00		
"" ,, Gräbner	2,00	
"" Stcmbach		
1,00		
/, "" Horst 1,50		
"" " Röbbelen	1,00	
"" ,, Günther	1,00	
"" Trautmann	2,00	
"" Lochner 1.00		
"" Stephan 2.00		
"" Fick 1.00		
"" DMitz 1,00		
"" Bringer i,oo		
"" Vulture 1,00		
""Fleischmann	1,00	
/, "" Wagner 1,00		
"" Also i,oo		
" ,, " Lcmke	2,00	
"" Sievers 8,00		
""TeacherKunding	1,00	
" " The;	1,00	
" ,,Lcmke 1.00		
"" Gap i,O>		
"" Simon 1,00		
"" Missionary Mießler	1,0(>	
"" Daniel Keller	i,oo	
"" Gvttlieb Krieke	51""	
,, " Helmreick	2,00	
"" Past Lochner for sold synodical reports 8.32		
" ^vter "" 2,00		
" myself" "" 1,50		
Contribution of the undersigned	2,00	

-145,03

W. Hattstädt, Cassirer.

Received for the seminar - Casse: from Mr. Lindenscheid in Milwaukee -1.00

" of the congregation of Mr. Pastor Fürbringer to
 Freistadt, Wis. 6,50
 namely:
 -1.00 Joh. Bäsemann,
 50 Gottlieb Wilde,
 50 Ernst Hilgendorf,
 50 Gottlieb Hilgendorf,
 1.50 Georg Garwisch,
 2.50 Mr. Pastor Fuerbringer.

W. Sihler.

Get '

for the seminar - construction in Fort Wayne: i--.
 by Mrs. K. Mohr as a thank offering for a happy
 Delivery - -IM
 ,, Pastor Wagner and his congregation 5,110 " the Rähvcrein of the Drceinigkcits congregation in
 Zanesville, O., 5M.
 " Please Hill,, ^omersel Co, Pa. 6.66.
 collected by Mr. Pastor Hattstädt on Mr. A.
 Wagner's wedding 2M

Chr. Piepenbrink.

Get

to Concordia College - Construction:
 Bon Mr. Heinrich Brandes at New Mette -5.00 by Mr. Pastor Licvns, from: I. 6). White in Frankenmuth -2.00; I. Schmidt in Aurclith -2F>0; A.
 Götz in Frankenmuth -1.00; Pastor ' Sievers-20.00 (2nd Eknvng) 25W.
 by Mr. G. Pfeiffer in Philadelphia 2,suffered
 ,, " Chr. Bohn ", 2, 00
 " " Christian Gcßner by PastorHattstädt--1 ,ttt
 " ,, Büttner by the same 2.00
 by Mr. Pastor Biltz from G- Damm -1,50 and
N. N.-OM 2,18
 of Mr. F. Budahn by Mr. Pastor Etcphan-. 3,ttt.

... ,E. Roschke...

Get

a. to the general synod treasury:
 From the congregation of the Rev. Steinbach in Sheboygan, Wis -6,ttt
 from H. Spirit Parish in Monroe, Mich 5,M for general pres:

from the municipality Frankenlust, Mich	10,00
" "" Amelilh, Mich--	5,00
" " Dreicinigtits Parish in Milwaukee, Wis. 10.00 ,, ,, St. Peter's Parish in Macomb Co, Mich. 4,00	
to the travel expenses of the same:	
in Detroit, Mich-	5,00
From the community in Monroe, Mich	5,00
" ,, " of the Mr. Pastor "trirter in Cuya-	
hoya Co., O-	5,61
d. to the "synodal - Missions - Casse: from the congregation of Mr. Pastor Sauer in Jackson	
Co., Yes	20,00
"Mr. Georg Netterer in Marion, O	1,00
"" PhilippNettererdas	1,00
"" JacobNetterer"	1,00
"" GeorgHeintz ,, 1	.00
" of the congregation of Mr. Pastor Trautmann in	
Adrian, Mich	10,00
" of the congregation of Mr. Pastor Dulitz in Milwaukee, Wis	23,00
,, the congregation of Mr. Pastor Beyer in Town Hermann, Wis	6,10
" the Gcm. of Mr. Pastor Slubnaky in Thorn- ton Station, JUsi	2,00
namely:	
-0.25 from the mission rifle in his house, 0.25 from Fr. Werfelmann, 0.50 " H. Henke,	
1,00 ,, Maria Werfelmann.	
0. For the maintenance of Concordia College: collection around Whitsun 1856	13.75
namely:	
in Frankenlust	-3.25
in amclite	0,50
Mr. Pastor Sievers	10,00

e. for poor pupils and students in Concordia College and Seminary:

from Mr. Kruger in Fort Wayne	1,00
, an unnamed person for H. Grupe, by Mr.	
Pastor miracle	1,00

F. W. Barthel, Cassirer.

For the Lutheran have paid:

-1,00 Mr. Pastor Bcilharz for year 10 u. 13
4,00 "" küchle for Jabrg. 11-14
1,00 " Heinr. Grupe, to Nv. 13 year 13 1,0t) " Christ. Grupe, " " 20 ,, 13
1,00 " Beruh. Meyer,, " 20 " 13
1,00 " Chr. H. Battermann to No. 18 year 13 1,00 ,, Fr. Sträub, for year 11.

The 1 2nd year:

The gentlemen: Mar. Albrecht, G. H. Brockschmidt, Baggans, H. L. Biermann (60 Cts.), Bodenstein, L. Donner, Thistle- vorst. Will). Flamm, field hares, Fohrenbach. Br. Giesenkamp, bwh. Mich. Gottfried, Christ. Geßner, Giesecke, Gößling, Phil. Heintz, Rev. Fr. Hartmann, Matth. Hemmrich (50 Cts.), Fr. Hinz, Heinz, Köhn, Ernst Krieke, Daniel geller, Christine Krtscher, Kübn, Loßncr, Leibing, Christian Lücke (2 Er.), Caspar Noll (50 Crs.), Napiersky, Pape, Prenß, Rosenthal, Riebold, Pastor Sauer (4 Er.), Pastor Sievers (21 Ex.), Pastor Streckfuß, Schlef, Pastor Traut- mann (7 Er.), Carl Wieling (50 Cts.), Wetzel, Wurmb (50 Cts.), Zerler.

-Denl 3rd year:

The gentlemen: Johann Mich. Gottfried, Walke, Wurmb.

Changed Adresse.

Rsvck. Ü0PP6,

Rsv Orlsang, D".

Volume 12, St. Louis, Monday, July 15, 1856, No. 24.

(From the Freimund.)

Church jamming in the Netherlands.

It is true that the confession is not abolished in Lower Croatia's Lutheran Church; it is still valid; the prospective pastors and teachers are committed to it, but how? The obligation is to the "doctrine which, in agreement with God's holy word, is contained in the accepted symbolic books". But doesn't this formula reveal *Quatenus* *), the lascivious servant who arose with rationalism, and who does not, or hardly, grant life, place and movement to *Quia* **), the lawful, faithful master of the house, and who, if only he could and might, would perhaps chase him out of the house and therefore do all kinds of loose and wrong speech and deeds against him? It is really so. This became clear and obvious eight years ago. Mr. N., who, formerly pastor at the Lutheran congregation in Utrecht, has been professor at the Lutheran seminary in Amsterdam since 1846, held the evening sermon in the old church of the Lutheran congregation of this city on the tenth article of the Augsburg Confession. It was on June 27, 1847, because on June 25, the commemoration day of the handing over of this confession, or on the Sunday after it, according to the traditional order, a sermon must be held in the congregations.

*) This bites that one accepts the symbolic books only in so far as they agree with the Scriptures.

**) This means that the symbolic books are accepted because they agree with the Scriptures.

The sermons in Amsterdam, Leyden and other places in the Netherlands were preached on an article from the Augsburg Confession. What happened? In the Lutheran pulpit, the professor attacked our Lutheran confession of faith, especially our Lutheran doctrine of the Lord's Supper and the celebration of the Lord's Supper, with that wisdom that had long been known and often repeated, but also often and long since refuted and disgraced, so that the hearty and lively Lutherans were full of indignation. But also in general this way was disliked and censured, though not from this side both because of the seuchtige Aus- und Aufstellungen of the attacker, but because such a thing seemed unseemly and outrageously indelicate and one feared a church feud. For there, as in the whole country *), especially in the ecclesiastical regimental regions, one loves the external church peace, it may be as evil as it wants. Out of love for this peace, in part

*) Longer years ago, a "helper" or auxiliary was a preacher at the *Hersteld* Lutheran congregation in Amsterdam. He got into a dispute with the oldest pastor of this congregation about the doctrine. The assistant preacher had to give way, went to the Leyden University and studied there up to the doctor of theology, but at the same time became devoted to the predestination system there. Therefore he wanted to be publicly accepted into the reformed church. In the end, he turned to the reformed regional synod, but was finally rejected with the words: "*Wy willen rust heb den*", i.e. we want to have peace, was rejected out of hand. Later he went to Elberselb, where he is still a preacher in the congregation he founded on the Dutch Reformed confession. His name is Kohlbrügge.

certainly also aware of their own unbelief in the full Lutheran doctrine of the Lord's Supper, the church council, synodal commission and synod left Mr. N. completely unchallenged and in peace. One, however, did not let the bold speech and deed stand. It was Pastor Lentz. He was on a journey when it happened, but when he heard about it after his return, he stood up for the truth of God in our holy altar sacrament and for the beauty of the Lutheran celebration of it, orally and in writing. The last thing he did in notes and appendices to his 1842 sermon on the same, the 10th article of the Augustana, which he put into print again. This was followed on the part of Mr. N.: "*Het Avend*

maal volgens de Heilige Schrift. Een Brief," and a little later: Eene Voorlezing, die niet is

telyke Kerk. ork. Rene Voorlo?mA, üiö niet ig voor^olvren." In the preliminary report to this lecture, he was allowed to reply to the wish expressed by Pastor Lentz at the end of his preface to the above sermon: "that it might please Mr. Nieuwenhuys to use the gifts given to him by God, instead of tearing down, to look at the peculiar of the church community in which he holds such an important office, which entrusts him with the preparation of its future teachers," with the following question: "Does he use the God-given gifts to tear down and not to build up the proper of the church community in which he holds the important office of preparing future teachers?"

who praises what has already been announced to the synod eight and twenty years ago, and who accepts the doctrine contained in the accepted symbolic books in accordance with God's holy word, thus remaining faithful to the vow he made and signed when he was admitted to the preaching ministry? - This happened eight labres ago and what in the last? It is reported that Mr. N. goes to communion with the Remonstrant congregation in Amsterdam, but at the same time he continues to preach his twelve sermons a year in the churches of the Evangelical Lutheran congregation in Amsterdam, and teaches the young men who want to become Evangelical Lutheran pastors in the country. The church regiment allows all this to happen; it cannot and must not, as it is and its teaching obligation, do anything against it, because then it would have to turn the sword and the sting of repentance against itself, for which it still has no sense and no desire. This has clearly come to light from 1852 to Bieder.

In the said. The Dutch Association for the Evangelical Lutheran Mission was organized in Amsterdam under the suggestion, advice and leadership of Pastor Lentz. In the course of the years, the grace of the Lord had created in the large congregation there a brave, willing people with "faithful Lutheran" hearts, mouths and hands. They wanted to become righteous by believing from the heart and blessed by confessing with their mouths before all the world, for the advancement of their domestic church, and in fact to help in the founding of special domestic Lutheran schools. Schools for Lutheran heathen mission and for fellow believers imprisoned, persecuted and oppressed for their faith. However, the good work along with its name caused a stir, displeasure and resentment among the crowd, especially among the church authorities, whom it was uninvited and inadmissible to ask to take it into their own hands or to participate in it, and which would probably have been completely in vain. But the church council, the small as well as the large one, would certainly have left it officially untouched, if the synodal commission had not forced it to negotiate about it. The latter, forgiving not having sufficient knowledge and understanding about the association, addressed a letter to the *generals Kirkelyke Vergadering*

of the congregation or the meeting of the large and small church councils, among others, with five questions, which the latter answered to the effect that 1. the congregation had no knowledge of the establishment of the Dutch Association for the Evangelical Lutheran Mission, which was a quite special association, existing entirely outside the Evangelical congregation; 2. that it considered itself unauthorized to pronounce a judgment on this association, as well as on the question of the extent to which the special congregation members, by participating in the same, were connected with our (lower) church councils; 3. that the congregation had no knowledge of the establishment of the Dutch Association for the Evangelical Lutheran Mission.

Lutheran church ordinances; that, however, she was 3. not convinced of the necessity of a special Evangelical-Lutheran mission, because she believed that if such a measure were deemed necessary, it would have to be issued by the Synod, which is entrusted with the care of the general interests of the Evangelical-Lutheran church community; that, furthermore, 4. 4. the question as to whether special Lutheran schools were to be desired, that in view of the care that was being taken in the local community for the religious instruction of the young people who were not able to attend, in connection with the good facilities of the public city schools, there was no need for this at present, and that if changed circumstances should make such special schools necessary, the general ecclesiastical assembly would consider it necessary, its commission for religious education in general would then pay attention to it, in which case it would take the matter into serious consideration, stating as its opinion that, if special schools for the community were to be found necessary, the religious education would have to come from the *Kerkbestuur* (church regiment) or at least be under its supervision; and that finally 5. to the question of what particular cause there was for fear of a schism, the general assembly would have to answer that, even if there were some who did not agree exactly with (i.e., with) the doctrine of the church, the general congregation would not be able to do so. with) the doctrine of the church, this fear is not shared by the assembly in the conviction that the true way to preserve unity in the church must be found not only in unity of doctrinal concept, but primarily in common love for our one Lord and Savior Jesus Christ, and at the same time in their confidence, "that all their teachers would be animated by no other zeal than to spread Christian knowledge and Christian faith as faithful teachers in the Evangelical-Lutheran church community, and to educate the church members to a genuinely Christian way of life." However, this was not the end of the story. For when Rev. Lentz, who is of course a member of the church council and against whom, as the head and forerunner of the association, this step of the synodal commission was taken in front of the church council with a gentle spirit, but decisive language in a detailed and powerful speech, The synodal commission had explained in a detailed and powerful speech how the appearance and name, form and effectiveness of the association went just as little beyond the measure of Lutheran church freedom in general as it violated the Dutch state laws and Protestant-Lutheran church regiments and church ordinances in particular: There was later, namely on 30. December 1853, the synod issued a circular to all pastors and church councils in its area. In this circular, the synod recently communicated the negotiations of the synodal commission with the Amsterdam church council concerning the association.

The synodal council shares in detail the latter's above-mentioned answer to the five questions submitted to it, and concludes, with full approval of everything that has been done by these two "church authorities" in the matter of the association, that for the time

being it does not want to bother itself further with the latter, as it is completely separate from the church and present outside of it. One church council, that of the congregation of V., did not believe it could remain silent about the contents of the circular. On May 26, 1854, shortly before the week of the synod meeting in The Hague, he addressed to the synod "a statement concerning the contents of the circular letter" with the request to send it to the Lutheran pastors and church councils of the country. In it he said among other things: "1. We do not judge the Dutch Association for the Evangelical Lutheran Mission according to the procedure of this or that regiment of our Evangelical Lutheran Church here in the country, but like every other association according to the purpose it wants to achieve, according to the tasks it wants to solve, and according to the position it wants to take in relation to other associations. 2. Since the purpose, task and position of the aforementioned association, as is clear from the statutes published about it, is of a purely Protestant-Lutheran ecclesiastical nature; therefore, although it is not under the direction of an authority of our Protestant-Lutheran regional church and does not work, we have immediately affiliated ourselves with the same; 3. We agree in heart, mouth and practice with our church doctrine clearly, roundly and chivalrously expressed in the unchanged Augsburg Confession handed over to Emperor Charles V in 1530, its Apology, the Schmalkaldic Articles, both of Luther's catechisms and the Concordia Formula, because this agrees with God's holy Word, and we hold to this and to the fact that - according to and in force of Art. 8. of our "Allge

ruouu HeAlomout oto." the handling of this our church doctrine, opposite and against all corrupt, foreign doctrine, with whatever glorious name it may adorn itself, is our main goal if 4. We claim" that just as in every church on earth, according to history, idea and symbol, the doctrine is the first and original, the church-forming and church-preserving, so also in our Evangelical-Lutheran Church here in this country, ecclesiastical harmony and prevention of ecclesiastical discord through upholding and praising, by upholding and promoting, by imprinting and adhering to the church doctrine, and only through this, under the effect of the Holy Spirit and as such, the common love for our united Lord and Savior Jesus Christ; and that the conviction that the true way to preserve unity in the church must be sought not primarily in the unity of the doctrinal concept, but primarily in common love for our one and only Lord and Savior JESU Christ, is an oblique thought, which must be considered before the scriptural truth of the 7th article of our "augsdurgische". Article of our "augsdurgische" Confession.

but must fall (Ev. Joh. 14, 21. 23; Matth. 28, 18-20) etc.". In response to this petition, the Church Council received a notice on February 14 of last year that the Synod, in its meeting of June 16, 1854, was not allowed to grant his request, because his "explanation" was based on the assumption that the Synod should have said in the circular, or at least wanted to say, "the doctrine of church fellowship is unnecessary for the existence of the church," and that the Synod circular should contain a statement that would be in conflict with Art. 8 of the "General Regulations etc.", according to which the handling of the leash is incumbent upon all ecclesiastical authorities and thus also upon the synod, - which precondition would be rejected by it as unfounded. What should one say to this decision? Its content is quite *à la* doctrinal obligation formula, like an eel that slips out of the flesh of the hand when one thinks to have grasped it; it is like wax, drans one may and should make and shape what one wants. It is so difficult to understand, so foreign to confession and doubly foreign to the doctrine of confession! And all this and more, how sad it is! But the old God is still alive and on the plan. The repentance that is stirring and moving through Him in Lutheranism in the Low Countries will gain more and more ground in the congregations, and in its time will also take hold in the supreme regiment. Then one will no longer want to govern the church with regulations that are devised and serve too many different interpretations, and will bring new, simple, and fair ones into the midst; then one will cease to allow only confessional and confessionally joyful life alongside unconfessional and confessionally hostile teachings and deeds; Then the Association for the Evangelical Lutheran Mission in its present form and manner would know how to close its faithful, good and presently necessary work blessedly, and a petition, like that of the church council of V., will no longer be necessary, let alone be rejected; then subsectivism will have its head crushed and a fresh, unhindered legal system of the confession, resistant to all reinterpretation, will blossom for the Lutheran people on the waters, pastures and meadows of the Low Countries. Hosanna on high!

(From the Freimund.)

Beginnings of the Lutheran Church in Switzerland.

In this country, where Zwinglianism and Calvinism sit as firmly as the thunderstorms that have forced their way through its Alpine heads? - the interested reader will ask. - Yes, even that country could not completely escape the influence of Lutheranism, which finds space and place where only hearts are receptive to the beatific truth and long for the entire salvation counsel of God in Christ Jesus. Dr. Rudelbach

tells in his famous book: "Reformation, Lutherthum und Union" p. 181 ff: "There were nevertheless also at that time (Zwingli's times) in the reformed camp voices of friendship: many simple-minded dear souls, brave men and competent scholars of God, who saw the error on the ground and were not ashamed, although the divorce (between Luther and Zwingli) was already obviously going on, to give loud testimony to the reviled truth. Their memory is partly weathered and we do not know how they later came to stand with those before whose ears they had testified to an unwelcome truth; but it is the sacred duty of the historian to renew this memory and bring it back to honor. Among the teachers in the Canton of Baden (now belonging to the Canton of Aargau and having become Roman) there were, as is well known, several teachers who declared themselves in favor of the real presence of the Body and Blood of Christ in the Holy Communion. Among all of them, however, none stands out higher than Burgauer, pastor of St. Gall, who, together with the other Swiss pradicans, Zwingli and Oekolampadius first of all, came to the disputation in Bern, which was opened on January 4, 1528. Here is the proof from the Word of God against the vain arrogant surpassing of human reason, and it can only please us to see how Burgauer not only stood firm in this battle, but also felt compelled to take out all the same weapons from the only proven armory, which Luther and his friends also used. - Among other things he says: "The one who speaks the words of the foundation is the one to whom all authority has been given in heaven and on earth. Therefore, here to accept a trope (image or likeness), the conscience is to be assured with scanty heller of scripture. I do not say that the bread is united to divine essence, but that in the bread the body of Christ is distributed to us, and under the wine the blood of Christ from divine power, according to the words. For the words of Christ, "This is my body," carry with them the body of Christ. Christ put both things together in the Lord's Supper: Word and body, that it should be partaken of spiritually with the heart and bodily with the mouth" 2c. Of another reformed theologian who taught in Burgauer's spirit, Simon Sulzer, we have been able to find out nothing more than that he came to Wittenberg in 1538 and remained faithful to the teachings of our church to the end; - enough, however, to bless the memory of the faithful one, for it takes more to confess faithfulness unwaveringly in the midst of one's opponents than when friends have already set up their huts all around.

The blessing of such faithful testimony is also that seeds fall into the soil of the Fatherland, which can lie hidden for a long time, but nevertheless finally germinate and sprout and bear fruit under the blessing of God. - In the French part of Switzerland, especially in the Canton of Geneva

Calvinism was firmly established, and we know by what means it was fortified. In the doctrine of h. The Lutheran is surprised to find expressions and phrases in Calvin's writings that remind him of his own confession. As crypto-Calvinism, it has penetrated deep into

the Lutheran lands of Germany, especially into Saxony, and has turned many a Lutheran region, e.g. the Rhine Palatinate and Bremen, away from the Lutheran Church by cunning and force. In the western Swiss cantons, he knew how to establish himself by entering into a close relationship with the state and national constitution.

Nevertheless, there was never a lack of Lutheran impulses, especially in German-speaking Switzerland. These were also nourished by immigration from Germany, by settlements of Germans in the various Swiss regions as far as Lake Geneva. In Bafel, where the milder Oekolampadius established the Reformation, many a Lutheran spark has awakened, especially from Württemberg, which founded the Basel Mission and still maintains most of it, for in the mission house there the doctrine of faith is to be taught according to the Lutheran confession. In some cities of French Switzerland, e.g. in Geneva and Vevay (Vivis), Lutheran congregations have been formed from immigrant Germans, who have called Lutheran preachers from Germany. In Geneva there is an important so-called Lutheran congregation, which, according to old custom, turns to the Duke of Saxe-Coburg-Gotha for Lutheran pastors. Bretschneider, the deceased general superintendent of Gotha, sent Saxon rationalists as singles, and' so the Lutheran confession has pretty much died out in this considerable congregation. Recently, the congregation appointed the former professor in Saarbrücken, Rees von Esenbeck, who had adhered to the Lutherans within the Union of Prussia, as its pastor. In Peterlingen (Payerne) in French-speaking Switzerland, the Württemberg candidate Möhrle gathered the German workers and craftsmen of the Lutheran confession into a congregation, which, however, bears a rather unsirt character.

In Zurich, the capital of Zwinglianism, nothing had been heard of Lutheran movements until recent times. Then, in the forties, a citizen of Zurich, F. L., who had spent some time in southern Rhine Prussia, converted to the Lutheran church separated from the Prussian Union; he was followed by his wife, who had been a Calvinist, and a relative from Zurich. These returned to Zurich in 1850, and there, in order not to have to do without Holy Communion altogether, they called the nearest Lutheran clergyman, Rev. Eichhorn, to Zurich from time to time, so that he could give them services.

cooled and the holy. He also served Holy Communion. L. came in contact with some former acquaintances, some of whom asked about the Lutheran church. He informed them on request and Rev. Eichhorn, during his various visits, was able to gradually accept three Reformed into the Lutheran church, a maid from the Lutheran congregation in Baden was added, so that a congregation of 7 souls was formed. In the times of the most severe persecutions in Baden, especially during his banishment and police surveillance, Rev. Eichhorn could not reach them, and so it happened that L., instead of waiting in patience for the return of the called shepherd, gave the others Holy Communion himself. He served Holy Communion to the others himself. He did this for two full years, and during this time the Zurich Lutherans no longer called their former minister, Pastor Eichhorn. - One member of the small flock did not let L. administer Holy Communion to him; he missed it for three years. - In the early year of the First World War, L. left his homeland and returned to Rhenish Prussia. Now, in this late year, that one member called the Rev. Eichhorn again for a spiritual visit to Zurich. He met there with the few other members of the Lutheran Church who had left the Zwinglian Church, and after many serious discussions an agreement was reached, and those members now again receive Holy Communion and worship from an appointed minister of the Lutheran Church. This is no problem at all in Zurich. There is full religious freedom there, and the antist of the Zurich church, Mr. Fùßlin, explained to those who had resigned: "He could not prevent the law if half or all of Zurich became Lutheran.

In Basel, Rev. Eichhorn accepted a family into the Lutheran church during his trip in September of this year. The Swiss, who had been expelled from the Grand Duchy of Baden for the sake of his Lutheranism, is now working in the city of Basel, and so three adults there also profess our church. Father Ludwig has taken over the spiritual and ecclesiastical care of it, which he provides from Freiburg in Baden. Before he started regular services, he wrote a short letter to the antist of the Basle church, Mr. Burkhardt, and received the following significant reply:

Well-meaning priest:

Your letter of Sept. 20 was delivered to me yesterday by J. Sch. in Streitgasse. Since there was a meeting of the church council today anyway, I did not fail to submit it to High-Demselbeu. By order of the council, I have to report to you that your plan to serve some members of the Lutheran Church, who are currently living in the city, is not approved by the council in any way, partly because it does not aim at anything else than to serve those members (?) of the Lutheran Church, who have been attending our church services up to now, and partly because the church council does not want to see the members of the Lutheran Church, who have been attending our church services up to now, being served by the church.

with us at the b. The reason for this is that the few Lutheran Christians who believe that they cannot take the Lord's Supper here without offending their consciences will be able to enjoy the Lord's Supper according to their own will outside our borders.

Basel, Sept. 24, 1855.

J. Burkhardt, Antistes.

Some people of Basel, who are inclined to the Lutheran Church, think that if Lutheran services are held regularly in Basel, this will have a great effect. - —

"The Christian Messenger."

No. 20 of the present volume contains some sentences from the "Christian Messenger," the organ of the so-called Evangelical Fellowship or the Albrechtsleute, in which it says, among other things: "Are all the justified lost who do not attain complete sanctification? Certainly." From this we proved that the "evangelical" who wrote this completely denies the Gospel of sinners. Nor can this be denied at all. For if one teaches that a man can be finely justified, which is possible only through faith, and that he must perish no less if he is not also completely sanctified, which in this contrast can only indicate the sanctification of life that follows justification, then one obviously denies that a man becomes justified and blessed before God by faith alone, by mere grace, without the works of the law and without his own righteousness, worthiness and sanctification, and without his own merit, solely through Christ's merit, blood and death. This doctrine, however, is the very gospel of sinners. Compare the following passages: Rom. 3, 23-28. 4, 1-8. 5, 1. 2. Gal. 2, 16. Ephes. 2, 8. 9.

As well-founded as our rebuke was, the "Christian Ambassador" was enormously indignant about it. Yes, in his anger he goes so far as to call our accusation "a dishonorable slander" in his number of July 2. Of course, we did not expect anything better from the fanatical sectarian newspaper, especially here in America, where it is well known that such personal attacks and insults, however impudent, go unpunished. For who will take the trouble to seek satisfaction for dishonorable omissions, since the public here is already so accustomed to it that it never takes such things for anything other than for bile pours when there is a lack of reasons?

However, the "Christian ambassador" makes an appearance to bring also reasons. But what are they?

First of all, he cites the "Articles of Faith," which

have a certain symbolic standing in its community. But precisely because these articles of faith contain a completely different and much better doctrine than in the sentence we have attacked, this makes the matter all the worse, for if those "articles of faith" form the doctrinal rule within the "Protestant community," the sentences we have cited not only contain a doctrine that is contrary to God's Word, but which is itself declared to be anti-evangelical and rejected in the doctrinal rule of the "Protestants. This is the extremely sad fact that almost all so-called Protestant sects display the pure doctrine of justification and salvation by grace through faith in their public confessions, but teach the exact opposite in their pulpits and newspapers.

A second attempt by the "Christian messenger to refute" our accusation is that he cites a number of biblical passages which are supposed to cast doubt on the fact that "entire sanctification is necessary for beatification" and that "all the justified are lost who do not attain entire sanctification." They are the following: Matth. 5, 8. 1. Joh. 3, 3. Tit. 2, 14. 1. Cor. 6, 11. 2. Cor. 7, 1. Ebr. 12, 14. 1. Thess. 4, 3. 5, 23. 24. Rev. 21, 27. The reader opens the passages and he will find, all these passages tell us three things: 1. That God wants believing Christians to pursue sanctification; 2. That believing Christians are therefore obligated to do so; and 3. That without sanctification no one will see the Lord. But where in these passages is there a word that sanctification, or even complete sanctification, is necessary for salvation, or that even the justified will be lost? According to God's word, only faith is necessary for salvation, and only Christ, who has acquired our blessedness and is grasped through faith, is the cause of salvation. It is true that according to God's Word no one will be blessed without sanctification and regeneration, but not because sanctification and regeneration are necessary for salvation, but because sanctification and regeneration are inseparably connected with faith and regeneration and come as necessarily from faith as good fruit from a good tree, light from a bright spot, a brook from a spring. The entrance into the heavenly Jerusalem is closed to the common, unclean, unholy, not because a believer and justified person needs something else than faith in Christ to become blessed, but because he who boasts of faith and justification without being sanctified and renewed is certainly not believing and not justified. Whoever says that sanctification, or even complete sanctification, is necessary for salvation, and that even those who are justified are lost because of a lack of complete sanctification, denies that we are saved through faith in Christ alone, and that the one who is justified is lost because of a lack of complete sanctification.

He does not know what faith is, what justification is, what regeneration is; he overturns the whole gospel of sinners; he deprives the Lord Jesus of the honor that He alone has, namely, the honor of making us righteous and blessed before God; he puts the work of man, the holiness of man, and the merit of man next to the work, holiness, and merit of Christ, and makes man his own savior. Luther already had such people before him who talked a lot about faith, grace, and justification, and because they did not understand any of this, mixed and blended the gospel with the law, justification with sanctification, and faith with works. He therefore writes in his preface to the Epistle of St. Paul to the Romans.

"Faith is not the human delusion and dream that some take for faith. And when they see that no improvement of life nor good works follow, and there' can hear and speak much of faith, they fall into error, and speak: Faith is not enough, one must do works (and attain complete sanctification), if one is to become pious and blessed. This is why, when they hear the gospel, they fall, and out of their own strength they make a thought in their heart that says, "I believe. This they consider to be a true faith. But as it is a human thought and thought, which the heart never knows, so it does nothing, and no improvement follows. But faith is a divine work in us that transforms us and makes us new from God (John 1:13) and kills the old Adam, makes us completely different people in heart, courage, mind and all powers, and brings the Holy Spirit with it. Spirit with him. Oh, there is a living, busy, active, powerful thing about faith, that it is impossible that it should not work good without ceasing. Neither doth he ask if there be good works to be done; but before he is asked, he hath done them, and is always doing them. But he that doeth not such works is a faithless man, groping and looking about for faith and good works, and knowing neither what faith nor good works are, yet washing and babbling much talk of faith and good works. Faith is a living, bold confidence in God's grace, so certain that it would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant, and merry toward God and all creatures, which the Holy Spirit does in faith. The Holy Spirit does this in faith. Therefore, without compulsion, man becomes willing and joyful to do good to everyone, to serve everyone, to suffer all things, to love and praise God, who has shown him such grace. So it is impossible to separate works from faith, just as it is impossible to separate burning from fire. Therefore, beware of your own false thoughts and useless talkers who want to be wise about faith and good works.

They are the "greatest" fools. Ask God to work faith in you, otherwise you will remain eternally without faith, dense and doing what you want or are able to do.

May the editor of the "Christian Messenger" study this glorious testimony of Luther, and by God's grace he will soon see his great error. He will of course say that it is precisely for the sake of such people, who pride themselves on dead, worthless head and mouth faith, that we Protestants teach that perfect sanctification is necessary for beatification. But this is nothing else than: because the chariot with horses in front does not want to go over the hill, harness the horses behind the chariot; for one does not come to living faith through sanctification, but the other way around. Then it is terrible to change, falsify, cancel and destroy the gospel of salvation by free grace for the sake of Christ through faith, because many misuse it and want to be saved through a faith that does not purify the heart, Acts 15:9 (which is nothing else than wanting to be saved without faith)! Finally, it is also frightening to teach that sanctification, even complete sanctification, is necessary for salvation, because it leads man, who should freely pursue the sanctification that pleases God in gratitude for the salvation freely given to him by grace, to become a miserable servant of wages, who is pious and does all kinds of good works only so that he may be blessed and go to heaven.

As a reason why every man who wants to become blessed needs complete sanctification already in this life, the "Christian messenger" finally also gives this, because one must also either assume that death sanctifies man completely, or that there is a purgatory beyond. We answer that only ignorance of the Holy Scriptures can lead to such thoughts. The sacred. Scripture knows nothing of complete sanctification in this life, nor of sanctification through bodily death, nor of purgatory. Scripture tells us that whoever dies in faith is blessed from the moment of his dissolution (Rev. 14:13), is clothed with pure and beautiful silk of righteousness (Rev. 19:8), becomes like the angels of God in heaven (Matt. 32:30), has attained perfection (1 Cor. 13:10)., and all this not because death, which the unbeliever also experiences, frees the believer himself from the root of sin and transfigures him perfectly into the image of God, but because the believer attains to the sight of God through death; for John writes: "Beloved, we are now the children of God, and what we shall be has not yet appeared. But we know when it shall appear, that we shall be like Him" (that is, perfectly holy) "for we shall see Him as He is." 1 John 3:2. Hereby, then, is the not infrequently put forward by the Methodists as well.

The argument that mere bodily death cannot sanctify a person completely is refuted.

(From the "Freimund.")

Police arrangements of a clergy against the invading Lutheranism.

At the end of September of this year, I received a friendly invitation to visit from some residents of the Württemberg Gränzort Unter-Reichenbach near Pforzheim. I had become acquainted with the invitees in my parishes, where they had attended the Sunday service, although they were present more by chance. I understood the invitation in such a way that my visit should be neither a pastoral nor a spiritual one, that the holding of a church service was not required of me, so that I would not be reproached in any way as if I wanted to interfere with another's ministry, and under these conditions, which were also recognized as necessary by the invitees, I agreed to my visit at the end of October.

To my great surprise, I received the following letter from the Royal Württemberg Parish Office in Unter-Reichenbach on October 10:

To the former pastor Eichhorn in Durlach.

The undersigned office has been informed by a local woman that you intend to hold a so-called "lesson" here in the near future. (?) This has been discussed with the superior authority and is authorized to explain it to you:

1. that - since the ecclesiastical discord which you have caused in your country and which has driven you to leave your national church (?) is more than enough, - since you are also forbidden to hold such meetings in your country, - we seriously forbid the spread of discord into our country and first of all into our congregation.

2. that, if you should nevertheless undertake to enter, your removal from the place by means of police power, under certain circumstances even your delivery to the Royal Wuerttemberg High Office Calw would be effected.

To make yourself 2c.

Unter-Reichenbach, kgl. würtemb. Oberamts Calw, October 9, 1855.

Kön. evang. parish office. Rev. Fetzer.

To the former Rev. Eichhorn in Durlach.

The next morning, the same letter was sent to me by the mayor's office in Durlach. It was addressed to the police department in Durlach and also contained the request that they should try to prevent me from visiting Unter-Reichenbach by force.

Immediately thereafter, I received the same letter from the unite deanery Durlach

sent to me. The request was also addressed to the same to hold me back from the visit by any means.

Finally, the Ober amt Durlach also received the same letter with the same request

But that was not enough! The harmless people who had sent me the friendly invitation also received a letter from the royal parish office of Unter-Reichenbach, in which they were warned not to accept me with the threat that they would be called to account by the royal district government in Reutlingen.

So five official letters to ecclesiastical and secular authorities to keep a "former pastor" from a friendly visit!

If I had stayed away, then I had admitted that I had really wanted to achieve such an intention with my visit, as the frightened pastor of Unter-Reichenbach seems to imply to me, and that my fear of the grave threats would have kept me away. I was in the village on October 22 and 23 and found such a general participation as I would hardly have found if the pastor of the village had not made such a great noise. The holding of a church service was not even demanded by the people. C. Eichhorn.

(From the Pilgrim from Saxony.)

The giving of this tax not only fills the lack of the saints, but is also abundant in that many give thanks to God for this faithful service of ours, and praise God over your submissive confession of the gospel of Christ and over your simple tax to them.

(2 Cor. 9.)

They must really know how to collect! I often thought when I read the Stader Sonntagsblatt and the receipts for the abundant love gifts received. But I don't mean "taking in" as if I thought the dear people up there in Hanover were misers and scroungers who know how to scrape things together, but rather "there are expenses which one should confidently write under income," someone said, and I mean such "taking in," which looks like spending and is considered by many to be an expense and even to be garbage and money thrown away. The dear brothers and sisters up there at the North Sea know how to "sow in blessing"; I had read that several times, and how happily surprised I was when I suddenly got the proof in my hands through a letter (under Jan. 18) from the editor of the Sta.) from the editor of the Stader Sonntagsblatt, who wrote to me: he had my request for the Kreuzberg congregation, its pastor and schoolmaster, printed in his paper, and within 14 days, by the grace of the Lord, 120 Thaler had been sent to his house, which he would now like to have brought to Bohemia and does not know how. Immediately I sat down and wrote quickly to the

Dear Pastor Molnar, what the Lord intended for him, and under: Jan. 27, he answers: "The Lord's grace before! I cannot describe in words how much I was surprised by your letter of the 22nd of this month, which reached my hands yesterday.... Our physical need is great, but the mercy of the Lord is even greater, even when He hides behind the clouds. Without a cry for help from us, He knew how to take our distress to the hearts of the dear Lutheran brothers. He knew how to bring our need to the hearts of the dear Lutheran brothers and make them inclined to a brotherly helping hand. Here we must exclaim with grateful hearts: We are too lowly for all the mercy and all the faithfulness that the Lord has done for us! May He bless the dear Lutheran brethren abundantly in body and soul for these benefits shown to us.... If the Lord gives us grace, I will give you more detailed information in the future, but I must note that it is **strictly forbidden for us** here to correspond with foreign countries.- Luther's small catechism, as well as Löhe's little prayer book for children, I have already published in the Bohemian language. Löhe's Seed Grains of Prayer have been translated by me and prepared for printing. I have just published the Augustana in: I am about to publish it in the Bohemian language. There is no lack of work on my part, but unfortunately I have no funds for printing these books and do not want to bother the dear brothers in Bavaria because I know that they have more urgent expenses elsewhere.... In order to be able to continue to serve the Lord, I have already sacrificed a lot; but one day He will repay everything to my children; I am sure of it.... Schoolteacher Pospischil has been mightily strengthened in his trust in God through the gifts of love he has received.... Greet from us all our Lutheran brothers. Brothers and remember us in your intercession, as we do.... God's blessed peace be with you all."

Thus writes our beloved brother Daniel Theophilus Molnar, Lutheran pastor in Kreuzberg. Pastor in Kreuzberg. And it would be nice if we could help him: to print the Lutheran books in Bohemian language! A few years ago, one heard a lot about a great Lutheran movement in Bohemia at the same time as the political movement; if I remember correctly, everything seemed to hang on one person, the editor of a religious paper, who hesitated with his resignation, which the crowd wanted to follow, until he was caught and locked up in a distant monastery; it seems to have been quiet again since then; perhaps there was too much of the: Meat was involved, therefore it did not please the Lord. Perhaps, however, it pleases Him to stir up a new deeper movement through His Spirit with the spreading of Lutheran writings in the Bohemian language. You unhappy Bohemia! How rich you were, and how poor you became through the enemies of your God and Savior! But God can make you rich again. Amen.

(From the Freimund.)

The Lotto in Holy Rome.

In the Allgemeine Zeitung, someone from Rome wrote the following on December 3: While in other countries the lottery is limited or abolished, here one tries to work for its further spread by new privileges for the players. To the: At the end, the Finance Master announces that from the next draw in Rome (Dec. 15), the previous ten-percent levy on winnings to the state treasury will cease for the benefit of the public trying their luck. It is unpleasant for the foreigner to see how the authorities participate in this game of chance, which is so often ruinous for the people. On the festively decorated Balcon of Mont-Citorio, a prelate in purple robes reads out the 90 numbers and an orphan boy in a choir robe, beating a cross under a trumpet blast, takes the numbers out of the jar. The game is played most passionately on Sundays! The numbers are, for the convenience of the lovers, placed in many graters in front of the lottery booths, with enticing inscriptions, such as:

"*Ah che bel terno!*" (What a beautiful terne!) 2c. Such a thing should not happen in: holy Rome!

So much for the Allgemeine Zeitung. I Freimund have nothing more to add than my *Sapienti sat!*

- -

The Emotional Christians.

The following is reported by a Methodist named Afflerbach in the Apologist of May 29th: "I remember to have heard from our old brother L. that in a class, which he led in a certain place immediately after the sermon, he came across an elderly brother, who had given free rein to most blessed feelings during the sermon, and also now, on the question: what was the state of his soul? began to joyfully praise the holy and beatific gospel. But since Br. L. knew that the dear (!) man never (!) contributed anything to the support of the Gospel, he answered: "Yes, brother, a very precious Gospel! And tell me, how much do you contribute annually to support it? - This showed him an unusual side of the picture, and I think the good brother's blessed feelings left him completely." - So delicately do Methodist preachers now make it known to their congregations that it is their duty to maintain their preachers themselves. How times have changed! In former times this was one of the means by which the Methodist emissaries stole their sheep from the Lutheran preachers, that they told them: "Look, your Lutheran preacher preaches to you only for money, we do it only for the sake of Christ, for free. The clean lords, of course, knew quite well how to make the Lutheran preacher, whom they suspected of being a belly servant and the fruit of his sour labors, a preacher.

The people who tried to steal the money often had to live in hunger and sorrow, while they themselves lived out of the large treasury in the most comfortable and carefree way.

< >4.---

(From a letter to a member of our synod.)

Durlach, in the Grand Duchy of Baden, April 8, 1856.

Dear and beloved brother in office!

.... Here in Baden, there is a little more peace in ecclesiastical matters than there was a year ago. Our government, but especially our dear sovereign, wants to have "more absolute persecution against the Lutherans, and if expulsions and imprisonments occur, then they are more and almost only carried out by the subordinate officials, who are incited to do so by clergymen and often also by local leaders. Thus my dear brother Ludwig, in the south of the country, had to experience 2 expulsions over Easter, and I, in the course of the past winter, 2 prisons, of which one was particularly hard and severe: I had to spend a long, cold December night in an ice-cold, damp hole, in which there was not even straw, much less a bed (!), so that I almost froze from the cold. On complaint I was still sentenced to pay the costs! - There will be no lack of such and similar chicanes in the future, because we live in the contending church as long as we carry this pilgrim's staff and our Lutheran church is and remains the contested church, an *adium omnium*. On the other hand, I had the joy of being able to accept 30 souls into our church here in the Rahe over Easter, which caused a great stir and will perhaps bring me new persecution.

In the week after Easter, several representatives of the Lutheran churches of Germany gathered in Reichenbach in Saxony, among others Harleß, Huschte, Kliefoth, Thomasius, Hofmann, Delitsch, Phillippi, Krabbe, Kahnis, Bester, Nagel, in order to discuss the burning question about church and ministry, where possible to come to an understanding, so that your rift would be resisted. I do not know more about the result of this important meeting. Better writes only: File blessing will not have been,

The assembled representatives of our church also spoke an explicit recognition of the struggling Baden Lutherans as "their brethren with whom they wished to maintain church fellowship." ans. - -

With sincere devotion and love Your most devoted brother in office

Squirrel

The Lord's Prayer.

It is strange how at the present time even the Methodists feel more and more compelled to return to the old measures. Thus writes, among others, a Mr. Baur in the "Apologist" of June 19: "The Michigan District Assembly instructed me to remind the brothers in office who forget the Lord's Prayer at the public service of their duty. Therefore, if there are any who neglect to pray the Lord's Prayer, I would advise them to read in their Discipline, Chapter 5, Section 1, on Public Worship, where they will find, among other things, the following words: "The Lord's Prayer shall also be used at the conclusion of the first prayer in all kinds of public worship." If they do not do this, they are not acting righteously, and hopefully no one will be so self-loving as to like his prayer better than the Lord's." - How times have changed! How contemptuously the Methodists used to speak of praying the Lord's Prayer!

Church News.

After Mr. Fr. Dietz received a vocation to a congregation belonging to the Mischen Separat-Verbande in Iowa and accepted it without questioning and consent of his previous congregation, the same Hru. P. Strcckfuß; and although the congregation of the latter went with a heavy heart to dismiss this father in Christ, who had served them faithfully and skilfully for 9 years, to another congregation in good peace and with the wish of divine blessing, it nevertheless willingly made this sacrifice in obedience to the divine word and will, because she recognized that, under the present circumstances, his already matured knowledge and experience in shepherding and guiding Christ's army, which he had been commanded to do in the newly appointed congregation, could prove to be even more effective for the common good than in her. This dear brother was then introduced by me to his new congregation, Allen Co., Ind. on the 4th Sunday Trin, with the assistance of Father Husmann.

May the Lord keep and increase in him his grace and wisdom for the benefit and good of his dear congregation.

Fort Wayne, June 26, 1856.

W. Sihler.

As many members of our synod know, no congregation of our synodal association was more in need of a new church than the German Lutheran Immanuel congregation in Allen Township, Noble Cv. By God's great undeserved grace and help, the congregation has finally succeeded in building and completing a new church. It is 26 feet wide, 38 feet long and 16 feet high, has a steeple, a pulpit appropriate to its size and a handsome altar; it also has proper pews, - only the baptismal font is still missing.

On the 5th Sunday p. Trin., a beautiful and pleasant day, it was inaugurated. And

I would like to tell you readers of the "Lutheran" something about our happy church consecration celebration. The pastors Prof. Crämer and Föhlinger together with several students from the Fort-Wayner Seminary and some citizens from there had come to our house as active party companions, and a large crowd of people from near and far had come together at the church on the morning of the celebration. At half past nine in the morning the celebration began. The congregation, the pastors with the holy. The congregation, the pastors with the holy vessels, bible and agende in front, moved from the parish house (from the old church house one could not) into the festively decorated new church under the singing: "Allein Gott in der Höh sei Ehr" 2c. When the congregation had thus entered during the singing of this hymn, the four-part choir of singers from Fort-Wayne began the song: "Hoch thut euch auf" 2c. Thereupon the congregation sang the hymn of our Lutheran hymnal M 134: "Komm heiliger Geist, HErrre Gott" 2c.' After' this, Pastor Föhlinger read the 81st Psalm at the altar and said the consecration prayer; this was followed by a suitable four-part chant by the students; this was followed by the "Credo," hymn 183: "We believe all' in one God" 2c. After this, the Pastor Loci read the Church Epistle. Hereupon the students sang the great "Hallelujah" from the „cantica sacra" by Fast. Now the congregation sang the Kirchweih song no. 168: "Dreifältig heilig großer Gott" 2c. Now Prof. Crämer ascended the pulpit and preached a long, powerful sermon on the Gospel of the Church Consecration, Luc. 19, 1-10, on the subject: "The sweet Gospel of the Consecration of the Church, about Christ's visit to the tax collector Zacchaeus. He dealt with it in the following two parts: 1. how the Lord Christ also comes to you and holds a blessed church consecration with you. 2. how you can experience this heavenly consecration. 2) How you should receive this "heavenly" church guest and in turn hold a happy and blessed church feast for him. The whole audience inside and outside the church listened and the devotion grew from sentence to sentence, as could be seen in all the listeners. After this sermon followed the singing of the last two verses of the main hymn 168, then the prayer "for the church," and finally the celebration of Holy Communion in the usual manner. Communion in the usual manner according to "Löhe's Agende." The final verse was hymn no. 12.

In the afternoon, Pastor Föhlinger preached on Luc. 15, 1-10. and had as his topic: "Conversion as the first greatest and most important work of God after salvation;" which worthiness he proved in this way: 1. because God has made such great preparations for this work; 2. because it has such a wonderful nature; and 3. because it has such great and important consequences: Work; 2. because it has such a wonderful nature; and 3. because it entails even great and important consequences. Then he showed what conversion is and finally gave several reasons why all people, and especially each of the listeners, should want to be converted righteously. The whole sermon was very simple, witty and powerful. The afternoon service was also elevated by some beautiful four-part chants by the students and

embellished. The entire congregation once again expresses its heartfelt thanks for the love and sympathy shown to us by these dear brothers from Fort Wayne.

And so this day was a very richly blessed and blessed feast day for us. May God grant that His Word preached on this day may bear good fruit in every listener and that His blessing may remain with us, and that we may all be built up here as living building blocks for the spiritual house and holy priesthood of God through the continued preaching of the pure Word and the diligent and right use of the unmutilated holy sacraments. May we all be built up as living building blocks for the spiritual house and holy priesthood of God through the continued joyful preaching of the pure Word and the diligent and right use of the unmutilated holy sacraments, and may we all be founded ever more firmly on the foundation and cornerstone Jesus Christ and the rock of His eternal Word, and thus be preserved in true faith until eternal life. For the sake of Jesus Christ, His first Son, our Savior, through the Holy Spirit, may He grant us this. Spirit, Amen!

Br. Schumann, Rev.

On Ill. p. Lrin. Mr. Hugo Hanser, candidate for the sacred office of preacher, having completed his theological studies in St. Louis, passed the prescribed examination and accepted a regular profession from the Lutheran congregation at Rainham, Canada West, was ordained by the undersigned on behalf of the honorable Eastern Presidium of our Synod, in the midst of his congregation, under obligation to all symbols, and inducted into his office.

For the congregation this action was a visibly blessed one. It was a pity that Pastor Röder, who was supposed to assist, had not received the invitation and therefore could not be present.

The Lord also adorn this new worker and his congregation with many blessings, amen.

The address of the dear Pastor Hanser is:

Devonsvillo k. O.

Xortklrlräiwonä 60.,

Oanaea West.

A. Ernst. Eden, June 1856.

Organs.

The undersigned manufactures organs of all sizes at the lowest possible prices; he also always has finished organs available for shipment at prices ranging from 300 to 600 dollars.

Wilhelm Metz, organ builder.

St. Louis, Mo., No. 324 Third Street, between Convent and User Streets.

* *

The undersigned editorial staff takes the liberty of warmly recommending Mr. Metz, who is a member of the local Lutheran congregation, to all congregations in their own interest as an excellent master in his field.

The editors of "The Lutheran."

Receipt for the

for the building of our church: Received:

From vr. Sible's community in Fort-Wayne	538.74			
by Pastor Stürken's Gemeindr in Lozansport	11.00	""	-Kolb's	Adams Co, Ja. 3.5.2
"" Husband's	""	""		
"" Krätzel's	""	""		
road dei Fort-Wayne	5.00			
by Pastor Schürmann's Gemünde dei Indianapolis	4.00			
"" Dietz's	""	""		
"" Fritze's Community in Adams	6.00	""		
"" Fricke	11.30			
s,, Indianapolis	11.30			
namely by N. N., A. Möller, W. Brügge- mann, F. W. Dammeier ä50 Cts., W-Borg, F. Volincr, Chr. Hartmann, Ebr. Harme- ning, W. Koch, W. F. Röscuer, Chr. Brde- meier ü 25 Cts, C. Jobbe 5 2,IX), F. Öfter- meier 5 2,13, Fr. Dickmann 5 1,00, Anna Meier, Chr. Tager ä 5 1,00, P. L. Fricke 42 Cts.				
by Mr . Beer Dr. Kratzer in Steuden Co., In.	1.00			
"" Book in Fort Wayne	1.00			
"" Mich. Nettle, discount to Arbeitslohn	5.00			
"" G. Orff, Estate of Labor Wages,	7.00			
auS Fort-Wayne	7.00			
from the Mr. R. Schwegmann in Fort-Wayne to the church castle	1.00			
from Messrs. Krutow, Stellhorn and Co. 5 Barrel Lime L 75 Cts.	3.75			
by some women from the Fort-Wayner laudable Women's Association a beautiful altar dress.				
From my community in De Kalb Co, In.	6.42			
For all these generous gifts, we thank you on behalf of our The Board of Directors of the University of St. Gallen sincerely appreciates the support of the community and extends a heartfelt "Dergelts Gott" to all				

donors.

Receipts and thanks.

Received from the Young Men's Association of the former congregation of Mr. Pastor Daib through Mr. Prof. Crämer 54.00, from Mr. Schneider congregation member to Fort - Wayne 51.00, from the Young Men's - Association to Fort - Wayne 510.00;
Gratefully acknowledges this
Gottlieb Brandstettner.
Fort Wayne, July 9, 1856.

Friedrich Funk acknowledges his heartfelt thanks for having received 55.00 from the Young Men's Association and 54.00 from the Young Women's Association in Cleveland for his support.
Fort-Wayne, July 9, 1856.

With heartfelt thanks to God and the benevolent donors, I hereby certify to have received 55.00 from the Jüuglinqs Association of Cleveland for my support.
Frederick Funk. Fort-Wayne, May 24, 1856.

With heartfelt thanks to God and the generous donors, I hereby certify that I have received 58.00 from some members of the Buffalo congregation, 2 handkerchiefs and a pair of suspenders from Mr. I. P. Schulze, 3 pairs of stockings from Mrs. Sprötge, 95 cents from some school children and 1 handkerchief and a scarf from Johanna and August Schulze for my trip to Fort-Wayne and for my support there.
Christoph Winterstein. Buffalo,* May 2, 1856.

With heartfelt thanks to God and the benevolent donors we certify to have received hiermit 524,00 from the congregation of Mr. Pastor Schieferdecker.
G. Markwortb and B. Burfeind. Concorvia-Cvllcge, June, 1856.

With heartfelt thanks from the Women's Association of the St. Johannes Parish in New Orleans for poor pupils and students received 52.05; furthermore from Mr. Carl Schössow for Johannes Waltber 51.00; furthermore from Mrs. verw. Dörner for Ludwig Lochner 54.00.
C. F. W. Walther.

With heartfelt thanks, the undersigned hereby attests to having received the following for the support of the students at Concordia:
From Mr. Kirchhof in Jcfferson Co, Mo, 8 pounds of butter and 55.00 in money - from Mr. Jobann Jeide there 4 hams - from Mr. Heinz in St. Louis for 51.00 bread - from Mr. Steinmever in St. Louis 55.00.
Ludwig W ü l Iner, College - Oekonomie - Administrator.

Get

n. on the Concordia College building: collection at the wedding of Mr. Siebing in
St. Louis 52,70
Collecte on the Feast of Pentecost of the Lord's Church Past.
Brewer, Addison, IIS. 21,22
Collecte of the parish near Jonesborow at the Ordina
tion of Mr. Pastor Hügli 6.30
From the congregation of the Rev. Streets in Eol- linsville, IIS., serste broadcastj 35.7z
" some members of the congregation of the Mr. Pastor
Fricke in Indianapolis YM
by Mr. Pastor Röbbelen of Georg Mich. Schä
fer 55.00 and Dr. A. Koch 56.00i UM " Mr. Pastor Werfelmann of Mich. Trees.
62 Cts; Wittwe Ort 51.00; Job. LunS 51,W; Johannes Engelbaupt 51,50; Wittwe Schurr
51.00; K. Höllenbacher Ä) Cts.; Joh. Sam-; mctinger 55.00; Joh. Fvßler 50 Ckô; Lorenz ' Sammetinger 55.00 iz ,U
d. to Sun oval - treasury of wcstl. district:
From St. Louis parish, Mo. 16.60
. E. Roschke.

Get

for the Seminar - Ball in Fort Wanne: Collecte from the congregation deA Herr Pastor Bergt-- 5 3,56 from N. N. from Lafayette, Ja. j,IX)
Chr. Piepenbrink.

Get

n. to the general Synodal - Casse: by Mr. Pastor Fürbringer 5 3 M
as:
Carl Schössow r go
Missing tree 25
Chr. Heckendorf to
D- 2K
H-E " 1 .M
Retzlaff i ,yy
for the general presidency: from Mr. I. Jaidr in Sulphurspring IM
" of the congregation of Mr. Pastor Fricke in India
napolis, second half for 1855 12.5V
b. to the Synodal - Missions - Casse:
by Mr. Martin Halbritter UM
namely:
510.00 from the women of St. John's Parish in New Orleans,
1.60 from the daughters of "Herr" Christoph Rahdes there
from the congregation of Mr. Pastor Rvder in Middle- tou, Canada West 4.0V
,, Mr. Vicar Dörmanu collected at Jacob Koch's wedding in Pennsylvaniatz ,U
e. for the maintenance of Concordia College: by Mr. Pastor Fürbringer iy,M
namely:
5 23 Kräng er,
5,00 LchiÄer^Havemanu, Franz Schneider, Max^ Lchncidr, Carl schössow, L
3.50 Christ. Grvt, Aug. Nobr, Gauerkc, Fr. Lcmkc, Herm. Nobr, Will). Nobr, Hops, L 50 Cts.,

50 Sydww, I. H. W- Benz, 4 25 Cts, 1.05 from a Collecte tu Cedar Creek.
e. for poor pupils and students in Concordia College and Seminary:
From the Virgins Association of the Southern District in St. LoUlö
of Mr. Carl Schössow, by Mr. Pastor Für- bringer j .W

F. W. Barthel, Cassirer.

For the Lutheran have paid:

58,0ll Mr. I. H. Bergmann f2 Cr-I for yearq. ü-12, 1,00 " E. Flemming for lahrq. 10.

3,00 " Past. Wcinmann for lahrq. 10-12.

1,00 " Eyl, vonNo. 18, lahrq. 12-No. 17, lhrq. 13.

The 11th labrgang:

The gentlemen: I. Albrecht, Joh. Dcndel, Past. G. Bakler, Past. A. Ernst f5 Er. K Giesecke f50 Ltv.K P. Hattstädt, Past. Nath. Jäger, Carl Jung, Friedr. Wesel.

T e u 12. I a h r g a n g:

The gentlemen: I. Stichele, A. Bach, Past. G. Baßler, Anten Bade, Job. Baierlein, Friedr. Betlcrmann, Job. Briel, G. Bauer, W. Dörmanu, Ellersick s50 Cks.K Past. A. Ernst f6 ErH Conr. Groß, Peter Heinz >50 Cch.Z, FriedrHeine, Ssrbigt, Past. Hattstädt f5 Er.Z, Horstmann, Ä. Hosmann, Christ. Hibbma, Past. Nath. Jäger, I. Jaide, Carl Juna,

Imwalde, Past. Köstering sl I ErH L.'Lapp, Fr. LoM Chr. Leutner, Franz Leutner, Melchior Müller, ffriedr/ Nagel. Ebr. Ostern-eyer, Wilb. Piel, Prcsting, Past. Pin-kepank sttl Er. I, F. Pürner, Hcinr. Reitz, H. Ruvpcl, I. Ruprecht, H, Dchter, Past. "nasen, H. Sycrup 150 Ltstl, Past. I. A. Schulze, P. Schlerf, Joh. Spielmann, .s. "chiikider, P. Sander, C- Schwab, Job. Scherrcr, Chr. scheele, FnednFr. Werfelmann,^

The 13th year:

^0 Et^ b'rbringer, Peter Heinz s50 CtsJ, H. Zyerup

Misprint.

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No. 21, page 167, column 1, line 11 from bottom lilqe lad WoNÄ": ""n.

Volume 12, St. Louis, Mo., 29 Just 1856, No. 25.

Why no Lutheran may join a "united," or "evangelical," or even "united reformed Lutheran" congregation for the sake of his soul.

Whoever is saved must believe, Joh. 3, 16. Whoever does not believe will be condemned. Marc. 16, 16. Faith is not a doubt, a wavering between lie and truth, man's joke and God's word, it does not use the pagan language of Pilate: "What is truth? 11 a certain confidence, a firm conviction, first of all, that the Word of God, the whole of it, as it stands, as it reads, as the merciful, all-wise God has given it through the Holy Spirit to weak, darkened, blind men, is the one, only, and only saving truth, and that everything that contradicts this Word, whether it be small and subtle or great and gross, is the devil's shameful lie, leading men to ruin.

The faith that also takes hold of what the Word of God offers and presents, namely Jesus, the life, must also be alive. And this life of faith must show itself, prove itself, above all in the love for the truth, the gracious word of the merciful God and in the hatred against everything that contradicts the word, against the lie. He who does not hate the evil, the lie, thoroughly hates, also loves not the truth! I am averse to lies and abhor them," says the holy Psalmist. Psalmist, Ps. 119 and "you who love the Lord, set aside evil!" Ps. 97.

Both, however, this love and this hatred, are not only to remain hidden in the heart, but are to be revealed to the world for the glorification and honor of God and His worthiness and for the overthrow and disgrace of the devil and his lie, and this is done by confession. - A Christian must confess the word and the whole value of God, fight for it and suffer for it; publicly he must reject the lie, every lie, no matter how fine it is, and even if it is only "a little leaven", and divorce himself from it. A Christian should not limp, but resolutely take sides to the death for God and the truth, against the devil and the lie. Whoever does not do this, whoever is friendly with all the world, whoever does not want to spoil it with anyone, whoever does not want to confess the truth and does not want to reject the lie, whoever denies, may have good days on earth, but his blessedness is over. The clever deniers will lose their false peace game on that great decisive day! "Whosoever shall deny me before men," saith the Lord, "him will I first deny before my heavenly Father." - Let every one remember this: **He who does not confess is eternally lost**, for he has no love because he has not asked for life, and no life because he has no faith.

He who does not believe will be condemned. - Only the believing and confessing Christian is righteous and blessed. "For if a man believes with his heart, he is justified; and if he confesses with his mouth, he is saved." Rom. 10, 10.

There are now religious communities, which call themselves the Unirten, or also "united Protestants" or even "Reformed - Lutherans," who know another way to salvation! Not faith, the firm conviction of the lie as well as of the truth, but doubt, uncertainty, or "they call it the so-called scientifically educated, the hovering over the lie and truth, the sitting in the central sun, not love for the thoughts of God, but for the thoughts of the witty children of men, not confession, but **silence** shall do it.

A Lutheran who joins such a united, unchurched congregation must not confess his Lutheran faith, must not reject the false teaching of the Reformed Church, must remain silent, must act as if he does not know what is true and what is false teaching, must accept both as true, must be satisfied with united truth and lies, must take both to Holy Communion. Give communion with both. For if a Lutheran were to confess and reject what is false, quarrels and disputes would naturally arise, the congregation would split up, and thus the union would cease. A Lutheran who becomes a united Protestant may not

He must not say "woe" to the Lord Jesus Christ and "curse" to the Holy Apostle Paul. He must neither love nor hate, neither be cold nor warm, he must be silent, waver, doubt, limp, be lukewarm, deny, then he makes a good unrighteous person. But then he is not a righteous and blessed Christian, the Lord does not recognize him as his own, but rather asked such a disgust for him that he spits him out of his mouth with disgust. Rev. 3:18: "oh that thou wert cold or hot, but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." - —

Now I want to prove that the reformed church asked for a different faith than the Lutheran one, that the Lutheran faith rests on the Word of God, but the reformed one in many ways rests on blind, corrupt human reason, and that it is therefore a false faith. I only mention the most important false teachings of the reformed church, because every Lutheran who has a conscience will already have enough of it that he will now and never exclude himself from a community in which he should not reject the reformed doctrine, the lie, and curse it with the apostle Paul, but also recognize it as a currency and thus deny Christ and His currency and give away his blessedness. - —

From the person of Christ.

The Reformed Church teaches that Christ, who ascended to heaven, is present on earth only in his divine nature, but not in his human nature.

The Word of God does not know a Christ with separated natures, one in heaven and one on earth, or even two Christs, one with the divine nature on earth, and one with the divine and human nature in heaven. - The Lord says Matth. 28, 20: "I am with you always, even to the end of the world." He does not say, "my divine nature is with you," but "I," the "I," as it stood there before his disciples, the one Savior, truly God and truly man in one person. - Furthermore, the apostle Paul says in the Epistle to the Ephesians 4:10, "He (Christ) ascended above all heavens, that He might fill all things." According to His divine nature, since He is the one omnipresent God with His Father, thus already before His ascension "all things" had been fulfilled from eternity. But not, therefore, according to His human nature, which He first took to Himself in the Virgin Mary, and with which He now also fills everything after His ascension. - —

The Lutheran Church teaches: that Jesus Christ, after his ascension, is present on earth not only in his divine nature, but also in his human nature (transfigured, of course, invisible).

The Reformed Church therefore has a different

Christ as the Lutheran one, and one that the Word of God does not know, a false Christ. —

From grace.

The Reformed Church teaches: God has decided to have mercy on some people for the glory of His grace and to choose them for eternal life, to let others lie in damnation for the glory of His justice and finally to consecrate them to eternal destruction. - —

The word of God knows nothing of such arbitrary:! Dismemberment and brokenness of the attributes of God. His righteousness, like his grace, extends to all men. Of righteousness it says: "He will judge the earth (i.e. all men who are on earth) with righteousness" Ps. 96,13. And of grace Ps. 146,3: "The Lord is kind to all, and has mercy on all His works" 1. Tim. 2, 4 "God wants all men to be helped." - Rom. 11, 32 "God has determined all things among unbelievers, that He might have mercy on all." - John 3:16 "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Lutheran Church teaches: God, out of pure goodness and mercy for the sake of Jesus Christ, has decided from eternity to make all who believe in His Son blessed. The Reformed Church therefore asked for a false doctrine of grace, while the Lutheran Church asked for the true doctrine of grace, which is in accordance with the Word of God. - —

Of Holy Baptism.

The Reformed Church teaches that baptism does not effect regeneration, but merely reproduces it and seals it. It is not through baptism, but through Christ's blood and Spirit that the sin is washed away.

The Word of God teaches that baptism is not only a symbol and emblem, but also an effective cause of regeneration. The Lord Jesus expressly says that man must be born again "of water and the Spirit" Joh. 3, 5. Ananias further says to the apostle Paulus Acts 22, 16 "Arise and be baptized, and abwa shun thy sins." And Peter on the feast of Pentecost, Acts.

2, 38 "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Therefore, holy baptism also works like regeneration. Baptism, like regeneration, also brings forgiveness of sins and washes away sins. Of course, the Holy Spirit and the blood of Jesus Christ also do this, but in this way: the forgiveness of sins, which the blood of Jesus Christ has earned, is offered and presented by the Holy Spirit through baptism. - —

The Lutheran Church teaches: Holy baptism works forgiveness of sin, redeems

from death and the devil and gives eternal bliss to all who believe it. Or in one word: the ht. Baptism works regeneration. **The** Reformed Church **obviously** has the wrong, the Lutheran Church the right doctrine of baptism! - —

From the Holy Communion.

The Reformed Church teaches: When the Lord says: "this is my body", it means only this: it symbolizes my suffering. The body and blood of Christ are not present in Holy Communion, but are at the right hand of God somewhere in heaven, therefore the partaking of the body and blood of Christ does not take place verbally (with the mouth) but only spiritually, in that one sways by faith into heaven, where the body and blood of Christ can only be found. The impenitent, who cannot enter heaven because of their unbelief, therefore do not partake of the body and blood of Christ, and Holy Communion is of no use to them.

The Lord Jesus, who well knew what He wanted to say in His important words of the Testament, and who should not undertake to improve the Holy Testament, which foolish people should not falsify, says: "this is my body," it should have been: this means my body, so the Lord also used the word and then taught that in the Holy Communion not His real, but only a figurative body is present. But now the Lord Jesus expressly says: "This is my body, which is given for you; this is my blood, which is poured out for you." Which body and which blood is given and shed for us? Christ's figurative, allegorized body and figurative blood? No! but His true, natural body, His true, natural blood. And of the very body that is given for us and of the blood that is poured out for us, the Lord Jesus says: "Take this and eat, take this and drink. - Furthermore, 1 Corinthians 11:21, the apostle Paul says: "He that eateth and drinketh unworthily eateth and drinketh judgment to himself, lest he should distinguish the body of the Lord," and 1 Corinthians 10:16: "The blessed cup which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" From this it is clear that the body and blood of Jesus Christ must be present in Holy Communion, for otherwise how could there be "communion" if it is not there at all, and how could it be a sin worthy of judgment, of condemnation, if in partaking of Holy Communion one does not "distinguish the body of the Lord," if it is not present, if it is not there. - The Word of God says

Finally, neither does he who eats and drinks unworthily receive nothing but bread and wine, and that avails him nothing, but he does not receive the body and blood of the Lord, but "he who eats and drinks unworthily eats and drinks judgment for himself, so that he does not distinguish the body of the Lord.

The Lutheran Church teaches: The Holy Communion is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and drink, instituted by Christ Himself. It is partaken of with the mouth, both by believers and unbelievers, but "first" for the forgiveness of sins, and "last" for judgment. - —

The Lutheran doctrine is thus the doctrine of the Holy Scripture. The Reformed doctrine is nothing but a human poem.

And this true bar of the Lutheran Church and the false one of the Reformed ones are now mixed by the "unirte," "united evangelical" Church out of shameful indifference to the Lord and His holy Word and out of miserable love for lazy world and belly peace.

There are undoubtedly many good children of God even in the unchurched church who do not see the wicked deceit of the community in which they are seated, but woe to the Lutheran who, against his better judgment, is tempted to join such an unchurched or "community" church out of avarice or pugnacity or other sinful motives; the fate of the deniers, the loss of salvation, will be his. - —

Now let us hear what Dr. Martin Luther says about uniting with false believers.

Thus Luther writes: "Whoever knows that his pastor teaches Zwinglian, he should avoid him and deprive himself of the sacrament for the rest of his life, before he should receive it from him, yes, even before he dies over it and suffers everything. (Warning for Zwinglian Doctrine. XVII, 2240.) . . . "And in sum, that I come from this piece, it is frightening to me to hear that in the same churches or at the same altar both parts should fetch and receive the same sacrament, and one part should believe it receives the same bread and wine; but the other part believes it receives the true body and blood of Christ. And often I doubt whether it is to be believed that a preacher or pastor could be so obdurate and wicked, and keep silent about it, and let both parts go on like this, each in his delusion that they received the same sacrament, each according to his faith 2c. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of wrath. For Turks and Jews are much better, who deny our Sacrament and freely confess it; for thus we remain undeceived by them and fall into no idolatry. But these fellows would have to be the right high archdevils, who give me vain bread and wine, and let me keep it for the body and the soul.

Blood of Christ, and so miserably betrayed. That would be too hot and too hard; God will throw down in a short time. Therefore, whoever has such preachers, or who is willing to listen to them, be warned against them, as against the devil himself in the flesh. (Ibid. p. 2246.)

The same: "He who holds his doctrine, faith and confession to be true, right and certain cannot stand in the same stall with others who lead false doctrine or are devoted to it, nor can he ever give good words to the devil and his scales. A teacher who is silent about error, and yet wants to be a true teacher, is worse than a public fanatic, and with his hypocrisy does more harm than a heretic, and is not to be trusted; he is a wolf and a fox, a hireling and a hurried belly servant 2c. and may despise and hand over doctrine, word, faith, sacrament, churches and schools; he is either secretly in cahoots with the enemies, or is a doubter and wind-farer, and wants to see where it will end, whether Christ or the devil will prevail, or is entirely uncertain about himself, and not worthy to be called a hurry, a disciple, let alone a teacher, and does not want to anger anyone, nor to speak Christ's word, nor to hurt the devil and the world." (Conversation with D. George Major. XVII, 1477.)

The same: "A little leaven leaveneth the whole lump. (Gal. 5:9) This is a warning that St. Paul holds in high esteem, and of which we should also take much heed, especially in our time. For those who maintain that Christ's body and blood are not present in the Lord's Supper reproach us and speak ill of us for being quarrelsome, hard-minded, and unkind, and for the sake of some article separating from the sacrament the Christian love and unity of the churches; for this reason they think that we should not hold the article in such high and great esteem, since the apostles did not explain it sufficiently, as would be necessary. It should not be held in such high and great esteem that, for its sake, both the entire Christian doctrine and the common unity of so many Christian congregations should be allowed to dissolve over it, especially because otherwise they would be at one with us in all other articles of Christian doctrine, which are more necessary and more in need of it.

With such an argument of theirs, which truly has an appearance and sounds well in the ears of the mob, they not only make those who adhere to them bitter toward us, but also persuade many pious people that they are unbalanced toward us, and blame us as if we were doing it out of vain obstinacy, or otherwise out of a special resentment, that we did not want to keep it with them. But it is the devil's cunning and guile, so that he seeks nothing else but to reverse and destroy not only this article, but the whole Christian doctrine.

Therefore, we respond to such intercession with St. Paul, and say: "A little sourness dough acidifies the whole dough." Just as in philosophy, if one errs a little in the beginning, in the end it becomes a very great and intemperate error, so it happens in theology that a little error is to corrupt and falsify the whole Christian doctrine. Therefore, doctrine

and life should be kept very separate from one another. Doctrine is not ours, but it is God's, who alone has called us to be servants and ministers over it: therefore we should not, nor can we, relinquish or slacken the very slightest title or letter of it. Life, however, is ours; therefore, as far as this is concerned, the sacramentarians cannot ask anything of us, that we do not want to and should not do, suffer, forgive, etc., but so far that nothing is given away in doctrine and faith. For so we all say with St. Paul: "A little leaven leaveneth the whole lump."

Therefore, in the same piece, we cannot deviate by a hair's breadth. For the doctrine is so precisely circumscribed and actually measured that one can neither add to it nor take from it without great and noticeable harm; but with life it is thus that it can take something upon itself, or else give in to something, do or suffer as necessity requires.

If a small stick falls into a man's eye, he cannot stand it, has it pulled out, or damages the eye. Therefore, we Germans say of the eye scar: Nothing is good in the eye; and Christ says Matth. 6, 22, Luc. 11, 34: "The eye is the light of the body; if therefore thine eye be single, thy whole body is light." 2c. and after that v. 36: "If therefore thy body be light, that it have no parts of darkness, it shall be altogether light." With which allegory or similitude Christ indicates that the eye, that is, the doctrine, in short, should be completely pure and clear, bright and light, so that no piece of darkness, not even a few people, should be noted in it 2c. Also, St. Jacob, in his epistle, no doubt not from his spirit, but as he heard it from the apostles, said very nicely and finely, 2, 10: "He who sins against one is guilty of the whole." Therefore the doctrine should be like a fine ring that is completely golden, in which there is neither a crack nor a break; for as soon as such a ring gains a crack or a break, it is no longer whole. What does it help the Jews to believe that there is one God and Creator of all things, even that they believe all the articles and accept all the Scriptures, if they deny Christ? Therefore, as St. Jacob says, "He who sins against one is guilty of the whole."

Therefore, this saying is to be diligently remembered against their argument, so that they may set us up with falsehood, as if we were tearing apart the love and unity in Christendom to great: Damage and harm to the holy church. We are truly ready and willing to show them peace and love, but as long as they leave us the doctrine of faith unharmed and unaltered. Where

If we do not know this in them, it is in vain that they praise Christian love so highly. Cursed be the love in the abyss of the hollows, which is obtained with damage and harm to the doctrine of faith, which should give way to everything, be it love, apostles, angels from heaven, and whatever it may be 2c.

Therefore, by considering this laughing matter so lightly and insignificantly, they give enough to understand what they are saying about the majesty and glory of the divine word 2c. If they sincerely and heartily believed that it was God's word, they would not so lightly joke and play with it, but hold it in the highest honor, and believe without all doubt and disputation what it says and holds out to them: They would also know that **all** God's words were **one**, and **all** God's words were one; they would know that all the articles of our Christian faith were one, and again that one was all, and where one is left alone, that certainly the others all fall after one another in time: for they all cleave to one another, and belong together.

Therefore, they only allow themselves to praise Christian love as highly as they always like; we, on the other hand, praise the majesty and glory of the word and faith. Love can be let go, so that it is without harm and danger: but this cannot happen with the word and faith. Love must suffer all things and yield to all; but faith must not and cannot suffer anything, and in short yield to no one. Love, which gladly gives way, believes all things, and is good, forgives and suffers, is often deceived; but nevertheless all deceptions can do it no harm that would be called harm, that is, it does not therefore forsake Christ, though it be deceived; therefore it is not deceived, continues always, helps and does good to everyone, even to the ungrateful, and to those who are not worthy of it. On the other hand, when it comes to matters concerning salvation, and the spirits of the devotees teach their lies and error under the appearance of truth, and thus deceive and deceive many people, then it is truly not necessary to show love, nor to approve of their error and speak rightly: then one does not betray a good deed shown to an ungrateful person, but betrays the word, the faith, Christ Himself, and eternal life.

Therefore have no doubt, if you deny God in one article, you have certainly denied him in all. For he cannot be divided piecemeal into many articles, but is wholly and completely One God in each, and in all at once. Therefore, when the sacramentarians accuse us long and much that we pay no more attention to love than we ought to, let us answer them with this saying of St. Paul: "A little leaven leaveneth the whole

Dough"; item: with the honor, faith and eyes is evil joking.

I have said this in so many words to make ours firm and to teach others, who may be annoyed by our steadfastness and think that we are otherwise so stiff and defiant and do not have good reasons for it. Therefore we should not be mistaken at all that they boast much about how gladly they want to preserve love and unity among us and them, and how heartily it would grieve them that it should be broken up. For he that loveth not and honoureth not God and his word is not helped, else let him do what he will 2c.

Therefore St. Paul admonishes both teachers and listeners with this saying, that they should not think that the doctrine of faith is such a small and easy thing, that we want to play with it and be short-tempered to our liking. It is the radiance of the sun that comes down from heaven and illuminates, ignites and governs us. But just as the whole world, with all its wisdom and power, cannot direct the sun's rays that shine down from heaven to earth, so nothing can be done to or against the doctrine of faith, except to pervert it altogether. .

"But he that maketh you false shall bear his judgment, whosoever he be." Gal. 5, 10. With these words, St. Paul condemns the false apostles as violently as if he were speaking such a judgment about them from the judgment seat of Christ, calling them by a very ugly name, the Galatians, errorists; yet the good Galatians considered them to be the most holy and much better teachers than St. Paul himself.

With this terrible judgment, by which he condemns the false apostles so sincerely, he also wants to persuade the Galatians that they should beware and be careful of them, as of the most harmful poison; as if he wanted to say: Why do you listen long to the harmful and poisonous liars, who teach you nothing, but only mislead you, and do nothing else with their teaching, except that they confuse the consciences with it? Therefore they will also have their judgment, they are as high and great as they can always be.

From these words, "they are who they want to be," one can well assume that the false apostles must have been very pious and holy people according to their outward appearance; and it may well be that among them there was a particularly great, notable man who was a young man of the true apostles and had a great glorious reputation; for St. Paul certainly does not do it without cause that he speaks such great and mighty words. In this way he also speaks in the first chapter v. 8: "If we, or an angel from heaven, preach the gospel to you differently than we have preached it to you, let him be accursed. Nor is there any doubt that many would have been shocked by the apostle's vehement words and would have thought so: How does St. Paulus so swiftly against love? Why is he so stiff and obstinate about such a small and easy matter? Why is he so quick to hand over to the devil to eternal destruction those who are Christ's servants as well as his? He asks nothing about all this, nor does he care that they were regarded as pious, holy, learned men, and were therefore held in high esteem; but because they distort the doctrine of

faith, he curses and condemns them most assuredly, doubting even a hair's breadth that he is doing them right.

Therefore, at this time we also consider all those to be banished and condemned who say that the article of the sacrament of the body and blood of our Lord Jesus Christ is uncertain, or who do violence to the words of Christ in the Lord's Supper. For we wish, in short, to have all the articles of Christian doctrine, whether great or small (though none is small or little to us), wholly pure and certain, and in them not to slacken one tittle. And this must also be. For doctrine is our only light, which shines and guides us, and points the way to heaven: if we allow it to weaken and weaken us in one piece, it is certain that it will become completely powerless; if we fail in this, love will not help us. We can be blessed without the sacramentary love and unity, but this cannot happen without pure doctrine and faith. Therefore we will gladly have love and unity with those who have had and believe with us Christianly and amicably in all articles of Christian doctrine; yes, only "as much as is in us, also keep peace with our enemies, will pray for those who unknowingly lurk and persecute our doctrine; but not for those who knowingly against their own conscience violate one or more articles of Christian doctrine.

And that only such stiff-necked and obstinate people are, St. Paul teaches us here with his own example. Paul teaches us here with his own example, who, for the sake of a thing which the false apostles and their disciples thought not only low and easy, but also quite unreasonable (for they held on both sides that the latter taught most righteously and divinely, and the latter believed quite "not divinely"), may condemn the false apostles so freely and so thunderingly, and say: "They shall bear their judgment that make you in. Therefore "narr, as I often and much admonish, must diligently separate doctrine from life. Doctrine is heaven, life is earth: in life there is sin, error, disunity, vain toil and labor; there love should overhear and overlook, should suffer, there the forgiveness of sins should reign and walk; so far, however, that one should not defend such sin and error. But the doctrine is much different, for it is holy, pure, pure, heavenly, divine. Whoever wants to change or falsify it has neither love nor mercy to prove against him, therefore it does not need forgiveness of sins.

Therefore it does not deceive at all that one

doctrine and life with each other: for by a letter, yea, by a few titles of the

Scripture is more and greater than heaven and earth. That is why we do not like it that they would want to move it even in the smallest things. But as for the infirmities and faults of life, we know them too well and overlook them. For we too are poor people who stumble and sin daily; indeed, all the dear saints confess with great earnestness in the Lord's Prayer that they are sinners, and believe forgiveness of sin. But our doctrine is pure by the grace of God; so there is no article of our faith that we do not have good solid ground in the holy Scriptures: the devil would gladly defile and pervert us. That is why he attacks us so treacherously with this argument, that he blames us for not keeping peace, but being quarrelsome and tearing apart the unity and love in the church or Christianity.

There you can see what St. Paul thinks of a small error in doctrine, which can be regarded as little, even as truth; namely, he considers it so great and dangerous that he may curse the false apostles, who were great men in reputation. Therefore we must not regard the leaven of false doctrine so lightly: for as little as it may be, it does nevertheless, if care be not taken, that truth and salvation may thereby be laid low and given to the ground, and God thereby denied. For if the word is counterfeited, and God (as must follow from necessity) is denied and blasphemed, there is no longer any hope of salvation. But whether we are blasphemed, cursed and strangled, there is no power: for He is still strangled, who again can awake and redeem us from me, death and light.

Therefore we should learn to think highly of the majesty and glory of the Word, for it is not such a small and easy thing as the enthusiasts of this time think, but a few titles are greater and more than heaven and earth. Therefore we do not ask anything here about Christian unity or love, but need straightway the judgment seat, that is, we curse and condemn all those who counterfeit and dislocate the majesty of the Word even in the very least, for "a little leaven leaveneth the whole lump." But if they leave us the word whole and unaltered, we are ready not only to have love and unity with them, but also to offer to be their servants with all our heart, and to do all that we ought; but if they will not, God grant that before they, and all the world, yea, even we with them, are forgiven, and cast into the abyss of hell: only that God may remain true in his word. If he remains, then life and blessedness also remain; and they also will remain,

Those who believe in the word will remain and be preserved, even if they are in the abyss of hell. (Interpretation of the Epistle to the Galatians 5, 9-12, 1585. VIII, 2652. ff.).

(Submitted.)

Laying of the foundation stone
to
Main building of the Fort-Wayner Seminary
and to a
associated Academie - building.

The first readers of the "Lutheraner" know from an earlier issue that the number of students at our local institution has grown so significantly in recent times through God's rich blessing that the existing buildings are not at all able to accommodate them. You know from our synodal meetings and from a specially printed draft that we have been planning for a long time to establish an English academy or higher citizen's school, where boys and young men who want to devote themselves to the various professions of civil life could acquire a proficient preliminary education and, in particular, a thorough knowledge of the English language. When the further construction of our seminary in this community came up for discussion, it became clear to us in the course of the negotiations that it would be most expedient to combine this academy with our seminary. Not only does this guarantee that the academy will always remain under the salutary influence of the church, and that it will enjoy not only efficient instruction but also the indispensable practice of healthy Christian discipline, but such a connection would also result in great, substantial advantages for our seminary itself. The need to train preachers who can also preach the Gospel in English is becoming more and more frequent. For our future school teachers, however, it is absolutely essential that they be trained proficiently in English and thus enabled to give instruction in this language as well one day. However, with the relatively short time that the students spend at our practical institution, and with the restriction of English lessons to a few hours per week, it was as a rule impossible to achieve this goal. With God's help, however, things would be quite different if our preparands and proseminarists could also enjoy the instruction at the Academy, and thus be in a position to acquire a complete knowledge of the English language. Also, the teachers could then offer their hands to each other; gifts that are suitable for the service of the church would be more easily discovered and used for this service; the costs for the necessary buildings and the later management would be significantly simplified and reduced 2c. All of this led us to seriously consider whether it would not be most advisable to construct larger buildings right now, so that the Academy could be better equipped for the future.

in the manner indicated could enter into life immediately. And see, the Lord, the faithful God, who is not weary of blessing us and holding us unworthy to do His work through us, has in the end made the hearts of the local parishioners so willing that almost \$3000 have already been signed, and that, if the signatures of the members living in the countryside are added, this number should be exceeded by quite a bit. Since we have now been encouraged by some surrounding communities and have been justified in the hope that the building costs, which have been significantly increased in this way, will mostly be raised in the district of our district conference alone, not only did the concern disappear as if the no less urgent and naturally far more expensive building in St. Louis might be impaired by the ban here, but we also gained the impression that the building in St. Louis would be impaired by the ban here. Louis, but we gained confidence that the example of self-sacrificing love here would all the more powerfully inspire the many other congregations of our large synodal body to do the same for their part for the building in St. Louis. So we decided, in God's name, to lay hands on the work without delay, and in this way it has become possible to combine the laying of the foundation stone for the aforementioned double building with our annual school festival on July 4. - In order to encourage you to join in our joy and to participate in our thanksgiving to God and our plea for His gracious help, I would like to give you a short description of the lovely celebration. Awakened from sleep by the ringing of bells and the thunder of cannons announcing the celebration of the general local national festival, we were greeted by a golden dawn and a bright, cloudless sky. At 8 o'clock in the morning, young and old hurried joyfully to the school building of the local community, where the procession was arranged, preceded by the long double line of our dear school youth in their Sunday decorations with their flags and wreaths, then in a colorful crowd the adult members of the community, whose number was still increased by many dear guests from near and far. So we went out to the town, to the beautifully situated seminary, shaded by green trees, where the foundation for the nice buildings had already been dug and everything was prepared for the laying of the foundation stone. Once there, the celebration began with a quivering, four-part hymn of praise sung by the students of the institution; then the song No. 146 rang out from full throats: "Halleluja, Lob, Preis und Ehr" 2c. and now followed the ceremonial address, in which it was requested that this foundation stone be set as an Ebenezer, as a memorial stone of honor and praise to God, who alone out of His infinite goodness has helped us so far and has bestowed upon us an extraordinary spiritual blessing from the abundance of His grace in our bosom; as a memorial stone of inner gratitude for these benefits of His which we have not earned; as a memorial stone of holy faithfulness in the confession of the pure Lutheran faith.

As a memorial to our hope that He will blessedly complete the work begun in and through us, and finally as a memorial to our love, namely our love for God, who has done so great things for us; to our ecclesiastically orphaned fellow believers, who are provided with faithful preachers from this institution; to our children, who are to be educated here for the service of the church, the school and the state; to our new homeland, under whose regiment we are to enjoy the great benefit of free, unhindered practice of our religion. The actual laying of the foundation stone began once again with a four-part chant, then Prof. Dr. Sihler struck the first hammer blow in the name of the Triune God, followed by the undersigned, Pastors Föhlinger and Husmann, and the trustee of this institution, Mr. Christ. Piepenbrink, whereupon Dr. Sihler implored God's blessing on this work and on our institution in a heartfelt prayer. Finally, the hymn no. 12 was sung.

Above all this, the sun had already risen to noon in the deep blue sky, and the large number of young and old guests were gladly entertained and refreshed in a long dining arbor with the rich offerings of the women of the local community. The afternoon was spent in unclouded, harmless cheerfulness, with alternating songs, declamatory lectures by the students and lively games by the young people, for which purpose all kinds of arrangements had been made in the wide, shady area in front of the seminary buildings, until the long, cheerful procession returned to the city in the cool of the evening, and the delighted guests gratefully parted from each other. - —

May the Lord, the good and kind God, who began the work, bless it and crown it with a happy completion. To Him alone be glory!
Aug. Crämer.

(From your "Pilgrim us Saxony.")

But it is easier for heaven and earth to pass away than for a title to fall from the law. He that divorceth his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband committeth adultery.

(Luc. 16. 17. 18.)

The case often arises in Prussia at the present time that those who have divorced the authorities for ecclesiastically invalid reasons wander in vain from place to place to find a pastor faithless enough to bless their new union contrary to the Scriptures, and who then abandon their project. A Pruss. In response to the complaint of a couple who had wandered far and wide in vain in order to obtain the marriage ceremony, a Prussian consistory wrote to the pastor of the place: he was quite right to refuse the marriage ceremony, but, since he wanted to do so, he would not have done so,

The clergy should also refuse the banns and not, by granting them, give people the false impression that they have obtained a right to the marriage ceremony. Thus, the clergy, who previously only refused to perform the wedding, now also refuse to perform the banns. Another consistory has sharpened the conscience of clergymen who had not made use of the royal permission to deny marriage to divorced persons who are in conflict with the Scriptures. *) - What is the situation in Saxony regarding this important matter? For some marriages in Saxony are divorced, and divorced persons in Saxony often seek to enter into other marriages; - who then marries such persons if they have been divorced without the divine word and are therefore before God still considered undivorced, i.e., united with their first spouse? Who then trusts those who are about to commit adultery through marriage? Who then blesses sin in the name of the triune God? There are probably no pastors in Saxony who would do this. Or does the marriage law in Saxony rest entirely on the divine word and remain within the boundaries of the New Testament, i.e. Christianity, so that a Saxon clergyman cannot come into conflict with Matth. 5, 32, i.e. in distress of conscience?

Correction.

A few days ago we received the following letter. In communicating it to our honored readers, we declare that it gives us only the greatest pleasure, on the basis of

*) A Prussian. H., wanted to marry [in the last year] a wife B., who had been divorced from her husband because of his "drunkenness and inflicted violence and literal insults". The pastor refused him banns and marriage; the consistory confirmed the refusal by the statement: "the Protestant church can, without denying itself, - in view of the regulation Matth. 19, 6: "what therefore God has joined together, let not man put asunder! - the Protestant Church cannot recognize any reason for divorce that is not definitely and unmistakably recorded in the Word of God. Therefore, the above-mentioned reasons for divorce cannot be considered justified, and the marriage bond between Mr. and Mrs. B., which was established with the help of the church, is still to be considered as continuing, despite the civil separation, and therefore the conclusion of a new marriage on the part of the divorced wife B. would be considered as adultery according to Matth. 19, 9. To proclaim such a marriage in the midst of the Christian congregation and from the pulpit with the wish of divine blessing is a moral impossibility". And the Lutheran Oberkirchenrath also agreed with this. The teacher first resigned from the teaching profession, then from the Protestant church, in order to be able to marry the divorced woman, who had divorced without any biblical reason, by way of civil marriage, and then wanted to return to the Protestant church; however, it was explained to him that the latter could never be permitted to him, as long as he persisted in this union. - This is Christian earnestness and ecclesiastical

determination, as befits a church regime and will certainly be rewarded by the Lord according to the promise: "Whoever confesses Me before men, him will I confess before My heavenly Father. But whoever is ashamed of Me and My words among this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels! [Matth. 10. Marc. 8]

of the explanations received, we hereby publicly admit that we were in error when we wrote down the essay in No. 23: "Bekentniß zur Augsb. Conf. with Reservation".

Pittsburg, Penn. July 8, 1856. honorable and dear sir!

Permit me, as a member of the Synod of Pittsburg, and as the author of the resolutions passed by it at its last session, almost unanimously, in regard to the proposed changes in the Augsburg Conf. Conf. at its last session, to draw your attention to some facts which are known to the whole Synod and essential for a full understanding of the resolutions, of which, however, you could not of course have had any knowledge, the lack of which, of course, gave shape to your criticism of them in the last Lutheran.

First, the resolutions were not intended to express our recognition of the Augsburg Conf. Conf. This had long been done in the Constitution of our Synod. Rather, they were intended to bear witness (to our Synod) before a troubled church regarding proposed changes in the Augsburg Conf. Conf., changes whose necessity has been asserted on the basis of alleged errors in that Confession.

The first resolution explains the subject matter of the following, namely, that it is not an altered or abbreviated one, but the original and unaltered Augsb. Conf. This was unanimously adopted.

The second resolution declares that it was never the intention that the base of our General Synod should conceive in itself the right to improve, or to curtail, the Confession. This was unanimously adopted.

The parts of the third resolution which you cite were not intended to express the sense in which they were understood by you, as we see partly from the fact that you had them printed in blocked type and partly from your remarks about them. You say, "We admit that this resolution admits of a tolerable interpretation." The resolution was intended to have just that interpretation which you admit to be tolerable, and was so understood by every member of the Synod. The main point in the first part of the third resolution, which you mention, was that the true presence of the X. article is not that of a transubstantiality. The main point in the first part of the third resolution, which you mention, was that the true presence of the Xth Article is neither that of transubstantiation, as asserted by the Roman doctrine of the true presence, nor that of consubstantiation, and far from implying that the doctrine of the true presence contained in our Confession is a Roman doctrine, it was intended to express the very opposite. It was our testimony before our churches that, although the article indisputably teaches a true presence, yet the conclusion which the enemies draw from it, that it therefore teaches transubstantiation or consubstantiation, is false. He should add one more to the tot *nostras protestationes* which the Church has lodged against the accusations, *nobis Sacramentarii contra suae conscientiae testimonium rnalitjo86 uKn*

gunt. When the same resolution speaks of "private absolution," the opinion was not, could not be, to pronounce such a gross and palpable lie as: that the XI article does not affirm that the confessors intended to maintain private absolution; but the resolution is a testimony that private confession is not synonymous with auricular confession, and private absolution is not synonymous with priestly 'absolution.

When we say "the Augsb. Conf., rightly interpreted, agrees entirely with this testimony of ours;" you will easily see that, with due regard for the meaning of what precedes, we do not here mean that by means of the artifices of an unscrupulous interpreter, whose theory of words is that their purpose is to conceal thoughts, it would be possible to force the Confession into agreement with our testimony. On the contrary, we justify it from the false accusations, for the assertion of which one has taken recourse to those tricks in interpretation. We wholeheartedly agree with you that the Augsburg Conf. Conf. is correctly interpreted only when "it is interpreted as it reads, not as one might interpret it;" nor are we at all more inclined than you yourself to choose Zanchius, Martyr, and Calvin as counselors in the interpretation of the Augsburg Conf. Conf. but regard our own great confessors and theologians of the oldest and purest period of Lutheranism as the surest guides to its true meaning in cases where a twofold sense is possible.

Church consecration.

On the 2nd Sunday after Trinity, the first of June, the new Frame Church was dedicated in my branch parish at Southridge, 8 miles from Defiance, Ohio, Pastor H. König preaching the sermon on Ps. 03:5 before a large congregation. At the same time Confirmation took place and the baptism of an adult and a child. The church was quite nicely decorated. - May the congregation, which has had to endure many a struggle from within and without since its founding about 3 years ago, not forget the good things the Lord has done for it. Several years ago, they had built a church together with the Unirten in the hope that the Lutheran doctrine would be preached in it for all times. But it turned out differently. As soon as the Lutherans formed a congregation for themselves and I was called there, we were immediately forbidden to use the church. This was a test for the congregation. Since there was no suitable place in the middle of the new congregation where we could have held our services for a long time, the congregation was forced to build its own church. Despite many difficulties, the church was finally built with the help of the Lord.

The church was completed in such a way that it could be solemnly consecrated on the above-mentioned day. "Praise the Lord my soul, and forget not what he hath done thee good," was the word with which the undersigned concluded the ceremony.

May our dear fellow believers also pray for us in this region, that the work of the Lord that has begun may have a blessed continuation, for Satan is stirring mightily. Last year, during the night of June 20-21, the wickedness went so far as to steal the beautiful window curtains and two flower arrangements from the altar of the Lutheran church in Defiance. What is still in store for us is known only to the Lord.

Adam Detzer.

Ordination.

After Mr. Adam Hügli from Staunton, Ill, after completing his theological studies at Concordia College, St. Louis, had received and accepted a call from the newly formed Lutheran congregation at Jonesboro, Union Co., Ill, he was solemnly ordained to his office by me, the undersigned, in the midst of his congregation on the 4th of June, with a commitment to all the symbolic books of our church. A sphere of activity among the English-speaking Lutherans, many of whom live in that region and some of whom have helped to found the congregation, has also been opened up to the I. brother. May God therefore grant him a rich measure of His Holy Spirit for his twofold task, which is connected with many difficulties, and crown his effectiveness with many blessings.

G. A. Slater.

Church News.

On the 5th Sunday p. Trin. the Bethlehem congregation at Richmond in Virginia, which formerly belonged to the Synod of Virginia, but had already broken away from the union with it in the month of February, had the joy that the candidate of theology of St. Louis, Mr. Carl Groß, after having preached a trial sermon on the 4th Sunday p. Trin, had been unanimously elected pastor, was ordained and inducted into his office by the president of our synod of the eastern district, Mr. Pastor Keyl, assisted by the undersigned in their midst. The latter preached the sermon on the gospel of the day of John the Baptist, with special reference to the holy office of preaching. This was followed by the ordination speech of Pastor Keyl on Revelation Job. 3, 8, which was followed by the ordination itself and later the introduction into the ministry. - May the Lord grant this new fighter one victory after another and

make him a blessing for many.

His address is:

kov. G. Oross, earo ok Ur. L. 0. XoeltinZ, Hieliruouä, Vu.
Washington, D. C. d. June 30, 1856.

W- Nordmann.

Since Rev. J. A. F. W. Muller, with the consent of his former congregation at Manchester, Mo. asked to accept a call of the Second Evangelical Lutheran congregation at Chicago, Ill, the same is by the undersigned, assisted by Messrs. PP. Wunder and Löber, by order of our venerable Mr. District President, was solemnly installed in his new office on the 5th Sunday after Trinity. Our Lord Jesus, the faithful Archpastor, set thou to bless many!

Addison, July 3, 1856.

E. A. Brewer.

Synodal display.

The Synod of Missouri, Ohio & a. St. Eastern Districts will meet on Wednesday after the 13th Sunday after the Feast of the Trinity, August 20, at the church of the Rev. H. A. Pinkepank of Trinity Parish, Buffalo, N. A. Washington, D. C. d. June 30, 1856. W. Nordmann, Secr. p. t.

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in Palmyra, Mo	2,00
d. to the synodal treasury of the westT district: from the congregation in Altenburg, Pervv Cv^ Mo-- -ri0,25	
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Mo.	5,00

E. Noschke. ^

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Chr. Piepenbrink.

Receipts and thanks.

With heartfelt thanks to God and the noble donors, the undersigned hereby certifies that he has received from Pastor Sievers at Frankenlust, Mich. SIO,M; from the laudable Jungfranen-Percin there S5M and from the Jungfrauen- Derein at Milwaukee, Wisc. various articles of clothing. God grant the benevolent donors an abundant return in body and limb. Carl M ü l tze^r,

Milwaukee, July 16, 1856.

, 4^»

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The suffering Jesus

according to the four evangelists.

A Passion Book by Dr. Heinrich Müller. Published anew by

Dr. I. L. Pasig,

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This is the title of a booklet recently published by Fricke in Halle, which contains short reflections on the entire text of the Holy Passion Theory. Since the booklet is by the old Dr. Heinrich Müller, well known to almost all German Christians, the author of the "Erquickenden," the "Liebeskuss," the "Herzensspiegel," the "Trost - und Thränenquelle" and other equally juicy and pithy writings, the booklet does not need our recommendation. Here the name of the master already praises the work. We only mention that the book can be obtained through the bookstore Schäfer and Koradi in Philadelphia for the low price of 37-1/2 cents. Certainly a fine diamond, although more valuable than the largest in the crowns of kings.

Dr. Martin Luther's complete works.

German Writings. Erlanger Ausgabe, have finally appeared in their **entirety** through the publication of the living volumes.

In the "Preface" of the last, 65th volume, it bites among other things thus:

"With praise and thanksgiving to God, who gave grace and strength to complete this work, I now let go out the last volume of Luther's German writings, together with the first indexes to the work."

"May Protestant Germany, to which here for the first time again the original, pure text of the writings of its great reformer is presented, finally drop its brittleness against this inconspicuous edition and not see the poor dress in which it goes along. After all, the prints that once won half of Germany for the divine truth from Wittenberg were truly not splendid either, and anyone who has seen them will still give the present print preference."

"So far, unfortunately, the sales have been so low that they have barely covered half of the enormous costs. Nevertheless, the honorable publisher lost neither the courage nor the perseverance, firmly trusting that the time must come when the merits of this edition will be recognized in wider circles than all the previous ones. May this confidence soon find its justification.

The German writings of Luther of this edition contain 65 volumes, which are individually bound (half French, most elegant) at the price a 50 Cts. per volume, so: \$32.50 to purchase the entire work through me.

Of the Latin writings, 23 volumes have appeared so far, bound in the same way and available through me at the same price.

Since I have only a small number of complete copies in stock, I urge you to hurry up with any orders; however, if the stock is out of print, I will be happy to place new orders and to take into account any wishes regarding the binding, if the current one is perhaps too expensive *) or if two volumes should be bound in one volume.

For the merits of the Erlangen edition, see "Lutheraner" Jahrgangs 8 Seite 147.

Finally, the remark that the reordered individual volumes of Luther's works have not yet arrived. *

Otto Ernst.

St. Louis, July 29, 1856.

The present binding could not be made by local bookbinders for less than 40 cts. Volume could not be made.

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Gütersloh by C. Bertelsmann.

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The extremely cheap price of this work is 10 cents per volume; to be obtained through

Otto Ernst.

For your complimentary comment.

In order to "meet" the many orders for the Layritz'sche kleine Melodienbuch, edited by Leopold Gast and Bruder, I hereby humbly announce that the aforementioned work is completely out of print and the former publisher is also unwilling to organize a new edition.

However, I have entered into correspondence with eastern music printers for this purpose and am in a position to be able to supply the same work more completely and in a better order at a price of 20 to 25 cts. per copy, if I am assured of an early sale of 1000 copies. - I therefore hereby open a subscription for this work and request the honored pastors and teachers to let me know quite soon how many copies they would be able to sell. Subscription collectors will receive 1 free copy for every 10 copies.

St. Lom's, July 29, 1^56.

Otto Ernst.

With the strict implementation of the new postal regulations, **baptismal and confirmation certificates** cannot be sent in any other way than by mail with I CenrBor- a, "s payment. . , **Otto Ernst.**

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St. Louis, July 29, 1K56.

§2,50 received from Mr. Pastor T----r for Singbiichlein and Tractate?

Mailbox.
F. W. Barthel.

Volume 12, St. Louis, Mon. 12 August 1856, No. 26

(Sent in by Past. Kalb.) Sermon, delivered

on the 9th Sunday after Trinity

via
the Gospel of Luke 16:1-9.

Beloved in the Lord!

We hear the parable of the unjust steward in today's Gospel. The correct interpretation is given by our dear Lord Jesus Christ Himself. In the last two verses of the Gospel, the dear Lord applies the simile to his young people and to us. The first bites, "Make yourselves friends," as if to say, "This is what a steward did who was employed by a rich master. After he had brought his lord's goods through in vain and was now to come from his service and bread, he did not want to work, because he was too lazy to do so, and yet he also wanted to beg, because he was ashamed of it. Then he attacked it cleverly - to old frauds he finally made the biggest; he let the debtors, who had to give his master oil and wine, come, and falsified the promissory bills; let them write less in it than they owed, so that, if he was now soon chased away, he would know where to; for he thought: those whom I have still helped in such a way, they will take me into their Hanser. The rich gentleman asked for it in the end, but it bites: "He praised the unjust steward that he had done wisely.

That is, the Lord thought in his heart: "Look at the deceiver! He deserved the gallows twice, but how cleverly he started it, that in the short time of his ministry he still provided for himself and "made friends". This is what the dear Savior wants to say, and this is how you, my dear Christians, should do it in your stewardship. Because you do not know how long you will live, you should send yourselves and "make friends for yourselves," that is, you should not cheat, as the godless steward did, but help the poor and needy. That is the first thing in there. The 2nd is: "make friends with mammon," i.e. with what you have left. The 3rd: "unjust" is mammon in the whole world; but you, dear Christians, should use it rightly, and make a just mammon out of the unjust mammon. For 4. means, the poor whom ye help, "they receive you into the everlasting tabernacles." Therefore 5. be diligent, for it remains that you do not make it so far in prudence according to your kind as children of light, as the ungodly, the children of this world "in their generation," i.e. in their kind and in their doings. - —

So what is the summa of this parable? The Lord Christ preaches against avarice. - Don't you believe it, dear listener? Just read what precedes this text in the Gospel and what follows it. This is what one must always do if one wants to sift the Bible properly. In the 14th chapter of Luke, the Lord Christ punishes the Pharisees for their arrogance, because he remarks as they chose to sit on top." In the 15th chapter, he chastises them for their self-made holiness, for which they thought themselves better than all others and despised sinners along with the Savior, who accepted sinners and ate with them. In the 16th chapter he comes over the stinginess of the Pharisees, as it is clearly stated in the first verse. In the 16th verse after our text it says: "the Pharisees also heard all this, and were covetous and mocked him. That is why the Lord thundered at them so strongly, as it bites in the 15th and 13th verses: "You are those who justify yourselves before men, but God knows your hearts. For what is high among men is abomination in the sight of God. You cannot serve God together with mammon." - My dear listeners, what shall I do today? Shall I preach to you again about avarice? Shall I again speak of the great danger of this vice, as Dr. Luther does in the Hauspostille: "This vice greatly hinders the gospel from the measure, if the pastor or the listeners are stingy. A stingy pastor does not like to preach the word; so stingy pastors do not like to hear it either. The latter preaches no further, because he asked money and enjoyment of it, the latter hear it no further, because they desire it. Therefore," says the good man of God, "where avarice reigns, the gospel must fall and perish. Shall I prove this more fully? - O beloved! who would like to hear that when it is said, "Beware of avarice!"? or, when it is thus said, "Watch, dear Christian," or

You, dear Christian, - I have great concern that you hang your heart on money and goods and are stingy? - Try it, dear listener, and tell this to one, will it not burn over you like a weather? In sum: Dear listeners, I, your duly appointed preacher and pastor, do not know any miser here, not a single one, that is - not one has told me and complained that his heart is so attached to earthly things; not one has told me and complained that he is quite stingy; not one has asked me yet how he should attack it, to defeat and overcome such devilish temptation more and more. That is how it is. And I should know the miserly? even if it were only one in the congregation? - Because no one among you is stingy, no one wants to be stingy, i.e. wants to be called stingy, should I preach against stinginess today according to the Gospel of our dear Savior? Everyone would think, "Oh, that does not concern me," and I would be talking into the wind. Therefore I will keep silent about this and attack the matter in a different way. May God help in mercy. Let us look at the sentence after the Gospel:

There are such pious Christians who, according to the world's judgment, are nothing but real fools.

Who, beloved listeners, would like to be considered and taken for a fool? Especially by people who are wise and have a great reputation in the world? In the Holy Bible it is also written about fools. The rich man, "of whom the field was well borne, and therefore thought to himself, What shall I do? I have not where to gather my fruits. And he said, I will do this; I will break down my barns and build larger ones, and I will gather into them all that I have grown and my goods, and I will say to my soul, Dear soul, you have a great store for many years; now have rest, eat, drink, and be of good courage. The dear Savior called him thus, preaching further, as you may read in the 12th chapter of Luke: "And God said unto him, Thou fool, this night thy soul shall be required of thee, and what shall it be that thou hast prepared? The holy Pharisees, who esteemed the gold of the temple more than the temple, and the sacrifice more than the altar that sanctifies the sacrifice, the dear Savior said to them twice: "You fools and blind men. (Matth. 23, 17 and 19.) But how come the Christians and especially the right, the believing and pious Christians, that they have to bite fools in the world? because I tell you, there are really such, who are considered as nothing else than real great fools. How does this happen? Is it not the devout Christians who possess the right wisdom that God has revealed? Does not the dear apostle Paul say in 1 Corinthians 2, verses 6 and 7: "But since we speak of wisdom, this is wisdom among the perfect," and, "we speak of the secret, hidden wisdom, which God has ordained before the world for our sakes.

of his glory"? - Yes, eternal thanks be to God that also to us, beloved Christians, such heavenly wisdom has appeared and become known in Christ Jesus, our dear Lord. Every one of you - we have good faith - knows and has such heavenly wisdom according to his measure. Every one of you knows

First: the holy 10 commandments and what they are supposed to do, as St. Paul writes Rom. 3, 20: "through the law comes knowledge of sins. Everyone knows how he should recognize his sins from the holy 10 commandments as a mirror, and not only his gross errors and obvious sins, such as cursing, swearing, lying, deceiving and more, but also his heart's corrupt nature, which (as it says in the 2nd article of the Augsburg Confession) is full of evil desire and inclination from his mother's womb - against all God's commandments, therefore everyone cannot have true fear of God and true faith in God by nature. Everyone knows how he would have to be damned under the eternal wrath of God for the sake of original sin, together with the others who come from it, if he were not helped out of it. This is a great piece, indeed the very beginning of the Misleading Wisdom. He who does not come to such knowledge remains eternally in darkness. - Every one of you knows

Secondly, the teaching of the Holy Gospel, how the dear Lord Jesus Christ, truly God, born of the Father in eternity, and truly man, born of the Virgin Mary, has become his Lord, i.e. his Savior and Helper. His Savior and Helper, who redeemed him as a lost and condemned man, purchased and won him from all sins, from death and the power of the devil, not with gold or silver, but with His holy and precious blood and with His innocent suffering and death, so that he might henceforth be the Lord Christ's own, belong to Him and live forever in His kingdom. This is the highest, heavenly wisdom. It reveals the heart of God the Father and makes the heart of the afflicted sinner calm and confident in faith. - Each one of you, beloved listeners, knows also

Thirdly: (or should know) that good works follow right faith without fail, like fire follows heat, otherwise it would be a rotten and dead faith. Thus also the dear Savior says in the last Gospel (Matth. 7, 17.) "every good tree brings forth good fruit" and Jam. 2 says: "faith without works is dead. - Is all this not great wisdom? Such knowledge of the human heart? Such knowledge of the Father's heart of God in Jesus Christ His Son? Such knowledge of how to live a holy and godly life here on earth? Who can teach higher or better? Should it be possible, you ask, dear listener, that such pious Christians, who have such heavenly wisdom, should be taken for fools? If it does not concern you also, notice it today: there really are such Christians. I will tell you five things according to the Gospel,

so they must bear such title and glory from the world. Hear from the first. - —

The children of this world (that is, the unbelievers, the wicked) moo often and much and toil to obtain much money and goods, just so that they may have them. They think: Good makes courage. This is their joy and pleasure in their heart: "I am worth so and

so much"; "if it goes on like this, I will soon have so and so much". They consider those fools who do otherwise; who work and eat their bread by the sweat of their brow, but do not worry about how to get rich and rise quickly, but take care of the poor and needy, always provide for poor preachers, poor students, poor professors and teachers, poor sick and needy, always pay for church and school and support missionaries who preach the good gospel to the heathen. In sum, a child of this world cannot understand how it is possible that an industrious man does not strive to get more and more, but only provides for his food and need and works first and foremost for the kingdom of God, cares first and most how he can help all the poor properly; a child of this world cannot understand it; he exclaims: Oh, look at the great fool! He cares only for priests, for missionaries, for the poor and the sick; for church and school. So and so much the fool could already have spared; but he merely "creates" for Andre. - My dear listener, there are such Christians. They are called fools. They are considered fools. Do you think they are fools too? They answer when you ask them: Why do you work so diligently and do not even think how you could get higher; why do you only care for your needs and most of all for your pastors, students, the poor heathens, and so on? It is still preached today on the 9th Sunday after Trinity. It is about the steward. I am also a steward. All that I have, I have from the dear Savior. It says, "Give account of your household." I, too, must give an account of all that I have. Therefore I will be prudent and "make friends," as the dear Savior asked there; yes, I will let that be my first concern, if only I have my need. Dear listener: Do you still think these pious Christians are fools? Be careful, they know even more answers; for example, they say: Doesn't it say in Matthew 6, verse 33: "Seek first the kingdom of God and his righteousness, and all these things will be added to you"? There they stick firmly to it, it means nothing else than: Let your first thing be to hold to the word, listen diligently, practice it, and believe. In faith stands God's kingdom. But if one strives for faith and lives in faith, then the first concern in the life and profession of a Christian is that one should

serve the Lord in his arms and thus help to promote his kingdom. Firmly and stiffly these fools stick to the one word: at the first, at the first! it would not be called the second or third! - They know how to cite even more sayings, e.g. saying. Salomon's on the 19th Cap. Verse 17: "He who has mercy on the poor lends to the Lord, who will repay him with good. There they believe it to be quite certain: What they give, it is lent to the Lord; there, there it is best kept. There, there it would bring 100, even 1000 folds of usury; they could not do anything else, they had to make friends with the first and only one, but think, dear listener, such fools drive foolishness - according to the judgment of the world - even further. The second piece is:

They always have something left over for giving and we also give once, they say today. But to be worshipped over and over again is too much! Who can stand that? Because there really are Christians who always have something left over for giving and helping, even if the need came to them a hundred times, the children of this world cry out: "Aren't they fools? great, stupid fools? isn't their church the "Beggar's Church"? Come away from these fools! Let's go to such and such a church, where you don't have to pay anything, or only a small amount. Let the fools go!" Zero, dear listener, I have seen such Christians who always have something to spare for other people's needs. What do you think of them? Do you ask them: Why do you always and always have something to spare? Oh, they can answer you. They say: In the Gospel it is said: Make friends with Mammon; but Mammon is called the dear Lord Christ, everything that is other wealth, other goods, which one can give without harming himself and his own. Since the dear Lord Christ now says about mammon, it must also be there. They say: think of "the rest of the lumps." Who did not ask them? - They say: Have we not received enough from God? Think of Germany and - America. They say: If we lack, do we not have a rich God, a great promise: Hebr.: 13, verse 5.: "I will not leave you nor forsake you!" together with the admonition: "Let your walk be without stinginess. Be content with that which is." Is it not said in 1 Timothy. 6:6-8: "Now there is great profit to him that is blessed in God thy Lord by Jesus Christ in true faith, and let him be content. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out either. But if we have food and raiment, let us be content." Yes, they ask: Should we fools want to be rich? Should we want to fall into temptation and snares and many foolish and harmful lusts, which sink men into ruin and damnation? Is not the shameful, cursed avarice the root of all evil? - It is marvelous how such fools have taken the Bible verses

all know how to lead. They are able and tell you also from the example of the dear Savior. Matthew 8 Cap. Verse 20: "Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Then these fools conclude, "Have we not much more? - and we should have nothing left? Is it not said in 2 Cor. 8:9, "Ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich?" And we should not be "the poor, who yet make many rich?" (2 Corinth. 6, 10.) Will you still consider these people, who always have something to spare for Andre, as fools? Be careful. They push the Scriptures so powerfully that in the end it comes out as if everyone who wants to be a Christian must also always have something left over like them. They say: Think of the poor widow, you wise men; think of her 2 mites! She has put in more than all the others. Why? All of them have put in "of their abundance for the sacrifice of God; but she of her poverty has put in all her food that she had." This, these fools say, is in the Bible. This is what the Lord of all lords would have judged. It is to be found in Luke 21, Cap. 1-4. They say: think of the first Christian churches; there all did as we do. Read 2 Corinthians 8:3, 4, 5, where it is said of them: "To the best of their ability and beyond their ability they themselves were willing and pleaded with us with many exhortations that we might receive the benefits and fellowship of the help that is given to the saints; they gave themselves first to the Lord and then to us, the poor and needy. Yes, they also use the great man of God, Dr. Martin Luther, for their cause and say that it is written thus: A poor man had complained to Dr. Luther of his need and since he had no money, he had come to his wife, who was lying in the weeks, about the patronage money and had brought this to the poor man. But when he was blamed for this, he said that God was rich and would provide differently. Another time a needy student asked Dr. Luther for a gift. He demanded that his wife give him something. But she had to confess that she had no money. Then he, the good doctor, would have taken a cup that was standing there, pressed it together, and given it to the student with the words: he should sell it to the goldsmith, and keep what he gets for it. - Now, dear listener, what will you answer to all these proofs, to such sayings and such examples of such Christians, such fools, if you are not equal to them in this respect? - But listen further.

The third piece of their foolishness. They work and provide first for the kingdom of God, not for themselves, for there they let God provide; and not for getting rich; they always have

They have something left over to give, even if it's two mites; even more, that's how far they go:

Of what they still keep, they still worry: there may be unrighteous goods stolen from the Lord.- Hear the children of this world. There they say: Now that would be something nice! To "create" and work like a fool for others, to give like a fool always and always and still worry: what one still has is in the end stolen goods from the Lord? Isn't that too great? Didn't I acquire what is mine by hard work? Don't I have to know what I need together with my children? It's enough to make you mad with such fools! And what answer do they give? Again they come with the gospel. They are as well acquainted with it as with their houses and fields; they know everything as well as if it were their outstanding capital with interest and interest on interest. And so they say, There it is, "Make

friends with unrighteous Mammon." They stiffen on the word "unjust" and want to be right: The Lord says that mammon, the rest, is unjust, is cursed, no doubt because it is used so unjustly by the whole world and by most Christians, the pretend and hypocritical Christians. They say: "Because everyone in this country gets mammon so easily, is it a wonder that most people serve it and that it becomes vain devil's goods through ungodly use? Is there no need for our concern? They say: Because everyone is doing it this way here, the children of the world and so many, many so-called Christians, yes, everyone, except for us few fools, is it not also dangerous for us that we would like to think in the end: Because everyone in the country is just speculating and chasing after money, couldn't I do the same, at least a little bit? Doesn't our constant worry that there might be unjust mammon among our money and goods cause us great distress? Should we not sing and pray as our fathers sang and prayed?"

Let me live in peace and friendship with everyone, as far as it is Christian: If you want to give me something in wealth, goods and money, then give this too, so that nothing of unjust goods is mixed in!

Well, what will you answer, dear Christian, dear listener? - Listen

The fourth part of the folly of such pious Christians. They work and give for the kingdom of God, always have something left over for it; care for what they have, may be unjust in the end and - do all this without seeking glory, without honor, do not like to be known what they do, but do it for the sake of Jesus Christ, their Savior, out of great joy, with holy pleasure. The reward follows unsought. They believe that the poor, their friends, will one day receive them into the eternal huts of peace. - —

What do the children of this world say? O who can always think of the end? There would be a lot to do. God will not be concerned about how and for what I spend my life.

I spend money. What do even many so-called Christians say about the play? Well, no, that's not right. If these pious fools are really right in many things, they are also wrong. Should it be true, as they think: They poor, their friends, would take them into the eternal huts? Only our Lord Jesus Christ does that. You can see where such fools are going. In the end, they make saints out of their friends and become true papists, so-called Catholics. - What do you think of this I. Z.? Listen to these pious Christians, who are considered fools in the world; o they know how to answer, and say something like this: Yes, of course, it is our dear Savior alone, whose blood makes us clean from all our sins, 1 John 1:7. He alone is the way to heaven, the truth and the life; everything apart from Him falls down to hell; everything apart from Him is all lies and death, as John 14:6 is written; indeed it is He alone who says John 1:3: "Though I go to prepare a place for you, yet will I come again and receive you unto myself, that where I am ye may be." But yet it is also true and must remain true: The friends whom we have helped in love, they will all come one day and receive us, i.e. as witnesses of faith they will come out one day and confess: He and he helped me so that I could hear the first gospel; he and he had mercy on my need! and the dear Savior will take all the good that has been done to the Semen into account as if it had been done to him. This would be Matth. 25, 40: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Therefore, they say, let us always remember the little works we can do in our Christian vocation. Christian vocation, we always look forward with joy to the end. What a joy it will be one day when we, who are fools in the world, will have one, two or more friends among us? - Yes, I. Z., the more these pious Christians are "attacked", the more defiant and cheerful they become and want to be right. Isn't it said, Matth. 10, 42: "Whoever of these least ones drinks one cup of cold water in the name of a disciple, truly I say to you, it will not go unrewarded to him?" Is it not said in 2 Cor. 9:6 and 7: "He that soweth sparingly shall also reap sparingly; and he that soweth in blessing shall also reap in blessing? Each according to his will, not with unwillingness," or out of compulsion, "for God loved a cheerful giver." Is it not said, they cry, Gal. 6:9, "But let us do good, and not be weary: for in his time we shall also reap without ceasing!"? - What can one answer to this? - —

But, gel. Z., listen to the last, the 5th piece, that is why these pious Christians are considered fools. This is the highest. It is also not as easy to understand as the first 4. If in this piece someone among us If you wanted to follow it completely, you would find out how difficult it is. Therefore, in conclusion, let us only briefly consider this. This is it: They firmly believe that in their life and conduct, especially as regards the use of mammon, they could still learn even from the wicked and ungodly; namely: They "think" that in their zeal for the kingdom of God they are not as wise and diligent as the children of this world are wise and diligent for the kingdom of the devil.

And b. therefore they strive for it daily more. There they "say", for example: Just look at the fine strumpet. How well she knows how to adorn herself, so that she attracts everyone to her! - How much mite she does not give herself, how she looks for hours in front of the mirror and tries everything to the best! Are we, exclaim these "Christians", are we, O dear Savior, so diligent to adorn ourselves before you, our "heavenly" Bridegroom, in holy adornment - to please you? To you who clothe us in faith with your robe of righteousness, to please you, O Lord, in our lives and deserts? - Behold the miser, they cry, day and night he ponders how he may well increase everything; how he may increase the fruit, take away the money there and put it to higher interests there 2c. Are we, O Lord, so diligent to gather treasures for the life to come? so diligent to make many, many friends with the unjust Mammon? In sum, such Christians say: of this they are sure, the ungodly, the children of this world let it become a thousand times more sour on the way to hell than they let it become on the way to heaven, therefore they had to take an example of the ungodly's diligence and prudence every day, so that they in their kind and in their race on the way to heaven may be able to make them a thousand times more sour than they are on the way to heaven. could emulate so much more. - Yes even more:

c. They firmly believe that with all their zeal and daily improvement, they will not even "attain" on "earth" to become as "wise" in their ways as the godless are in their generation. These Christians say: the dear Savior says in the Gospel: "the children of this world are wiser than the children of light, in their generation." The word is valid now, the word was valid in all former times, so it will be valid until the end. Therefore it is certain, they exclaim, that we shall strive for the goal; we shall not strive to attain it. They are wiser, i.e. they remain wiser, indeed they will always be wiser.

What will you answer, I. Z., to such a piece? what will you say to them? or what will you think of them who have such zeal for the Lord's kingdom, and yet - such humility?

O dear, dearest listeners! In the name of your dear Savior Jesus Christ, who has bought you so dearly with his blood, I beg you; in the name of him in whom you believe; notice the 5 things, why such pious Christians are considered fools by the world. Write them down for yourselves. Do not forget them in your life:

1. They make friends; this is their "first" concern in love; they work for their need, and first for the kingdom of God;
2. they always have something to spare for other people's needs; the Lord bites it mammon;
3. They fear the "righteous mammon" and use it well;
4. they always think of the judgment and the witnesses, the poor who will one day receive them into the eternal tabernacles; -

5. They are humble in heart and learn from the wicked to become more zealous in their piety every day.

Shall I still call out to you, I. Z., how I mean it? Should I or must I still tell you how I plead, how I sigh: O would God that I and all of you, that we would all be such Christians, such fools, and so one or the other has made a beginning in the 5 pieces, that we would become more and more? - Should I be "afraid" that one of you would despise such an admonition of the "Lord" and exclaim: "What do I care about this foolish sermon?- Listen! Yes, all of you, hear the reason for such preaching, hear the word of the Lord, which remains when heaven and earth forgive:

1 Corinthians 3:18.

I deceive no one myself. Whoever among you thinks himself wise, let him be a fool in this world (- even after the 5 pieces -), that he may be wise." Amen! - —

Whether to recognize as brethren those who differ from us in articles of faith. - —

(Translated from Dr. J. Balduin's Commentary on the First Epistle to the Corinthians p. 84.)

The main rule of our Christianity is that there is absolutely no peace and no brotherhood at the expense of morality, because Christ has put both in our hearts, not only peace, John 13:31 and 17:11, but also morality. For he who is not with me, he says, is against me, and he who does not gather with me only scatters, Luc. 11, 23.; we are not able to do anything against morality, but for morality, says Paul, 1 Cor. 13, 18. V. 10, and brings not this doctrine, receive him not at home, neither salute him: for what part hath the believer with the unbeliever? 2 Cor. 6, 15. -Of the purely human disciplines, this saying of the poet is true:

People do not always judge from the same, the same,

happen, but it does not harm the friendship.

But of divine things, the other saying applies:

one and united in doctrine and confession,

called Christians by the one Christian.

But here a precise distinction is needed. For there are many in the fallen church who are not of it, but have the true faith in their hearts, of whom Augustine Homil. 45 in John speaks: of many they are said to be outside the hem, who are nevertheless of the house. Then there are those who, though led astray, are still teachable and capable of correction, whom Paul calls weak in faith (Rom. 14:1). Finally, there are open and stiff-necked heretics who persecuted others and of whom there is little hope of recovery. To the first two classes belong the Corinthians and the Galatians, whom he calls brethren because they did not yet despair of their conversion; therefore he dealt with them, reported them and found them teachable: but stubborn heretics he calls to be avoided, Titus 3:10, and sometimes hands them over to Satan, 1 Timothy 1:20, and teaches in general that one must look out for and depart from those who cause division and trouble, Romans 16:17, and that one must abstain from such. That one must abstain from those who teach differently and do not abide in the saving words of our Lord Jesus Christ and in the doctrine of godliness, 1 Tim. 6, 3. 2c. He wishes them to be cut off as well, Gal. 5, 12. and wants us to be careful not to become fellow eaters of those who deceive with vain words, Eph. 5, 6. and 7. He is so far removed from recognizing such deceivers and persistent affirmers of lies as brothers.

The same procedure takes place in our churches today, provided that we do not exclude those who are seduced by the Calvinists and other heretics from the ecclesiastical brotherhood in bad faith, if they are only docile and allow themselves to be instructed, but put persistent seducers into the very same grater in which our Paul placed Hymenaeus and Philetus and other seducers in the passages mentioned above. For that I speak with Nazianzen's words: "We receive the heretics and heal them, as a plague of truth, namely, as far as this is possible. But from those who are incurable we depart, lest, before they are restored to health, we also be infected with the pestilence," Orat. I de pace.

Nor is it contrary to this that they are not divided with us in all but only in some articles of faith; for the doctrine of the heretics eats away at them like the cancer of 2 Timothy 2:17, which, if it is not worked against in the beginning, gradually eats away at the whole body of Christian doctrine. Therefore, the Son of God, in his rebuke of the Asiatic churches, writes of the bishops of Pergamos and Thyatira that he knows well how they do not reject the whole Christian doctrine, but that he has a small thing against them, namely, that they tolerate the Nicolaitans among themselves and consort with them in a friendly manner as with brethren who, after all, are not Nicolaitans.

In this sense, the blessed Luther's "Brief Confession of the Holy Sacrament" contains the truly golden words that are to be engraved deeply in the heart: "It is certain that he who does not or will not believe one article correctly (after he has been admonished and instructed) certainly does not believe one with sincerity and correct faith. And whoever is so bold that he may deny God or punish lies in one word, and does this willfully against and above that which he has been admonished or instructed once or twice, may also (certainly does) deny God in all his words and punish lies. Therefore it is called, round and pure, believed completely and everything, or believed nothing. The Holy Spirit cannot be separated nor divided, so that he should teach or make believe one thing true and the other false. Unless there are weak people who are willing to be taught and not to stubbornly contradict. Otherwise, if it were true that everyone should be without harm if he would deny one article because he considered all the others to be true (although such a thing is impossible in principle), then no heretic would ever be condemned, nor would any heretic be able to be on earth. For all heretics are of this kind, that first of all they saw in one article alone, after that they must all be denied afterwards and all together, just as the ring, if it gets a bristle or a scratch, it is no longer good at all, and if the bell bursts in one place, it also no longer rings anything, and is completely ineffectual." - —

(Sent by P. B.)

Immortal is the poet fame.

Who has not already heard the fame, That easily deafens weak spirits. That always the best sons of poetry The Lord of Rome calls his own."

I have now all my life
Such a very special slope To look at the splendor quite nabe, In which the papists build huts.

So I also once turned my attention to this beam, and I must confess that I could hardly bear the gleam.

Now, dear reader, follow me to the special door of heaven, through which the Pope's children creep, I will show you some poets.

Thomas Aquinas is the name of a man who is closer to you;
Among many other things, he could also write excellent poems.

So he sings, full of enthusiasm, And then he was no longer young: Even if we had no Savior, We could still save the soul.

He found this conclusion to this hard nut: Through poetic freedom: A man can give satisfaction to another in common life;
It is much easier now to do enough for God, for He is the source of grace. Period! Now the world was advised.

The pope heard this new song, and sang it with a childlike spirit; the clergy had to carry drums and beat a whirl to it.

Soon came the variation,
Who said to every pious son, casteia and almsgiving reconcile God, create eternal life.

But fasting and the body castei'n
Many got too angry, especially the rich wanted to compare themselves with God in another way.

There came a new hymn, sung by an honest soul, Tetzal, you will surely know him, You only need to name the great ones.

He came out of Papa Leo's bosom With a box deep and big. And now shouted, echoing, "Forgiveness!" to anyone who paid.

"As soon as the money rings in the box, The soul leaps to the sky," The soul itself, unpolished
The Mother of God boosed.

Already the German people were all ears
And listening it lifted up its head; It could not fast the poem, And Tetzal did not seem to joke.

Then came, praise God! a noble hero, Who wrote prosaically to the world: "You people, don't let yourselves be deceived, You can't satisfy God with money."

"Repent only from the bottom of your heart
(**Marc. 1.15.**)
And believe in God's covenant of grace
(**Rom. 3, 28.**)
And then kills through the whole life of the flesh sinful reluctance." (**Col. 3.**)

"The good Lord has long since been reconciled.
(**1 John 2:2.**)
A mediator is crowned by God,

(**1 Tim. 2, 3.**) For free he will forgive sin, for free he will lift us up to heaven.

(**Is. 55, 1-3. Joh. 7, 37.**)

Then the pope called the whole guild of poets to a meeting, and his master singers came together in pleno at Trent.

They have tried their hand at rhyme, cursed the truth sentence by sentence, recast the poetry somewhat, and among other things firmly decided:

"If someone falls after baptism, God will not count him free from his new burden of sin unless he first does enough.

"If someone says that punishment and guilt are forgiven at the same time, God's mercy is forgiven for him who seeks Christ in faith:
Anathema sit - be accursed."

"As Jesus Christ has done enough, So like him everyone should suffer willingly for his sins And do God enough here with joy."

Now reader, this sheet shows you that Rome has the greatest poets, they sing as with one voice: For work and money mercy befits.

(Submitted by P. Beyer.)

Bellarmin and his will.

Once upon a time there was a knight great and bold in Roman territory, His name was Bellarmin, and he was a Jesuit.

From his youth he had
Set to the highest goal: The Pope must again on top, And him, walk the world.

The young comber struck fresh, and distinguished well.
Stick and stone had to be shattered by his wild courage.

The Pope increased his fame

And spurred his courage;
He gave him an ore bishum and a red hat.

The rule of the order says: Do not wear a red hat.
But he thought: I am not a fool, yet He suits me well.

So he was half a Jesuit And half another man, In this half-heartedness he kept pace, And did not come under the spell. - —

He became ill. It went to the end.
He thought about his death.
There he made his will In this last yet.

"Half of my soul be," he said, "the Savior's good, The other half be yours, Mary! - and the hat."

(Submitted by P. Beyer.)

Peace among God's warriors.

A little flower sprouts in God's garden, Take care, do not trample it, A little flower we waited for long, With tear-stained face.

"O make peace within your borders," the church has long cried to the Lord, "Cleanse the brave core of the whole army".

We often repeated the request, and often it seemed that God did not hear. We stood in the midst of the quarrel abandoned, only amused by God.

Then, when the storm roared anew, When Concordia was fired upon, When it roared around our bulwark; Then the sprout of peace showed itself.

The brave fighters are already calling out to each other, "Courage and unity for the fight"; they are already approaching the German "You" with ever more confidence.

God give sunshine and rain, God cool even the sultry air, . God himself want to nurture the little plant;
Then soon its blooming fragrance refreshes us.

A little flower sprouts in God's garden, Take heed, do not tread it down, A little flower we have long waited for, In whose cup lies peace.

The statesman and Christian.

When in 1564 Emperor Maximilian came to power, he asked the Lutheran Margrave Johann von Küstrin, since he was heartily attached to the Lutheran doctrine, whether he would advise him to publicly confess the Lutheran doctrine.

Reformation, the margrave replied to him:

"Your Imperial Majesty knows what you have suffered for the Protestant religion, and that your life was in danger, that your life and health were threatened, and that they wanted to dissuade you from all your dignity. You have still held out. But if I am to give you advice, I will give it first as a statesman, but later as a Christian. - As a statesman and according to reason, I cannot advise you to such danger. Who could advise Your Majesty to renounce the power of the King of Spain, the Kings of France and England, the Pope, all the papists and their followers? These would all leave you if. You would leave them all if you accepted the evangelical religion. If you want to look and hope for the support of the imperial estates of the Augsburg Confession, they are not at all comparable with those powers in terms of strength; moreover, the imperial estates are not united among themselves. From this point of view, I cannot reasonably show Your Majesty any hope for the execution of your plan. - But if I am asked as a Christian, I must advise just the opposite, for it is called: faith, where there is no hope of human fortune. Your Majesty must realize that you are a human being as much as I am; you must die, you came into the world naked and naked, so you must leave it again, no empire, no kingdom, nor any power can protect you. You must therefore be aware of your conscience, more than of the temporal, and think that one must never act against the recognized truth. It seems to me that you should look to God; so you will first look to men and build, that is, harness the horses behind the chariot."

Would to God that the dear emperor had taken advice not from a statesman but from a Christian!

Paul a heretic because he calls Mary a woman.

Christmas 1527 the Elector Joachim of Brandenburg and the Electress with her three children went to the Black Monastery, then the cathedral church in Berlin. The monk who preached the sermon knew that the so-called Lutheran heresy had also penetrated into the electoral castle, and since Luther mainly referred to St. Paul, the monk tried to prove that Paul had been a bad false teacher and did not deserve trust. He cited the 4th verse of the 4th chapter of Galatians: "When the time was fulfilled, God sent his Son, born of a woman, under the law. "Behold," he exclaimed, "how Paul is a shameless liar, for the Blessed Virgin has never been a woman, but has always remained a virgin. Now how can any man think that justification by faith is right? as taught by the heretic in Wittenberg, always referring to Paulum?" But what happened? - Suddenly the blasphemous monk fell silent, swayed back and forth, and struck by the blow, he fell down. - This event caused a great stir in Berlin. The Electress rightly saw in it a judgment of God, and a heated argument arose between her and the Elector.

The best preacher.

Once Margrave Johann von Küstrin wrote to Luther, demanding that he send him a capable preacher. Luther suggested him two men, one of whom he wrote was a very learned man well versed in the sciences, the other, he wrote, read the Bible a lot and knew it almost by heart. Johann replied that Luther should send the one who knew the Bible by heart.

"Drink from it, all of you."

When Short Prince Joachim of Brandenburg heard in 1529 at Speier how the Roman priests were zealous against the Lutheran celebration of the Lord's Supper under both forms, claiming that when the Savior said: "Drink from it, all of you," this "all" referred only to the apostles or now to the Mass priests, Joachim asked whether in John 19:10, where the Lord said: "Now ye are clean, but not all of you," the "all" was meant only of the Mass priests. 19:10, where the Lord says, "You are now clean, but not all of you," the "all of you" is to be understood only of the Mass priests. Then the spiritual lords cast down their eyes.

The Questioner.

A questioner once came to Luther, who was always plagued, and asked whether people understood the art of prophesying from their hands. Why not, he said, dear man, Whether you like to give, you sift to the hands.

A "holy" concilium.

When that infamous Concilium gathered at Costnitz, which had the holy martyr Huss burned as an unholy heretic, the clergy wanted to have a rest for leisure hours during their heavy ecclesiastical work. For this purpose no less than 346 actors and jugglers and more than 1000 horny strumpets had been sent there.

(Submitted.)

Church consecration

of St. John's Lutheran Parish at Elk Grove, Cook Co, Ills.

About 8 years ago, the congregation, whose number of members was very small, had the courage to build a small frame church, in which the service has been held so far.

207

Several years ago, however, the need arose to build a new, larger church because of the growth of the congregation. In the last year it finally came to the conclusion to begin the construction, which then also happened in God's name. The good Lord helped so wonderfully that now there is a pretty good little church. It is a 40 feet long and 30 feet wide frame building with an appropriate tower. Inside it is decorated with a high vault, galleries, a rather beautiful pulpit and altar, as well as a sacristy. - —

After we had used this new church several Sundays for public worship, the dedication of the same took place on Wednesday after the 6th Trinity Sunday, July 2. - —

A good number of guests from the neighboring Lutheran congregation in Addison, together with their preacher and school teachers, had accepted our invitation, and thus brought us joy on this day. Likewise, our dear brothers Volkert, Bauer and Seitz delighted us with their presence.

The congregation and present guests first gathered in the old little church. After the verse: Our exit bless God etc. was sung, the undersigned spoke some parting words on the first verse of the 118th Psalm. He exhorted the congregation to heartfelt thanksgiving for the kindness and goodness of God, who has blessed them here in the country not only with spiritual goods, the pure Word and the holy sacraments, but also with the blessings of the Lord. He blessed them not only with spiritual goods, the pure word and the holy sacraments, but also showered them with earthly blessings, so that they could already build a second spacious church. After that the procession moved, and the hymn No. 346: Nun danket alle Gott 2c. was intoned. - At the head of the procession walked Past. Brauer and Bauer - the former with the Bible, the latter with the Gesangbuche - and the undersigned in their midst with the Agende. We were followed by the leaders, carrying in their hands the chalice, the paten, the host box, the communion cup, the baptismal font, as well as the flag from last year's jubilee of the Augsburg Religious Peace, and then the congregation and present guests. Under the aforementioned singing we now went to the new church, whose two entrance doors were decorated with green honorary gates and whose interior was also festively decorated with various flowers and green foliage. Arriving there amidst loud singing, the undersigned laid the Bible and the agendas on the altar, and arranged the communion gifts presented by the presbyters on it. The consecration prayer was said by Pastor Bauer. After that the service began, as usual here. The altar service was held by the undersigned. The main hymn sung was the Kirchweihlied: Dreifältig heilig großer Gott (Threefold holy great God), and it was sung rhythmically. The inauguration sermon was held by Pastor Brauer. His text was the Gospel of the Church, Luke 19:1-10. Its theme was:

How does this house become a house of salvation?

1. when the Lord Jesus enters the same.
2. when the guests of the house receive the worthy guest with dignity.

It was a very instructive as well as edifying sermon, which will certainly leave its rich blessing in the congregation.

At the end of the service, the teachers of the Addison congregation, together with their preacher, delighted us with a few rhythmic songs and verses sung in four voices; after which, after a silent prayer, the house of worship was left, and the dear guests found a friendly reception in the congregation. - —

Praise and thanks be given to the eternally faithful, good God and Father of our Lord Jesus Christ for all the good things He has done for us so far. We also express our heartfelt thanks to the dear brethren, who as guests on this day have added to our festive joy.

May Jesus Christ, the archpastor and head of his church, now also bless this house of God. Let his pure word be preached constantly in it, and the holy sacraments be administered properly. Let his pure word be constantly preached and the holy sacraments properly administered in it, so that the honor of his holy name may be vividly recognized in many hearts. May the honor of his holy name be vividly recognized in many hearts and may he be praised according to his dignity.

C. Sallmann

Pastor at Elk-Grove, Cook Co, Ills. July 3, 1856.

A Lutheran Tract.

The members of the German Lutheran Synod of Missouri, Ohio a. St. Western" District have agreed to publish a series of "Lutheran" tracts, which shall serve especially to defend the Lutheran Church against its adversaries and to warn against seductive irreligious parties, since it is a fact that only because the Lutheran Church is misrepresented to them, many are disaffected from it or deterred from joining it, and since it is obvious that our Lutherans are swarmed by all kinds of sects, which not only do everything to draw the members of our church into their nets, but often also carry such a good appearance in front of them that inexperienced

Lutherans are easily listened to by them. This way of self-defense will, of course, be suspected from many sides, although the sects themselves, e.g. the Methodists, have taken the same path, not in order to defend and spread truth, as we do, but error; but this cannot prevent us from doing what we recognize to be necessary.

In the last issue of the "Lutheraner" we published an essay with the following title: "Why no Lutheran should be guided in his spirituality by a ""Unirte,"" or ""evangelische,"" or ""evangelical"" or ""evangelical"" or ""evangelical"" or ""evangelical"" or ""evangelical"" or ""evangelical"" or ""evangelical"" or ""evangelical""".

also ""united reformed - Lutheran"" congregation may join. By mistake, the information that this essay did not flow from our, the editor's, pen, but was sent in, has been omitted from the print. We hereby note this belatedly, since we are far from wanting to adorn ourselves with such beautiful, foreign feathers. This essay has now been printed in pamphlet form and is to appear as the first Lutheran tract. Stapled in colored cover provided with a title the price is five cents for two copies. The Cassirer of our District Synod, Mr. Eduard Roschke, school teacher here in St. Louis, will have the kindness to take charge of the mailing of the tracts. All who wish to receive a number of copies of the first tract, which is ready for dispatch, should therefore write to the said Mr. Roschke. The sooner a considerable number of copies of this first tract are sold, the sooner it will be possible to have other tracts follow, some of which are already available in manuscript, e.g. for the defense against the Methodists, Baptists, Jesuits 2c.

Synodal display.

The Synod of Missouri, Ohio and other St. Eastern Districts will meet on Wednesday after the 13th Sunday after the Feast of the Trinity, August 20, at the church of the Rev. H. A. Pinkepank of Trinity Parish, Buffalo, N. I.

Washington, D. C. d. June 30, 1856. W. Nordmann, Secr. p. t.

The suffering Jesus

according to the four evangelists.

A Passion Book by Dr. Heinrich Müller.

Newly published by Dr. J. L. Pasig, Superintendent Pegau in Saxony.

This is the title of a booklet recently published by Fricke in Halle, which contains short reflections on the entire text of the Holy Passion History. Since the booklet is by the "old", almost all German Christians well known Dr. Heinrich Müller, the author of the "Erquickstunden," the "Liebeskuss," the "Herzensspiegel," the "Trost und Thränenquelle" and other equally juicy as pithy writings, the booklet does not need our recommendation. Here the name of the master already praises the work. We only mention that the book can be obtained through the bookstore Schäfer and Koradi in Philadelphia for the low price of 37-1/2 cents. Certainly a fine diamond, although more valuable than the largest in the crowns of kings.

Organs.

The undersigned manufactures organs of all sizes at the lowest possible prices; he also always has finished organs available for shipment at a price of 300 to 600 dollars.

Wilhelm Metz, organ builder.

St. Louis, Mo. at No. 321 third street, between Convent and Rutgwr streets.

*x

The undersigned editorial staff takes the liberty of warmly recommending Mr. Metz, who is a member of the local Lutheran congregation, to all congregations in their own interest as an excellent master in his field.

The editors of "The Lutheran."

For your kind attention.

Since Mr. O. Ernst is prevented by illness from answering letters sent to him and from taking care of orders he has received, he asks his esteemed correspondents for their kind indulgence, with the assurance that as soon as the merciful God gives him health and strength again, he will make up for the backlog and order all orders in the best possible way.

Receipts and thanks.

With heartfelt thanks the undersigned hereby testifies Folgendes to have received for the support of the pupils and "Schüler" in the Concordia from the Concordia-Ezer congregation Mr. Pastor Riemenschneider:

Bon to Messrs. Ludw. Brockschmidt 2 Bushel wheat and flour, F. Frickschmidt 3 Bush., st. F. Brockschmidt 5 Bush., H. Hvhl 3 Bush., H. Stacob 3 Bush., Dictr. Brockschmidt 3 Bush., H. Gräwe, scn. 2 Bush., Ad. Holle 1 Bush., H. Holle 1 Bush., C. Segelhorst 1h Bush., Cbr. Wolf dclgl. for?!,00, Chr. Beckmeyer ditto, Gerh. Brockschmidt one side bacon.

Ludwig Dillier, College - Oekonomie - Administrator.

With heartfelt thanks and wishes of the richest part of God, the undersigned hereby certifies to have received from the most worthy students of the first German evangl.-lmb. Gemeinde zu Pittsburg \$10,00 to have received.

C. F. Is. Grubcl.

Concordia College, Aug. 9, 1856.

With heartfelt thanks to God and the benevolent hearings, I certify herewith to have received 35.00 from the youngest Young Men's Association at Cleveland to my support and help.

Friedrich Funk.

Fort-Wapn, den 11. Jnli, 1856.

With heartfelt thanks I hereby certify to have received from some members of the Buffalo community \$5,00 together with a few pieces of clothing, then from some school children 95 Cnrs together with a few pieces of clothing for my trip to Fort-Wamw, and for my support there.

I. Christoph Wint first.

Buffalo, May 2, 1856.

Get

L. to the general Synodal - Casse: from the congregation of Mr. Pastor Brohm in New

York slir June and July d. - - - -- ? 16.,3 b

for the general president:

from Mr. I. H. Bergmann, travel money 5,10
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" of the congregation of Her." Pastor Heid in Pomcr
roy, O.,- 20,00

" the JmmannelS'Gemciudc of the same 2,15

e. for the maintenance of Concordia College:

from the Luther. Cross Parish in St. Clair Co., Ills. 1.50 " Mr. Christ. Neidhardt in Port Richmond, N. A. 7.00 ä. for poor pupils and students in Concordia-

College and Semnar:

in MissionS hours collected by Mr. Pastor Brohm 12,00

F. W. Barthel, Cassirer.

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3 90 Mr. Pastor Bild for year 9. and 10.

3.00 " Jacob Wmgert for year 11 2nd half to year 11 1st half.

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The 12th year:

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The 13th year:

Hermann Decker, Abraham Fruth, Chr. Graß, Pastor Heid, Leorch. Jordan, Adam Kiefer, I. G. Kling, Pastor Schuster, I. W. Schmidt, Leonh. Vogel, Past. Weycl.

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St. Louis, July 29, 1856.

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Dcuckerri of the Lutheran Synod of Missouri, Ohio, et al. St.